

A GRAMMAR  
OF THE  
CLASSICAL ARABIC LANGUAGE,  
TRANSLATED AND COMPILED FROM THE WORKS  
OF THE  
MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.

The Introduction: and Part I.-The Noun.

<b>Book 1</b>
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ALLAHABAD:

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TO  
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AUTHOR OF THE "LIFE OF MAHOMET,"  
AND FORMERLY  
LIEUTENANT-GOVERNOR OF THE NORTH-WEST PROVINCES OF INDIA,  
THIS WORK,  
COMMENCED UNDER HIS AUTHORITY,  
IS  
RESPECTFULLY DEDICATED,  
AS A TOKEN OF ADMIRATION FOR  
THE BRILLIANT ORIENTAL SCHOLARSHIP  
WHICH  
ENLIGHTENED AND ADORNED HIS ADMINISTRATION.



## PREFACE.

THIS Grammar is designed in conformity with the Prophet's injunction *اسْتَعِينُوا فِي الصَّنَاعَاتِ بِأَعْلَمِهَا* *Seek help in arts from their masters*,<sup>1</sup> which, as applied to the study of Arabic grammar, may be interpreted to mean that the learner should have recourse to the teaching of the native Grammarians, and eschew the unauthorized conjectures of foreign scholars. This method possesses 3 obvious advantages:—the native teachers are more likely to be safe guides than their foreign rivals; <sup>2</sup> their works form a better introduction to the commentaries and glosses indispensable for the study of many works in Arabic literature; and their system of grammar must be adopted as the basis of communication with contemporary scholars of Eastern race. The superficial objection that many of the old masters, like Sībawaih, AlFārisī, and AzZamakhsharī, were foreigners has been anticipated by Ibn Khaldūn, who replies that they were foreigners only by descent, while in education and language they were on the footing of native Arabs.<sup>3</sup>

The science of grammar among the Arabs owes its origin<sup>4</sup> to the anxiety of some pious and politic states-

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<sup>1</sup> D. 122.

<sup>2</sup> I readily admit that we neither now, nor ever, can equal them in quantity [and, he might have added, quality] of knowledge (Ahl. Pref. IX).

<sup>3</sup> IKhd. vol. I, part III, p. 316.

<sup>4</sup> The following account of the grammatical Schools and of particular Grammarians is taken from the 44th Chapter of the *Muḥir* (Mr. II. 198--212) and from the historical and biographical works cited in the Abbreviations of References (pp. i--xxvi below). References will be given only in special cases. For further details about the Gramma-

men, in the early years of the Muhammadan era, to preserve the knowledge of classical Arabic, which was the language of the *Kur'ān*, their Civil and Religious Code, from being lost amid the corruptions rapidly imported into the spoken language by foreign subjects and converts. Abu-ṭṬayyib, the Lexicologist, says in his treatise on the Grades of the Grammarians "Solecism appeared in the speech of the freedmen and naturalized Arabs from the time of the Prophet (God bless him, and give him peace!). For we are told that a man committed a solecism in his presence, and he then said 'Set your brother right, for he has erred.' And Abū Bakr said 'Assuredly that I should recite [the "*Kur'ān*] and omit is more pleasing to me than that 'I should recite and commit a solecism.' And solecism was already well-known:— nay, we have been told the words of the Prophet (God bless him, and give him peace!), that he said 'I am of *Kuraish*, and 'have grown up among the Banū Sa'd. Whence, 'then, should I have solecism?'<sup>1</sup> And a Secretary of Abū Mūsā alAsh'arī wrote to 'Umar, and committed a solecism; whereupon 'Umar wrote to Abū Mūsā, saying 'Strike thy Secretary one stroke of a whip.'<sup>2</sup> And 'Alī Ibn AlMadīnī used not to alter a tradition, even if it contained a solecism, unless it were the words of the Prophet (God bless him, and give him peace!); so that he, as it were, allowed the imputation of solecism against others." Such solecisms, observes Professor Renan,<sup>3</sup> were a subject of perpetual

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rians the reader is referred to the Abbreviations of References and the Chronological List (*pp.* xxvii—xxxiv below), and for their opinions to the body of the work.

<sup>1</sup> See *vol.* I, *p.* 310 and the Note on *l.* 15 of that page.

<sup>2</sup> See *vol.* I, *p.* 318 and the Note on *l.* 18.

<sup>3</sup> *Histoire Générale et Système comparé des Langues Sémitiques*, *p.* 376.

affliction to the Arabs of the old school ; and the Khalifa 'Alī conceived the idea of endeavouring to stop them by the publication of the rules governing the construction<sup>1</sup> of the classical language. This accomplished prince, who, according to Ibn 'Abbās,<sup>2</sup> was exclusively gifted with nine tenths of knowledge, and shared with the other Companions of the Apostle in the remaining tenth,<sup>3</sup> proceeded to lay down the fundamental principles of syntax, and enunciate the primary division of the word into noun, verb, and particle ; and then made over the task of developing his conceptions to his learned confidant Abu-l-Aswad adDu'alī.<sup>4</sup> The execution of this project, however, was interrupted by the murder of 'Alī in 40<sup>5</sup> and the usurpation of his rival Mu'āwiyā<sup>6</sup> in 41 ; and for more than 10 years Abu-l-Aswad refrained from divulging the lessons of his Master. By this time the corruption of the spoken language had begun to endanger the purity of the Sacred Text ; and Ziyād Ibn Abīhi,<sup>7</sup> who was then Governor of the two 'Irāqs,<sup>8</sup> suggested to Abu-l-Aswad the composition of a work that should serve as a standard for the people, and maintain the knowledge of the Word of God. This Ziyād, the most remarkable specimen of the Civil Service recently instituted to supply a defect

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<sup>1</sup> Etymology was not invented till a much later period, its first author being Mu'adh Ibn Muslim at Harrā (Mr. II. 202, Sn. I. 28).

<sup>2</sup> See the Note on vol. I., p. 14, l. 12.

<sup>3</sup> AGH. IV. 22, Nw. 437.

<sup>4</sup> The words used by 'Alī on this occasion أَنْتَ هَذَا التَّحْوِيَا  
فَتَتَّبِعْهُ *Follow this method, O Abu-l-Aswad* gave the name of نَحْوُ  
أَبَا الْأَسْوَدِ to  
the new science (A. I. 28).

<sup>5</sup> See the Note on vol. I., p. 373, l. 17.

<sup>6</sup> See the Note on vol. I., p. 373, l. 16.

<sup>7</sup> See the Note on vol. I., p. 281, l. 13.

<sup>8</sup> He held this appointment from 50 to 53.

incidental to the patristic government of the early Khalifas, who confided the administration of the territories won by their arms to venerable, but illiterate, Companions of the Apostle, was a statesman of powerful and cultivated mind, fully able to appreciate the political and literary importance of preserving the purity of the national language. He was born in the year 1;<sup>1</sup> and apparently sprang from the dregs of the people, his mother and putative father both being slaves. He began his public career as the Secretary of AlMughira Ibn Shu'ba,<sup>2</sup> who was Governor of AlBaṣra under the Khalīfa 'Umar<sup>3</sup> in 17; and, after the disgrace and recall of AlMughira in the same year, he retained the post of Secretary under the new Governor Abū Mūsā alAsh'arī,<sup>4</sup> who used to send him with despatches to the Court at AlMadīna. Though he was only 17 years old when he first entered the presence of 'Umar, his ability and tact soon attracted the attention of the Sovereign, whose confidence he secured by his successful conduct of a mission to appease a sedition in AlYaman. He was so brilliant and powerful a speaker that, on hearing him address the assembled people by the Khalīfa's command, the astute politician 'Amr Ibn Al'Āṣ<sup>5</sup> exclaimed, in admiration of his matchless oratory, "By God, if this young man were of Quraysh, he would drive the Arabs with his staff!" The influence acquired by Ziyād under the austere 'Umar was retained and augmented under the chivalrous 'Ali and the crafty

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<sup>1</sup> Or 10 years before the Flight, or in the year 2 or 8. See IKb 176, AGh. II. 215, Nw. 256, Is. II. 82.

<sup>2</sup> See the Note on *vol.* II, *p.* 290, *l.* 1.

<sup>3</sup> See the Note on *vol.* I, *p.* 479, *l.* 2.

<sup>4</sup> See the Note on *vol.* I, *p.* 205, *l.* 22.

<sup>5</sup> The Companion 'Amr Ibn Al'Āṣ alQurashī asSahmī, the Conqueror and Governor of Egypt (*d.* 42 or 43 or 44 or 47 or 48 or 49 or 51).

Mu'āwīya. He was appointed by 'Alī to the government of Persia in 38; and remained faithful to his Sovereign through all the vicissitudes of the civil war with Mu'āwīya, steadily resisting the attempts of the Pretender to seduce him from his allegiance. But, after the murder of 'Alī in 40, and the pusillanimous abdication of his eldest son AlḤasan<sup>1</sup> in favour of Mu'āwīya in 41, Ziyād transferred his services to the new dynasty, which, being apprehensive of his intrigues in Persia, was glad to purchase his adhesion at the price of his public recognition as the son of Abū Sufyān<sup>2</sup> and brother of the reigning Sovereign. This event, which satisfied the ambition of his life, occurred in 44; and was followed by further promotion. In 45 he was appointed by Mu'āwīya to the government of AlBaṣra and its provinces; and finally in 50, upon the death of his old chief AlMughīra Ibn Shu'ba, then Governor of Al-Kūfa, the 2 'Irāqs were united under his administration, which continued undisturbed until his death in 53. He had now governed AlBaṣra for more than 5 years; and must have been well acquainted with the peculiar qualifications of Abu-l-Aswad, who had long been a resident of that city, and as some say, was the tutor of Ziyād's children. But Abu-l-Aswad, who perhaps in his heart reprobated Ziyād as a renegade and traitor to the House of 'Alī, at first refused to comply with his suggestion. One day, however, Abu-l-Aswad happened to hear a Professor of Reading so mispronounce 2 vowels in a Text<sup>3</sup> as to pervert its sense from "*God is free from (the covenant of) the idolaters, and His Apostle (also is*

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<sup>1</sup> The Khalīfa AlḤasan Ibn 'Alī alKuraṣhī alHāshimī alMadanī (b. 3 or 4 or 5, a. 40, d. 44 or 49 or 50 or 51 or 58).

<sup>2</sup> See the Note on vol. I, p. 327, l. 4.

<sup>3</sup> "سورة" for "سورة" in Kur. IX. 3. (vol. II, p. 408).

"free)" into "God is free from (the covenant of) the idolaters, and (from the covenant of) His Apostle". Shocked at such profane ignorance, which made God repudiate the covenant of His own Apostle, Abu-lAswad exclaimed "I did not think that the condition of the people had come to this pass!"; and, repenting of his refusal, he returned to Ziyād, and said "I will do what the Governor ordered". Accordingly he first set himself to secure the correct pronounciation of the vowels in the *Kur'ān* by inventing the present system of notation; and then opened a school of grammar, in which he lectured to all comers.

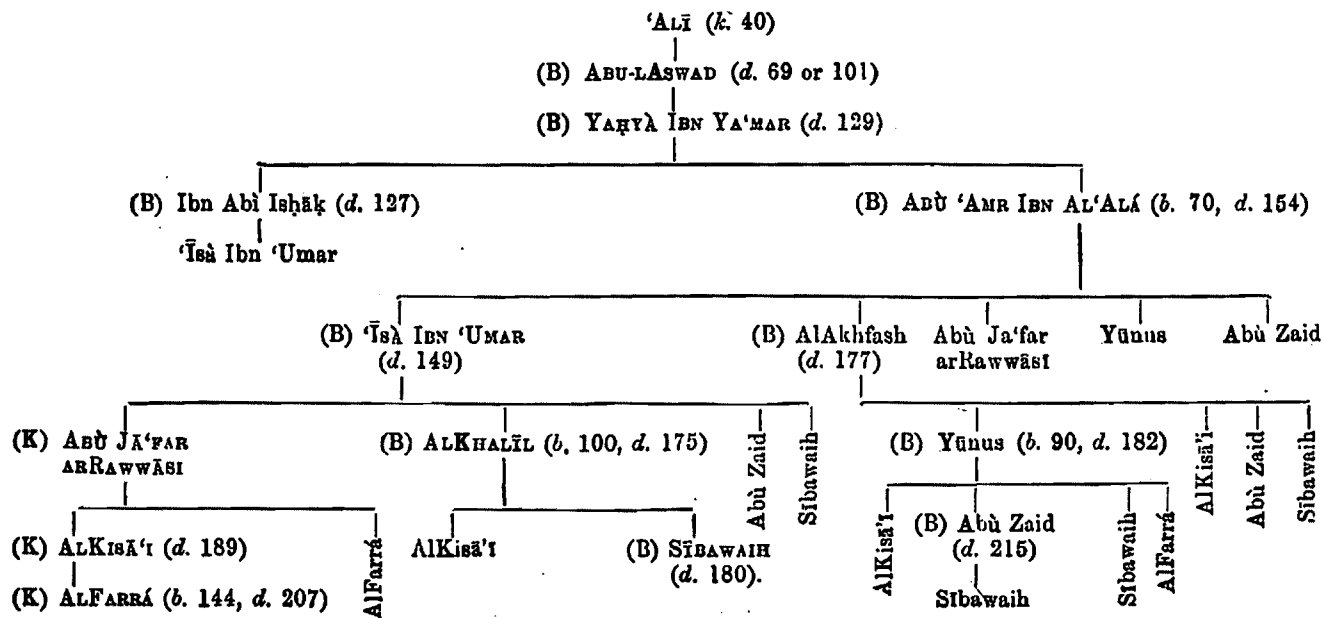
The Father of the Grammarians was a Baṣri. He had been Judge of AlBaṣra, having received his appointment from 'Alī in 40. He was not allowed to retain this important post under Mu'āwiya;<sup>1</sup> but he continued to reside at AlBaṣra until his death in 69.<sup>2</sup> Thus the first School of Grammarians was Baṣri; and its Kūfi rival did not come into existence for nearly 100 years after the death of Abu-lAswad. The grammatical pedigree of Sībawaih and AlFarrā, the leading representatives of the 2 Schools, is shown in the accompanying table, where the steps indicate the succession of master and pupil.

<sup>1</sup> Tr. II. 17, I Ath. III. 350.

<sup>2</sup> In 69 (IKhn, HH, Is, IHjr, Mr. BW); or in the Khilāfa of 'Umar Ibn 'Abd Al'Azīz, r. 99—101 (IKhn): in 101 (HKh). If 69 be correct, Abu-lAswad died 60 years before his pupil Yaḥyā Ibn Ya'mar; and, if 101, he died 61 years after his master 'Alī. The latter alternative seems improbable, if he died, as is said in the IKhn, HH, and Is, at the age of 85.

# GRAMMATICAL PEDIGREE OF SĪBAWAIH AND ALFARRĀ.

The names in the main lines are printed in SMALL CAPITALS.



The 2 Schools agreed in principle, but differed in practice. They had inherited the same system of grammar from their common predecessors; and for its development they trusted to the same resources, the words and phrases collected by the early Masters from contemporary Arabs reputed to retain the primitive chasteness of speech, and the remains of the classical language preserved in the *Kur'ān* and in ancient proverbs and poems. "Sībawaih," for example, says Ibn Khaldūn, "did not confine himself to the rules of grammar; but "filled his Book<sup>1</sup> with the proverbs of the Arabs, "and with their evidentiary verses and phrases."<sup>2</sup> The peculiarity of the new School, however, was its uncritical reception of poetry as evidence: Abu-ṭTayyib says "Poetry at AlKūfa was more abundant and comprehensive than at AlBaṣra; but most of it was forged, "or attributed to poets who had not composed it." The ancient poetry had not yet been collected in *Dīwāns*, and reduced into writing; but was preserved in men's memories, and transmitted by word of mouth. Much of it had perished, having passed away with those who remembered it;<sup>3</sup> and the work of collecting and editing the rest was undertaken by the Rhapsodists, or Professors of Poetry, who flourished mostly at AlKūfa. The most celebrated of these Professors were AlMufaḍḍal adDabbi, Ḥammād arRāwiya, and Khalaf alAḥmar. The first is allowed to have been a trustworthy authority; and the Baṣrī Abū Zaid has transmitted much poetry from him. But the other two are denounced by the Baṣrīs as unscrupulous forgers. Ḥammād was the

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<sup>1</sup> See *vol. I*, p. 15.

<sup>2</sup> *IKhld. vol. I*, part III, p. 310.

<sup>3</sup> See the passage on the Minor Poets in the Note on *vol. I*, p. 82, l. 4.



most copious Rhapsodist of the Kūfis: the Grammarians of both Schools learnt from him, as likewise did Khalaf AlAḥmar; and the Baṣri AlAṣmaʿī has transmitted some poetry from him: this critic says "All the poetry of Imra alKais that is in our hands is from Hammad arRāwiya, except some that we have heard from Abū 'Amr Ibn Al'Alá". But, notwithstanding that, observes Abu-ṭTayyib, Ḥammād is not accounted trustworthy by the Baṣris: Abū Ḥātim says "There were at AlKūfa a multitude of Rhapsodists, like Ḥammād, who used to forge poetry, or attribute it to others than its real authors": and it is related that, an Arab of the desert having come one day to Ḥammād, and recited to him an ode whose author was not known, he said to his companions "Write it"; and, when they had written it, and the Arab had gone away, he said "To whom think ye that we should attribute it?"; so they made various suggestions, upon which he said "Attribute it to Ṭarafa". Khalaf alAḥmar was a Baṣri;<sup>1</sup> but, after the death of Ḥammād, the Kūfis frequented his lectures, because he had learnt much from Ḥammād, and had reached a degree of proficiency that Ḥammād had never approached. He was himself a poet, and possessed the faculty of imitating the style of any poet at will. He forged a large quantity of poetry, which the Baṣris and Kūfis learnt from him. Afterwards, having fallen ill, he turned religious; and, being troubled by remorse for the impostures practised upon his pupils, he went to AlKūfa, and informed the Kūfis of the spurious poems interpolated by him into their collections of poetry. The Kūfis, however, dreading the

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<sup>1</sup> He must not be confounded with Abu-Ḥasan 'Alī Ibn AlḤasan, or Ibn AlMubārak, known as ALAḤMAR, the Kūfi Grammarian (*d.* 186 or 194 or 208), pupil of AlKisāʿī.

ridicule consequent upon an admission of their own ignorance and credulity, rejected his corrections, saying "In our opinion thou wast more trustworthy than thou art now"; so that the spurious poetry has remained in their *Dīwāns* until this day.<sup>1</sup> The Kūfis, therefore, all take from the Baṣris; but the Baṣris refuse to take from the Kūfis, because they hold the Arabs quoted by the Kūfis not to be authorities, and the poetry transmitted by the Kūfis to be open to the objections before mentioned: Abū Ḥātim says "When I quote anything from the Arabs, I quote it only on the authority of trustworthy reporters, like Abū Zaid, AlAṣma'ī, Abū 'Ubaida, and Yūnus; and regard not the versions of AlKisā'ī, AlAḥmar,<sup>2</sup> AlFarrā, and the like". Matters, then, says Abu-ṭṬayyib, continued in this state until learning was transported to Baghdād, where the Kūfis obtained the ascendancy over their rivals, and served the kings, who therefore preferred them. From that time, forgetting their scholarship in an unworthy rivalry for distinction at Court, the Grammarians of this School were filled with desire for anomalous versions, and boasted of extraordinary expressions, and vied one with another in licenses, and forsook principles, and relied upon details, so that the science became confused.<sup>3</sup> But this unfavourable verdict of Abu-ṭṬayyib upon the merits of the Kūfi School must be received with caution, as being the verdict of a partisan,<sup>4</sup> which is evident not only from the tone of his observations, but also from his citing none but

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<sup>1</sup> It seems to be implied that the Baṣris expunged the spurious poetry from their *Dīwāns*.

<sup>2</sup> The Kūfi Grammarian mentioned in Note 1 on p. IX above.

<sup>3</sup> Ibn Durustawaih says "When AlKisā'ī heard an anomaly, allowable only by poetic license, he used to treat it as regular, and erect it into a precedent; so that he corrupted grammar" (BW).

<sup>4</sup> Abu-ṭṬayyib's prejudice against the Kūfis is extraordinary, because

Baṣṛīs, like AlAṣmaʿī and Abū Ḥatīm, as his authorities. In fact the impartial reader of this work will see much reason to conclude that the two Schools differed chiefly in their estimate of the comparative value of theory and practice, the Baṣṛīs explaining away by arbitrary assumptions, or rejecting as anomalies or poetic licenses, those examples which conflicted with their theories, while the Kūfīs accommodated their theories to the existing examples. In so empirical a science as grammar the method adopted by the Kūfīs was no doubt the right one; and, accordingly, in many of the disputes between them and their Baṣṛī rivals, the judgment of later Grammarians has been recorded in their favour. The two Schools maintained their separate existence till the end of the 3rd, or middle of the 4th century, when they became merged in the new School of Baghdād. The Baṣṛī Grammarian and Lexicologist Ibn Kṭaiba, who, after his retirement from the Judgeship of AdDīnawar, devoted his leisure, until his death in 276, to lecturing at Baghdād, was wont to mix his doctrines with theories transmitted from the Kūfīs. His contemporaries and survivors, the Baṣṛī AlMubarrad, who died in 285, and the Kūfī Thaʿlab, who died in 291, may be considered as the last representatives of the two Schools. These two rival Professors resided at Baghdād; and most of their

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he was himself a pupil of that School, having, as he informs us, received the *Nawādir* of Abū ʿAmr ashShaibānī by oral transmission from the author, as is shown in the following grammatical pedigree:—

(K) Abū ʿAmr ashShaibānī (d. 206)  
 |  
 (K) ʿAmr Ibn Abī ʿAmr (d. 231)  
 |  
 (K) Thaʿlab (b. 200, d. 291)  
 |  
 (Bd) Abū ʿUmar azZāhid (b. 261, d. 345)  
 |  
 (Bd) ABU-ṬṬAYYIB (k. 351).

pupils attended the lectures of both Masters. The result was a fusion of doctrines in the next generation of Grammarians, who founded the School of Baghdād. The name of Baṣrī, however, belongs to Ibn Duraid, who was contemporary with AlMubarrad for 62 years, and survived till 321; and is extended by Abu-ṭTayyib to the pupils of AlMubarrad, whom he describes as "Abū Ishāk AzZajjāj, Abū Bakr Ibn AsSarrāj, Mab-ramān, and the oldest of the Masters that we have met," a phrase that may include AlAkhhfash AlAṣghar, Ibn Kaisān, Niṭṭawaih, Ibn Durustawaih, and AṣṢūlī; and I have placed Ibn Kaisān and Muḥammad AlYazīdī among the Baṣrīs, the former because he is said to have been more inclined to the doctrine of the Baṣrī School,<sup>1</sup> and the latter because he is classed with his great-grandfather Abū Muḥammad AlYazīdī. But, even with these additions, the ancient Grammarians all passed away by the middle of the 4th century;<sup>2</sup> and learning, says Abu-ṭTayyib, ended with them.

Baghdād, the seat of the first Modern School of Grammarians, was built in 145—146 by the Khalīfa AlMaṇṣūr,<sup>3</sup> who, after the arbitrary fashion of Eastern potentates, sent orders into the provinces that the learned should repair to his new capital. The learned, however, did not show much alacrity in complying with this summons, probably because the Khalīfa, who had earned the sobriquet of *Abu-d-Dawānīk* (Father of Sixpences) by his strictness in calling the Secretaries and Governors

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<sup>1</sup> BW.

<sup>2</sup> Ibn AlKhashshāb calls AlHarīrī a Baṣrī (H. 449); and the modern Grammarians, such as AzZamakhsharī and Ibn Hishām speak of themselves as belonging to the Baṣrī School (*vol. I, p. 131, and vol. II, p. 484*): but "Baṣrī" in such cases must be taken to mean "Baṣrī by birth or residence or predilection".

<sup>3</sup> The Khalīfa Abū Ja'far 'Abd Allāh AlMaṇṣūr Ibn Muḥammad alQurashī alHāshimī (*b. 93, a. 136, d. 158*).

to account for petty items, was notorious for his stinginess, a vice abhorrent to the learned, who have always loved a liberal patron. But the enlightened munificence of his grandson ArRashid,<sup>1</sup> the Augustus of the Arab Empire, speedily attracted the Grammarians to the court of Baghdād. The School of AlBaşra was represented there by Khalaf AlAḥmar,<sup>2</sup> Abū 'Ubaida, AlAşma'ī, Abū Muḥammad alYāzidī, and Sībawaih; and that of AlKūfa by AlMufaddal adDabbī,<sup>3</sup> AlKisāi, and his pupils AlAḥmar and AlFarrā. The poet Abū Nuwās,<sup>4</sup> being told that Abū 'Ubaida and AlAşma'ī had been presented to ArRashid, shrewdly observed "As for Abū 'Ubaida, if "the courtiers give him an opportunity, he will recite "to them the tales of the ancients and moderns; but, "as for AlAşma'ī, he is a nightingale that will thrill "them with his melodies".<sup>5</sup> The jealousies of the rival Professors frequently gave rise to animated controversies, which furnished an agreeable pastime to the scholarly monarch and his dilettanti courtiers. Such was the celebrated dispute between AlKisā'ī and Sībawaih,<sup>6</sup> which was held, as some say, at the court of ArRashid, but, as others say, in the assembly of his minister Yaḥyā Ibn Khālid alBarmakī;<sup>7</sup> and which resulted in the discomfiture of the great Başrī through the unjust verdict of a venal Arab.<sup>8</sup> And similar disputes are recorded as

<sup>1</sup> The Khalifa Abū Ja'far Hārūn ARRAŞHĪD, son of the Khalifa Muḥammad ALMAHDĪ, alHāshimī al'Abbāsī alBaghdādī (*b.* 148, *a.* 170, *d.* 193).

<sup>2</sup> ML. I. 129.

<sup>3</sup> Tr. III. 759, Mr. II. 101.

<sup>4</sup> See the Note on *vol. I, p. 82, l. 4.*

<sup>5</sup> AlAşma'ī was a great reciter of poetry.

<sup>6</sup> See *vol. I, p. 763, ll. 9—18* for the subject of the dispute.

<sup>7</sup> Abū 'Alī Yaḥyā Ibn Khālid alBarmakī was appointed minister by Hārūn ArRashid upon his accession in 170, was disgraced and imprisoned by the Khalifa in 187, and died suddenly in prison in 190 at the age of 70 or 74 years.

<sup>8</sup> H. 449, IKhn. 536, ML. I. 129, HH. II. 156, BW, Mkr. II. 475.

having taken place at the court between AlKisā'i and AlAṣma'i,<sup>1</sup> and between AlKisā'i and AlYazīdī.<sup>2</sup> The struggle for ascendancy between the two Schools ended in favour of the Kūfis, who, as Abu-ṭTayyib complains, succeeded in engrossing the appointments at court, a result originally due to the overpowering influence of AlKisā'i. This Grammarian had been tutor to ArRashīd, who retained such a respect for his old master that he used to seat AlKisā'i and Muḥammad Ibn AlḤasan, the Ḥanafī Jurist, upon chairs in his presence, and ordered them not to disturb themselves upon his rising.<sup>3</sup> AlKisā'i was now appointed to superintend the education of ArRashīd's sons, the 2 Crown-Princes AlAmin and AlMa'mūn,<sup>4</sup> with the assistance of his pupil AlAḥmar as tutor to AlAmin,<sup>5</sup> and of AlYazīdī as tutor to AlMa'mūn.<sup>6</sup> The last Grammarian indeed was a. Baṣrī: but, having been tutor to the children of Yazīd Ibn Maṣṣūr alḤimyarī,<sup>7</sup> grand-uncle of ArRashīd, he already possessed some interest with the Imperial Family, and had attained a position at court in the reign of ArRashīd's father, the Khalīfa AlMahdī.<sup>8</sup> AlYazīdī also, notwithstanding his long rivalry with AlKisā'i, which

<sup>1</sup> ML. I. 64 (about the case of كُفَيَّان in the verses cited at vol. II, p. 511) and Mr. I. 278.

<sup>2</sup> D. 42, IKhn. No. 809, HH. I. 327, ITB. I. 534.

<sup>3</sup> Mr. II. 211.

<sup>4</sup> HH. I. 86, ITB. I. 534.

<sup>5</sup> MDh. VI. 321.

<sup>6</sup> IKhn. No. 809.

<sup>7</sup> This noble was brother of Arwā, the consort of the Khalīfa AlMaṣṣūr. He was appointed in 152 Governor of AlBaṣra, where his acquaintance with AlYazīdī probably commenced; and he died there in 165.

<sup>8</sup> The Khalīfa Abū 'Abd Allāh Muḥammad AlMAHDĪ, son of the Khalīfa Abū Ja'far 'Abd Allāh AlMAṢṢŪR, alḤashimī al'Abbāsī (b. 127, a. 158, d. 169).

dated from the time of AlMahdī,<sup>1</sup> must have known how to forget his scholastic differences with the powerful Kūfī; for Ibn Khallikān relates that in the days of ArRashīd these 2 Grammarians used to sit together in one classroom, giving lessons to the people. In subsequent reigns AlKisā's pupil AlFarrā was entrusted by AlMa'mūn<sup>2</sup> with the instruction of his 2 sons in grammar; and AlFarrā's pupil Ibn AsSikkīt, in an evil hour for himself, was appointed tutor to the children of AlMutawakkil.<sup>3</sup> The Kūfī Tha'lab shared with his Baṣrī rival AlMubarrad the office of tutor to the poet-prince 'Abd Allāh<sup>4</sup> son of AlMu'tazz;<sup>5</sup> and Tha'lab's pupil Muḥammad alYazīdī, great-grandson of the original Yazīdī, was tutor to the children of AlMuḥtadir.<sup>6</sup> Notwithstanding the presence of so many generations of Grammarians, however, Baghdād was not recognized as a seat of learning; but whatever learning it contained was held to be imported, attracted by the Khalīfas and their followers: Abū Ḥatīm says "The people of Baghdād are the rabble of the "Khalīfa's army: it does not contain any trustworthy "authority on the speech of the Arabs, nor any ap- "proved reporter; and, if any of them makes an asser-

<sup>1</sup> IKhn. 697.

<sup>2</sup> The Khalīfa Abū-l'Abbās, and Abū Ja'far, 'Abd Allāh AlMa'mūn, son of the Khalīfa Hārūn ArRashīd, alHāshimī al'Abbāsī alBaghdādī (b. 170, a. 198, d. 218).

<sup>3</sup> The Khalīfa Abū-l-Faḍl Ja'far AlMutawakkil 'ala-llāh, son of the Khalīfa Muḥammad AlMu'tasim bi-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 205 or 207, a. 232, k. 247). This ferocious tyrant caused Ibn AsSikkīt to be trampled to death by the Turkish body-guard because he refused to declare that his 2 pupils, AlMu'tazz and AlMu'ayyad, sons of AlMutawakkil, were dearer to him than the 2 sainted youths, AlḤasan and AlḤusain, sons of 'Alī.

<sup>4</sup> See the Note on vol. I, p. 82, l. 4.

<sup>5</sup> The Khalīfa Abū 'Abd Allāh Muḥammad, or, as is said, AzZubair, AlMu'tazz bi-llāh, son of the Khalīfa Ja'far AlMutawakkil 'ala-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 232, a. 252, k. 255).

<sup>6</sup> The Khalīfa Abū-l-Faḍl Ja'far AlMuḥtadir bi-llāh, son of the Khalīfa Aḥmad AlMu'tapīd bi-llāh, alHāshimī al'Abbāsī alBaghdādī (b. 282, a. 295, k. 320).

"tion, you will see him confused, full of prolixity, "verbosity, and arrogance": and Abu-ṭṬayyib adds "The case in this our time is double as bad as Abū Ḥātim makes known". Abu-ṭṬayyib indeed does not condescend to acknowledge the existence of the modern School then rising at Baghdād; but either includes its members among the Baṣṛīs,<sup>1</sup> or refuses to recognize them as authorities. Thus he speaks of AlAkhfash al-Aṣghar as "The Akhfash of yesterday," and describes AlAmbārī and his pupils as mere "quoters of the "authors of books, not to be mentioned with those that "we have mentioned". But the truth appears to be that, with the exception of the long-lived Ibn Duraid, who was a survivor of the Baṣṛī School,<sup>2</sup> the successors of AlMubarrad and Tha'lab should be called Baghdādīs, because they not only resided and lectured at Baghdād, but there taught a new doctrine compounded from the doctrines of the 2 old Schools.

The object of our author AsSuyūṭī being to exhibit the regular transmission of grammatical knowledge from the classical age to modern times, he does not carry his classification of the Grammarians beyond the founders of the modern School at Baghdād. I need only add that the other modern Schools, such as those of Egypt, the West,<sup>3</sup> and Spain, were branches of the Baghdādī School.

The works of the ancient Grammarians, though constantly referred to as authorities, have, in the gradual development of grammatical science, long been superseded

<sup>1</sup> See p. XII above.

<sup>2</sup> He was born and educated in AlBaṣra; and did not come to Baghdād till 308, when he was 85 years old.

<sup>3</sup> Properly Africa west of Egypt, i. e. North-Western Africa, but sometimes made to include Spain, as in the DM. I. 233, where Ibn AlBādhish and Ibn 'Usfūr are called Grammarians of the West.



as text-books by the productions of later writers. Among the crowd of modern authors, Four Masters, whose lives extend over a period of nearly 300 years,<sup>1</sup> AzZamakhsharī, Ibn AlHājib, Ibn Mālik, and Ibn Hishām, stand pre-eminent. Time has been unable to shake the authority, or lessen the popularity, of their teaching ;<sup>2</sup> and the rule of AzZamakhsharī's grammar, overheard by Shaikh Sa'dī<sup>3</sup> more than 600 years ago from the lips of the school-boy at Kāshghar, is being repeated by Muslim lads to-day in the schools and colleges of the East.

AzZamakhsharī, "the Pride of Khuwārazm,"<sup>4</sup> was born in 467 at Zamakhshar, a town of that province ; and studied grammar under Abū Muḍar Maḥmūd<sup>5</sup> al-Iṣbahānī, a celebrated Grammarian and Lexicologist, who introduced the *Mu'tazilī* heresy into Khuwārazm, where it was embraced by numerous converts, including his illustrious pupil. AzZamakhsharī was a universal genius, being equally distinguished as a Grammarian, Lexicologist, Commentator, Traditionist, Geographer, Moralist, and Rhetorician. He was also somewhat of a poet, and had a fancy for illustrating his comments in the *Kashshāf* by his own verses. Whenever, says Muḥibb adDīn Effendī, he cites a verse as by "one of them," he means himself.<sup>6</sup> He perfected his knowledge of the Arabic language by extensive travels in Arabia ; and resided so long at the Holy City of Makka that he was

<sup>1</sup> 467—761.

<sup>2</sup> Their peculiar merit, according to Ibn Khaldūn, consists in their abridgment of the controversies, and excision of the repetitions, found in the works of the ancients (IKhld. vol. I, part III, p. 282).

<sup>3</sup> The Shaikh Musliḥ adDīn Sa'dī Ibn 'Abd Allāh ashShīrāzī was born in 571 or 580 ; composed the *Gulistān*, from the 5th Chapter of which this incident is taken, in 656 ; and died in 690 or 691.

<sup>4</sup> BW.

<sup>5</sup> Maḥmūd (BW) : Maṣṣūr (IKhn. No. 721, MAB. III. 17).

<sup>6</sup> N. 215.

honored with the appellation of "Neighbour of God." He composed his larger grammar the *Mufaṣṣal* in 513—515,<sup>1</sup> and his great commentary the *Kashshāf* in 526—528.<sup>2</sup> He visited Baghdād in 533; and there made the acquaintance of the leading Baghdādī masters, Ibn Ash-Shajarī, AlJawālīqī, and Ibn AlKhashshāb, and their youthful pupils AlKamāl Ibn AlAmbārī and Tāj AdDīn alKindī. The last scholar relates that AzZamakhsharī, notwithstanding his vast learning, had not received his knowledge of lexicology in the regular manner by oral transmission from some recognized Master; and that he therefore took advantage of his stay in Baghdād to qualify himself in this subject by taking lessons from AlJawālīqī, and obtaining from this Professor a diploma authorizing him to teach it. He died in 538 AlJurjāniya, the capital of his native province Khuwārazm.

His great commentator and critic, Ibn AlHājib, "the son of the Chamberlain," so called because his father had been Chamberlain to an Egyptian Prince, was born in 570 at Asnā or Isnā, a small town in Upper Egypt. He studied jurisprudence, reading, and grammar at Cairo under 2 celebrated masters, Muḥammad alGhaznawī, who lectured at the Mosque named in his honor "The Mosque of AlGhaznawī," and AlKāsim ashShāṭibi, who had come to Egypt in 572, and was then Professor of Reading and Grammar at the College founded by "The learned Judge"<sup>3</sup> in 580. Having completed his studies at Cairo, Ibn AlHājib removed to Damascus,

<sup>1</sup> 513—515 (IKhn. No. 721): 513—514 (HKh. VI. 36).

<sup>2</sup> K. 4, 1647; HKh. V. 179—180. Ibn Khallikān (IKhn. No. 721) and AdDamīrī (HH. I. 147) seem to be mistaken in saying that the *Kashshāf* was his first work.

<sup>3</sup> The Wazīr Muḥyi-dDīn, or Mujīr adDīn, Abū 'Alī 'Abd ArRaḥīm Ibn Bahā adDīn Abi-lMajd 'Alī alLakhmī alBaisānī al'Asḳalānī by birth, alMiṣrī by abode, known as ALKĀPĪ ALFĀPIL (The learned Judge), the Philologist (b. 529, d. 596).

where he lectured in the Mālikī Chapel of the Cathedral. He was by profession a Jurist of the Mālikī sect; and considered grammar as merely subsidiary to the elucidation of legal propositions. As a Grammarian, however, he was distinguished by the originality of his views and the stringency of his criticisms. He wrote a commentary upon the *Mufaṣṣal*, and 2 original treatises, which still form the standard text-books in India, the *Kāfiya* upon syntax and the *Shāfiya* upon etymology. In 639 he returned to Cairo,<sup>1</sup> where his lectures were attended by crowds of pupils. He was often summoned to give evidence as an expert upon points of Mālikī law before Ibn Khallikān,<sup>2</sup> who was then holding a judicial appointment at Cairo; and the Judge records that he used to take the opportunity of consulting his learned witness upon abstruse questions of grammar. Among the subjects thus discussed between them was the effect produced by the supervention of one condition upon another in the much-debated formula of divorce explained at vol. II, p. 85, of this work; and Ibn AlḤajīb's solution of this difficult problem is warmly commended by the Judge as a masterpiece of grammatical exposition. From Cairo he removed to Alexandria, where he died in 646 after a short residence.

Ibn Mālik was born in 600 at Jayyān, a city of Spain. He studied grammar in his native town under several masters; and for a few days<sup>3</sup> attended the class of the celebrated AshShalaubīnī at Seville. He then travelled to the East, where he prosecuted his studies under AsSakhāwī at Damascus, and Ibn Ya'ish and his

<sup>1</sup> In 639 (ISb. Class VI, article 'Abd Al'Azīz Ibn 'Abd AsSalām.; Syt. II. 98): in 638 (MAB. III. 177). The FW (vol. I, p. 366) in the Life of 'Abd Al'Azīz neither gives the date, nor mentions IH.

<sup>2</sup> Ibn Khallikān was a Shāfi'ī.

<sup>3</sup> About 13 days (BW): about 3 days (Mkr).

pupil Ibn 'Amrūn at Aleppo. He lectured for a long time in the last city ; and then returned to Damascus, where he became the Head of the 'Ādilīya Foundation, being the Principal of the College, and the Minister of the Memorial Chapel. In this congenial appointment he continued his researches ; and composed his numerous works, among which may be mentioned the large metrical treatise called *AlKāfiya ashShāfiya* with a commentary, its abridgment called the *Khulāṣa* or *Alfiya*, which, says Ḥājji Khalīfa, is as celebrated in the countries of the Arabs<sup>1</sup> as the *Kāfiya* of Ibn AlḤājjib is elsewhere,<sup>2</sup> the *Lāmīyat alAf'āl*, and the *Tashīl al-Fawā'id* with a commentary. He was so highly respected for his learning that, when he performed divine service at the 'Ādilīya Chapel, Ibn Khallikān, who then held the dignified post of Chief Justice of Damascus,<sup>3</sup> used to conduct him to his residence as a mark of honor. He devoted himself exclusively to grammar and the cognate branches of philology ; and, with the conceit common in a specialist, was wont to disparage the attainments of his 2 predecessors, saying that Ibn Al-Ḥājjib had taken his grammar from the Author of the *Mufaṣṣal*, and that the grammar of the Author of the *Mufaṣṣal* was "very small things". He was profoundly versed in the *Kur'ān* and in tradition, and possessed a marvellous memory for Arabic poetry. But these branches of knowledge were with him merely ancillary to his favorite science of grammar, in which they were utilized for evidence and illustration. He originated the practice, afterwards adopted by Ibn Hishām, of exemplifying every proposition of grammar, if possible,

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<sup>1</sup> Arabia, Syria, Egypt, etc, wherever Arabic is spoken.

<sup>2</sup> Persia, India, etc.

<sup>3</sup> Ibn Khallikān held this appointment from 659 to 669, and again, after Ibn Mālik's death, from 677 to 680.

by a text from the *Kur'ān*; if no appropriate text were forthcoming, then by a passage from tradition; and, if no convenient tradition could be found, then by a verse from the poets. He visited Cairo, possibly to see his old pupil Ibn AnNahhās; and then returned to Damascus, where he died in 672. He retained his passion for learning to the last; and committed 8 evidentiary verses to memory on the very day of his death.

The system of grammar elaborated by Ibn Mālīk, and the vast stock of quotations with which his industry and erudition had enriched it, became the inheritance of the Egyptian Grammarians, to whom they were transmitted by his pupil Ibn AnNahhās. This Grammarian was born at Aleppo in 627; and studied there under Ibn Ya'ish and Ibn 'Amrūn, and at Damascus under AlAndalusī, Ibn Mālīk, and other masters. He emigrated to Egypt after the destruction of his native city in 658 by the Tartar hordes of Hūlākū Khān; and took up his residence at Cairo, where he lectured until his death in 698. The ablest of his pupils, Abū Hayyān, "the Master of the world in syntax and etymology",<sup>1</sup> was born in 654 at Gharnāṭa, a city in Spain. Having studied grammar under Ibn ArRabr', Ibn Aḍ-Ḍā'i', and other Spanish masters, he quitted his native country in 679 to travel in pursuit of learning; and, after having visited Africa, Egypt, and Arabia, he at length settled at Cairo, where he frequented the lectures of Ibn AnNahhās. He boasted of having received instruction in grammar, lexicology, tradition, exegesis, reading, and philology from no less than 450 masters in Spain, Africa, Alexandria, Cairo, and the Hījāz. The most celebrated of these, besides the three above named, were the Spanish Lexicologist ArRadī ashShā-

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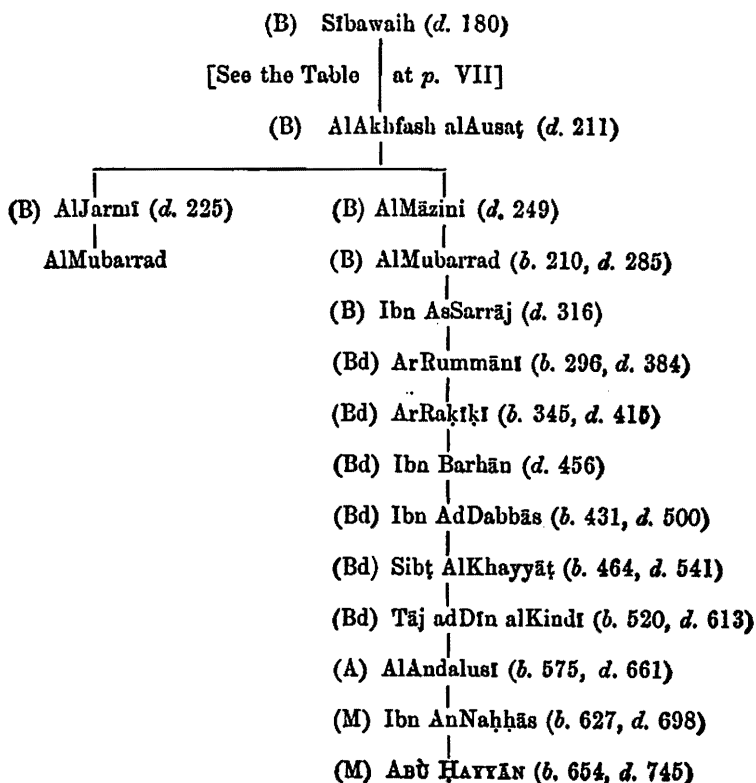
<sup>1</sup> FW. II. 352.

ṭibrī, who had imported into Cairo all the learning of the Andalusian school; the eclectic Philologist AshSharaf AdDimyāṭī, who had taken his grammar from Ibn Al-Ḥāḡib at Cairo and Ibn ‘Amrūn at Aleppo, and his lexicology from AsSaghānī at Baghdād; and the Egyptian Grammarian Ibn AlMunayyir, who had been a pupil of Ibn AlḤāḡib, and was then Professor of Grammar at Alexandria, where his vast and varied erudition made him renowned as the “Pride of Egypt.” Abū Ḥayyān eventually succeeded his master Ibn AnNahḡās in the chair of exegesis and tradition at the *Tūlūnī* Cathedral and the *Manṣūrīya* Dome; and he lectured on reading at the *Aḡmar* Cathedral. He claimed to be the only living Grammarian in Egypt, Syria, Al‘Irāk, AlYaman, and the East, qualified to transmit by word of mouth the whole Book of Sībawaiḥ, as similarly transmitted by an unbroken succession of Grammarians<sup>1</sup> beginning with the great Author himself.

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<sup>1</sup> See the accompanying Table.

GRAMMATICAL PEDIGREE OF ABU ḤAYYĀN.



He had but a poor opinion of Ibn AlḤāḡib, whose *Kāfiya*, he declared, was "the grammar of lawyers", meaning, no doubt, that it was characterized by that petty and futile verbal criticism with which lawyers are often reproached under the names of "quibbling" and "hair-splitting"; and he encouraged his pupils to study the works of Ibn Mālik, the use of which he facilitated by the composition of several commentaries. He carried his admiration for this master so far that he even made a point of refusing to let any student read with him except in the Book of Sībawaih or the *Tashīl* of Ibn Mālik. He died at Cairo in 745, leaving his favorite pupil Ibn 'Aḡl to continue the development of Ibn Mālik's system of grammar. Ibn 'Aḡl was born in 698, and studied for 12 years under Abū Ḥayyān, who was one day heard to say "There is not beneath the expanse of heaven a better Grammarian than Ibn 'Aḡl". He succeeded his master as Professor of Exegesis at the *Tūlūnī* Cathedral, and he lectured at various other educational institutions. Like many of the learned, he was a Judge; and, after having presided over the subordinate tribunals of the *Bāb alFutūḥ*, or Gate of Victories, and of *Miṣr al'Atīqa*, or Old Cairo,<sup>1</sup> he was elevated for a short period<sup>2</sup> to the supreme dignity of Chief Justice.<sup>3</sup> He died at Cairo in 769.

His contemporary Ibn Hishām, the last and greatest of the Four Masters, was born at Cairo in 708; and studied reading under Ibn AsSarrāj, who had been a pupil of the school founded by the great Traditionist AsSilafī at the College erected in his honor at Alexan-

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<sup>1</sup> BW, DM. II. 199.

<sup>2</sup> 80 days (BW, Syt. II. 103).

<sup>3</sup> In 749 (ISb. Class VII, article 'Abd Al'Azīz Ibn Muḥammad): in 759 (Syt. II. 103).



dria in 546, and who was then Professor of this subject at the *Azhar* Cathedral in Cairo. He heard Abū Ḥayyān lecture upon the *Dīwān* of Zuhair Ibn Abī Sulmā; but did not regularly join the classes of this master, whose opinions he used afterwards to criticize and controvert with extreme severity. He attended the course of AtTāj AtTabrīzī, a foreign Encyclopædist, who lectured on grammar and various other sciences at Cairo. And he read the whole Commentary upon the *Ishāra fi-nNaḥw*, except the last leaf, with its learned author Tāj adDīn AlFākīhānī, a Grammarian belonging to the school established at Alexandria by Ibn AlḤājjib shortly before his death in 646. But his favorite master was AshShihāb ‘Abd AlLaṭīf<sup>1</sup> Ibn AlMurāḥḥil, Professor of Grammar at the Cathedral of AlḤākim, whom he used to extol as superior to Abū Ḥayyān and others, “attributing the name in his time to Abū Ḥayyān, but “the profit to Ibn AlMurāḥḥil.”<sup>2</sup> He had a natural talent for grammar, which enabled him, says AsSuyūṭī, to surpass not only his contemporaries, but even the old Masters. He was distinguished, adds the same author, by his original observations, subtle disquisitions, marvellous emendations, exhaustive criticism; and superabundant information. A characteristic specimen of his style is presented by his Commentary on the *Bānat Su‘ād*, which, according to Ḥājji Khalīfa, was finished by him on the 28 Rajab 756. In DhulKā‘da of the same year, during his 2nd visit to the Holy City, he commenced his masterpiece, the *Mughni-lLabīb*, which he completed in Rajab, apparently of the following year.<sup>3</sup> This work raised him to the highest pinnacle

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<sup>1</sup> ‘Abd AlLaṭīf (BW, Syt. I. 247): Aḥmad (MAB. IV. 143).

<sup>2</sup> BW.

<sup>3</sup> ML. I. 4, II. 420.

of fame as a Grammarian : Ibn Khaldūn says " We " ceased not, when we were in the West, to hear that " in Egypt had appeared a Professor of Arabic called " Ibn Hishām, a greater Grammarian than Sībawaih". He died in 761, after having augmented the science of grammar by one third.<sup>1</sup>

This work is mainly compiled from the grammars of these Four Masters, namely the *Mufaṣṣal* of AzZamakhsharī, the *Kāfiya* and *Shāfiya* of Ibn AlHājib, the *Lāmīyat alAf'āl* and *Alfiya* of Ibn Mālik, and the *Shudhūr adh Dhahab*, *Ḳaṭr anNaddā*, and *Mughni-lLabīb* of Ibn Hishām. The *Mufaṣṣal*, which contains both syntax and etymology, is admirably arranged and generally intelligible. The *Kāfiya* and *Shāfiya* are apparently intended to form a revised and abridged edition of the *Mufaṣṣal*. Their author separates syntax and etymology, treating of the former in the *Kāfiya*, and of the latter in the *Shāfiya* : but in other respects he adheres in the main to the arrangement of the *Mufaṣṣal* ; though, in his zeal for brevity, he occasionally sacrifices sense to sententiousness. The *Lāmīyat alAf'āl* like the *Shāfiya*, is restricted to etymology ; but the *Alfiya*, like the *Mufaṣṣal*, contains both etymology and syntax. Unfortunately these 2 works are composed in doggerel verse, which is always obscure, and often unintelligible. The *Shudhūr adh Dhahab*, *Ḳaṭr anNaddā*, and *Mughni-lLabīb* deal only with syntax : the first two are mere epitomes ; but the last is a large work, the first half of which consists of a valuable alphabetical glossary of particles and peculiar nouns and verbs.

The obscurity of a text-book offered no impediment to its employment by an Oriental student. The method

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<sup>1</sup> MAD. I. 7.

of instruction in the East was essentially oral. It originally consisted in dictation :<sup>1</sup>—the Professor delivered to his class a series of short, disconnected observations, very much in the style of the *Durrat alGhawwās*, intended to revive obsolete classical expressions, or correct vulgar colloquial errors ; while his lessons were taken down in writing by his pupils,<sup>2</sup> who afterwards committed them to memory. The Professor was expected to answer the questions, and meet the objections of all comers ; and a favorite device of jealous rivals or ambitious pupils, who desired to oust a popular Professor from his chair, was to confute him publicly in his class. Thus the Baṣrī Grammarian AlJarmī, at the commencement of his lectures in Baghdād, successfully retaliated upon his old master AlAṣmaʿī a malicious attempt to draw away his class by posing him with an insidious catch-question ;<sup>3</sup> and the Kūfī Lexicologist Ibn AsSikkīt, while still a young man, twice silenced the veteran Philologist AlLiḥyānī, who was so mortified by his second defeat that he abruptly closed his lectures. When books were employed, the pupils read out a passage, which was then orally expounded by the Professor. The sententious phrases of the *Kāfiya* and the jingling rhymes of the *Alfiya* were designed by their authors as aids to the memory of the pupil, to whom they recalled not only the bare rules of his text-book, but the ample comments

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<sup>1</sup> The last Professor that practised this method of instruction was AzZajjājī, who died in 339. AsSuyūṭī made an attempt to revive the practice in 872 ; but it was frustrated by the students' indifference and want of memory (Mr. II. 162).

<sup>2</sup> Under the heading مَجْلِسُ أَمَّةٍ شَيْخُنَا قُلَانُ بِجَامِعِ كَذَا Lesson dictated by our Professor——at the Cathedral of كَذَا في يوم كَذَا  
——on the day of——(Mr. II. 162).

<sup>3</sup> D. 101.

of his teacher. To the reader, however, some written exposition was felt to be indispensable; and accordingly the grammars of the Four Masters became the subjects of numerous commentaries, many of which were written by the authors of the originals. The principal commentaries employed in this work are those of Ibn Ya'ish upon the *Mufaṣṣal*, of ArRaḍī alAstarābādī and Al-Maulā AlJāmī (commonly known in India as Mullā Jāmī) upon the *Kāfiya*, of ArRaḍī alAstarābādī upon the *Shāfiya*, of Badr adDīn upon the *Lāmiyat alAf'āl*, of Ibn 'Aqīl and AlUshmūnī upon the *Alfiya*, of Ibn Hishām (the author of the original) upon the *Shudhūr adhDhahab*, of Ibn Hishām (the author of the original again) and AlFākīhī upon the *Kaṭr anNadā*, and of the Shaikh AdDasūqī upon the *Mughni-lLabīb*.<sup>1</sup> It is probable that these commentaries were originally reproductions of the lectures delivered by their authors: indeed ArRaḍī, in the preface to his commentary upon the *Kāfiya*, expressly states that his work is an enlarged edition of the notes supplied by him to a favorite pupil, who had been reading the original under his instruction.

The earlier Commentators were not merely expounders—their personal position made them harmonists. The Four Masters produced 3 characteristic systems of grammar, that of AzZamakhsharī, which was followed by Ibn AlHājib; that of Ibn Mālik; and that of Ibn Hishām. But Ibn Ya'ish, the Commentator of AzZamakhsharī was the principal tutor of Ibn Mālik; while ArRaḍī, the Commentator of Ibn AlHājib, was a junior contemporary of Ibn Mālik, whom he sometimes quotes;<sup>2</sup> and Ibn

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<sup>1</sup> Some of these commentaries were not received until the printing of this work had made considerable progress; but the deficiencies caused by this delay have been supplied in the Notes.

<sup>2</sup> See the Note on vol. I, p. 267, l. 19.

'Aḳil, the Commentator of Ibn Mālik, derived part of his learning from the school of Ibn AlḤāḓib, and was a contemporary, fellow-citizen, and fellow-pupil of Ibn Hishām.<sup>1</sup>

Ibn Ya'īsh was born at Aleppo in 553, and studied there under some local Grammarians. In 577 he started on a journey to Baghdād, in the hope of seeing AlKamāl Ibn AlAmbārī; but, being met on the way by the news of this master's death, he returned to his native city. Having formed the intention of coming forward as a Professor of Grammar, he qualified himself for the position by proceeding to Damascus, and studying abstruse questions of Arabic under the Shaikh Taj adDīn alKindī, who had been a pupil of the celebrated Baghdādī Philologists Ibn AshShajārī, AlJawālīkī, and Ibn Al-Khashshāb, and had met the great master AzZamakhsharī at the houses of the 2 last Professors in Baghdād. His pupil and biographer Ibn Khallikān, who visited Aleppo in 626, records that he found that city the metropolis of learning, filled with learned men, among whom Ibn Ya'īsh enjoyed undisputed pre-eminence in philology. His lectures were attended by crowds of students, native and foreign; and, according to Ibn Khallikān, all the leading Professors of the day at Aleppo had been his pupils. He died at Aleppo in 643, leaving an exhaustive commentary upon the *Mufaṣṣal* as a monument of his learning: "in the whole body of commentaries," says his admiring pupil Ibn Khallikān, "there is none like it"; but less partial judges will probably consider it somewhat prolix and verbose.

The details of ArRaḏī's life are unfortunately wanting<sup>2</sup>. He finished his great commentary upon the *Kāfiya* in 683

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<sup>1</sup> See the accompanying Table.

<sup>2</sup> I am not acquainted even with his name (BW).

according to the concurrent statements of AsSuyūṭī, Hājī Khalīfa,<sup>1</sup> and the author of the *Amal alĀmil fī ‘Ulamā Jabal ‘Āmil*;<sup>2</sup> but in 686 according to his own statement, as given in all 3 editions of the work. The former date is probably correct; because his commentary upon the *Shāfiya*, as appears from its preface, was composed in the interval between the completion of his commentary upon the *Kāfiya* and his death, which took place in 686.<sup>3</sup> He enjoys the highest reputation as a critic, and is frequently cited by later Grammarians as equal in authority to Ibn Hishām. His magnificent work upon the *Kāfiya* is pronounced by AsSuyūṭī to be almost unequalled in grammatical literature as a comprehensive and critical commentary; and the popular exposition of AlJāmi, composed, as the author says in his preface, for the use of his “precious child Diyā adDīn Yūsuf”, and universally adopted in modern times as the text book for Indian students, is a mere epitome of ArRaḍī’s work, to which it stands in the same position as the commentary of AlBaidāwī upon the *Kur’ān* to its great prototype the *Kashshāf* of AzZamakhsharī. A comparison of passages shows that ArRaḍī is the author cited by that name in various articles of Lane’s Arabic Dictionary;<sup>4</sup> but this scholar seems to have confounded him with the Hispano-Egyptian Lexicologist ArRaḍī ashShāṭibī.<sup>5</sup>

Badr adDīn, a son of Ibn Mālik, was born, probably at Damascus, after his father had left Spain and settled

<sup>1</sup> HKh. V. 7.

<sup>2</sup> As given in an extract furnished to me by my learned correspondent, Sayyid Hamid Husain, the Muftahid of Lucknow.

<sup>3</sup> This date is given in the BW and *Amal alĀmil*. The former work, however, mentions an alternative date, vid. 684, which, if correct, settles the dispute.

<sup>4</sup> E. g. رَّبِّ and رَبِّ.

<sup>5</sup> See Lane’s Chronological List of Authorities.

in the East. He studied under his father, and succeeded him as Professor of Arabic. He composed a Commentary upon the *Lāmīyat alAf'āl*, and another upon the *Alfīya*. The latter commentary, which he finished in 676, is said to be equal to ArRaḍī's work upon the *Kāfiya*.<sup>1</sup> I have inspected the manuscript of it which is in the library of the Asiatic Society at Calcutta, but have not examined it in sufficient detail to be able to judge whether this eulogium is well founded. Badr adDīn died in 686 before,<sup>2</sup> or when,<sup>3</sup> he had reached the age of <sup>35</sup> (35 to 50).

The biography of Ibn 'Aḳīl has been already sketched:<sup>4</sup> and it only remains to add that his commentary upon the *Alfīya* is essentially a student's manual, clear, accurate, and sufficiently comprehensive, but wanting in the originality and breadth that distinguish the masterly composition of ArRaḍī.

As for the later Commentators, they are mere compilers and adapters, who borrow their information and ideas from all the Masters indifferently: AlUshmūnī, for instance, pads his commentary upon the *Alfīya* with whole articles extracted bodily from the *Mughni-lLahīb*.

The other grammars, and the treatises on lexicology and philology, used as materials for this work, are only occasional authorities, being monographs on particular branches of those subjects, like the *Faṣḥ* of Tha'lab, the Lexicological Tracts of Ibn Duraid upon the Description of the Saddle and Bridle and of Clouds and Rain, the *Talkīb alKawāfi* of Ibn Kaisān, the *Mu'arraḥ* of Al-Jawālīkī, and the *I'rāb 'an Kawā'id alI'rāb* of Ibn Hishām; or mere supra-commentaries, like the Glosses of

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<sup>1</sup> Mkr. I. 616.

<sup>2</sup> Mkr. I. 616.

<sup>3</sup> ISb. class VI.

<sup>4</sup> P. xxiv. above.

AlKhidrī, AṣṢabbān, Al'Adawī, and Yā-Sīn upon the Commentaries of Ibn 'Aqīl, AlUshmūnī, Ibn Hishām, and AlFākihi; or not directly connected with grammar, like the *Kāmil* of AlMubarrad, the *Maḳāmāt* and *Durrat alGhawwās* of AlHarīrī, the *Kāmūs* of AlFīrūzābādī, and the *Kashshāf Istīlāḥāt alFunūn* of the Shaikh Muḥammad 'Alī; or not completely procurable, like the Book of Sibawaih, the *Mulḥat al'I'rāb* of AlHarīrī, the *Anmūdḥaj* of AzZamakhsharī with the commentary of AlArdabīlī, the *Inṣāf* of AlKamāl Ibn AlAmbārī, and the *Misbāḥ* of AlMuṭarrizī.

The object of the Grammarians being to demonstrate the classical usage, they endeavour to support every proposition and illustrate every rule by one or more evidentiary examples taken from the classical language. These examples consist of texts from the *Kur'ān*, passages from tradition, proverbs, phrases transmitted by the learned from the Arabs of the desert, and verses from the poets. Even when cited in full, these examples are often difficult to understand from some obscurity of allusion, peculiarity of construction, or want of context. This difficulty, of course, was not often felt by the native Grammarians, whose general education comprised a thorough grounding in the *Kur'ān* and tradition, and whose special training had made them familiar with the usual examples; but even they were sometimes puzzled by a strange verse. Thus 'Isā Ibn 'Umar confessed his inability to understand the verse of Umayya Ibn Abi-ṣṢalt cited in the Note on *vol. II, p. 574, l. 12*, being perplexed by an allusion to an obsolete practice of the ancient Arabs; and Ibn Jinnī broke down in parsing the verse of 'Abū Nuwās cited at *vol. I, p. 82*, being embarrassed by an unusual construction; while even Ibn Hishām was compelled to reserve his opinion upon the



verse of Ḥassān Ibn Thābit cited at *vol. II*, *p. 447*, until he should come across the preceding verses. The difficulty experienced by European scholars<sup>1</sup> in understanding these examples is greatly enhanced by the tendency of Grammarians to save themselves trouble by abridging the quotations to a few catch-words, like *أَسْلَهَا الْأَعْرَاقُ*, which form a fragment of a verse by Labid cited at *vol. II*, *p. 257*. These words, for instance, cannot be translated into English with any certainty of correctness until the exponents of the 2 pronouns<sup>2</sup> and the position of the proposition in the sentence<sup>3</sup> are known; and probably no amount of general scholarship will enable a reader unacquainted with this particular example to divine that the poet is describing how *a wild he-ass let his troop of she-asses go down to the water in a crowd*. And not only must an example be understood, but its degree of authority must be determined. A text from the *Kur'ān*, as being the very word of God, delivered in the purest dialect of the Arabs, according to the theory of direct verbal inspiration inculcated by Muslim theologians, is of necessity infallible. A passage from tradition, if it be the word of the Prophet, is universally accepted as conclusive evidence; and, if it be the word of a Companion, is generally so received, while some hypercritical purists affect to consider the Companions as liable to the suspicion of solecism.<sup>4</sup> A proverb, if it date from heathen times, is admittedly excellent evidence of classical usage. But a saying transmitted by a Grammarian or Lexicologist from an Arab of the desert varies in authority with the antiquity of its transmitter,

<sup>1</sup> See the Notes on *vol. II*, *p. 332, l. 7* and *p. 681, l. 1*.

<sup>2</sup> See *vol. I*, *pp. 506—509*.

<sup>3</sup> See *vol. I*, *pp. V—XXI*.

<sup>4</sup> See *p. II* above.

a saying transmitted by Ibn Hishām,<sup>1</sup> for instance, not being nearly so authoritative as one transmitted by Al-Akhfash alAkbar.<sup>2</sup> And, when the example is a reading of a text from the *Kur'ān* or a verse from a poet, not only must the antiquity of the author be considered, but also his personal reputation among the Readers or Poets of his time.<sup>3</sup> Thus for the full appreciation of an example in verse the following accessories are requisite :— the complete text of the verse, so much of its context as is necessary to exhibit the syntactical position of its words, a description of its subject, an explanation of its peculiarities of meaning and construction, the name of its author, and his rank among poets:<sup>4</sup> and, with some exceptions, similar accessories are requisite in the case of examples in prose. The Grammarians, however, generally omit the whole of these requisites except the bare text of the examples, and often do not give that in full, because their works are intended to be read with masters whose oral instruction will supply the deficiencies of the books ; and, although the Commentators and Glossographers sometimes explain the examples cited by their Authors, they commonly leave their own examples unexplained. It has therefore been necessary to have recourse to a large number of works not immediately connected with grammar, like the Commentaries of AzZamakhsharī and AlBaidāwī upon the *Kur'ān* ; the *Itkān* of AsSuyūfī upon the Exegesis of the Sacred Text ; the Commentaries of Shu'la and 'Alī AlKāri upon the *Hirz alAmānī*, a metrical treatise upon Reading ; the *Shāhīhs* of AlBukhārī and Muslim, the latter with the Commen-

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<sup>1</sup> See the Note on vol. II, p. 12, l. 3.

<sup>2</sup> See vol. I, p. 158.

<sup>3</sup> See the Notes on vol. II, p. 562, l. 19 and vol. I, p. 82, l. 4, for the classification of the Readers and Poets.

<sup>4</sup> See the Preface to the SM, pp. 2—3.

tary of AnNawawī, upon Tradition; the Collection of Proverbs by AlMaidānī; the *Fawā'id* of Al'Ainī, the *Jāmi' ashShawāhid* of Mullā Muḥammad Bākīr, and the Glosses of 'Abd Al'Azīz alKāshī, Muḥibb adDīn Effendī, AlJarjāwī, AsSuyūṭī, Fakhr adDīn alKhuwārazmī, and the Maulavī 'Abd ArRaḥīm upon the evidentiary verses cited in the *Mufaṣṣal*, the *Kashshāf*, the Commentary of Ibn 'Aqīl, the *Mughni-l-Labīb*, the *Idāh fi-lMa'āni*, and the Commentary of AlJāwī; the *Kitāb AlAghānī*, or Book of Songs, by AlIṣbahānī; the *Dīwāns* of the 6 Ancient Poets, of Ḥātim aṭṬā'ī, of AnNābigha adhDhubyānī, of 'Alkama, of Imra alKais, of Labīd, of 'Alī, of AlFarazdaq, and of Abū Nuwās; the Exposition of the *Mu'allakhāt*; the Commentaries of AtTabarī upon the *Hamza*, of AsSukkarī upon the *Dīwān* of the Hudhālīs, of Ibn Hishām upon the *Bānāt Su'ād*, and of the Wazīr Abū Bakr, AlYazīdī, Ibn AsSikkīt, AsSukkarī, and AlWāḥidī upon the *Dīwāns* of AnNābigha adhDhubyānī, AlḤādīra, 'Urwa Ibn AlWard, Ṭahmān, and AlMutanabbī; the Histories of Ibn Kūtaiba, AtTabarī AlMas'ūdī, Ibn AlAthīr, Abu-lFidā, Ibn Khaldūn, Ibn Taghrī Bardī, AsSuyūṭī, AdDiyārbakrī, and AlMaḥḥarī; the Commentary of Ibn Badrūn upon the Historical Poem of Ibn 'Abdūn; the Book of Religious and Philosophical Sects by AshShahrastānī; the Biographies of the Prophet by Ibn Hishām and Abu-lFidā, of the Companions by Ibn AlAthīr and Ibn Ḥajar, of Eminent Personages by Ibn Khāḳān, AnNawawī, Ibn Khallikān, and Fakhr adDīn alḤalabī, of the Traditionists by Ibn Ḥajar, of the Shāfi'īs by Ibn AsSubkī, of the Rememberers of the *Kur'ān* by AdhDhahabī, of the Commentators by AsSuyūṭī, and of the Lexicologists and Grammarians by the same Author; the Treatises on Personal and Relative Proper Names by Ibn Ḥabīb, Ibn Duraid, Ibn AlKaisa-

rānī, AdhDhahabī, and AsSuyūṭī; the Travels of Ibn Jubair; the *Hayāt alḤayawān*, or Animal Life, of Ad-Damīrī; the Geographical Dictionaries of AlBakrī, Az-Zamakhsharī, Yāqūt, and ṢafradDīn; the *Muzhir* of As-Suyūṭī upon the Science of Lexicography; and the Bibliographical Lexicon of Ḥajjī Khalīfa.

From so large a mass of materials there is often great difficulty in making a judicious selection. I have endeavoured to include every opinion of importance, and to exclude useless or irrelevant controversy. Thus the Baṣrī School of Grammarians have a theory that one preposition never acts as a substitute for another;<sup>1</sup> and accordingly their followers, when they have occasion to state that one preposition is used in the sense of another, often enter into tedious and far-fetched explanations in order to show that this sense is really reducible to the original one. Such explanations I have commonly omitted as foreign to my purpose, which is rather to exhibit the different usages of the prepositions than to vindicate the theories held by a particular School of Grammarians.

In dealing with my authorities I have rigidly adhered to the plan of literal translation. The only liberties that I have allowed myself are these:—

(1) When 2 or more authorities say substantially the same thing, I make such modifications in their language as will allow their statements to be combined into one;

(2) When there are variants in the text or in the examples, I select the version that appears to me best;

(3) When a fragment of an example is cited, I supply

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<sup>1</sup> See vol II, p. 305.

the missing words, and ascribe the whole example to the citer of the fragment ;

(4) When an author's arrangement is inconvenient, I alter it to suit my purpose, provided that the alteration does not affect the author's sense ;

(5) When a technical term cannot be literally translated, I render it by the term correspondingly applied in English, as <sup>فَاعِلٌ</sup>فَاعِلٌ by "Indicative" or "Nominative." To each volume of the work a copious Glossary of Technical Terms is prefixed, which will assist the reader not only in comparing my translations with the originals ; but also in pursuing his studies among the native grammars and commentaries.

This work follows the arrangement of the *Mufasssal*, representing each <sup>قِسْمٌ</sup>قِسْمٌ of the original by a Part, each <sup>مَنْتَبٌ</sup>مَنْتَبٌ by a Chapter, and each <sup>فَصْلٌ</sup>فَصْلٌ by a Section ; and therefore consists of an Introduction and 4 Parts.<sup>1</sup> The Introductory section of the *Mufasssal* describes the simple parts of speech and their combination into the sentence and proposition ; and the 4 Parts describe the noun, verb, particle, and processes (chiefly etymological) common to two or more parts of speech. I have expanded the Introduction by inserting a description of the operative, a summary of the rules upon the syntactical place of the proposition in the sentence,<sup>2</sup> and on account of the rhetorical figures commonly mentioned by Grammarians and Commentators. The last is a novel feature in an Arabic Grammar ; but its utility will, I hope, be recognized.

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<sup>1</sup> Part II on the Verb and Part III on the Particle were published in 1880.

<sup>2</sup> The knowledge of these rules is the key to Arabic syntax.

The arrangement adopted in the *Mufaṣṣal* sometimes appears to produce an inversion of the natural order of subjects. Thus the pronunciation of the letters, which would occupy the first chapter in an European grammar, is postponed till the last in the *Mufaṣṣal*, because it is regarded as subsidiary to the theory of incorporation, which, being a process common to all 3 parts of speech, is relegated to the 4th Part. Similarly the conjugation of the Preterite Verb, which might naturally be looked for in Part II. under the Preterite, will be found in Part I. under the Pronoun, because the variations of the Preterite are regarded as due to variations of its pronominal agent. It must be remembered, however, that AzZamakhsharī, like other Native Grammarians, professes to write for students who are already familiar with colloquial Arabic, and need only instruction in the niceties of the classical language; whereas the European Grammarian composes and arranges his book upon the assumption that his readers are totally ignorant of Arabic, and require their instruction to begin at the first letter of the alphabet. It follows that the present work is not adapted for the mere beginner, unless he be assisted by a master, as is the practice in India, where the learner, before he can construe a line, plunges, with the assistance of his Maulavi, into the commentary of Mullā Jāmī upon the *Kāfiya* of Ibn AlHājib. No great preliminary acquaintance with the subject, however, will be found necessary: familiarity with the character and knowledge of the declensions and conjugations will probably suffice.

In order to reduce the bulk of the work abbreviations are employed in the following cases:—(1) references, as “M” for “the *Mufaṣṣal* of AzZamakhsharī”: (2) technical terms as “p.” for “particle”, in which case the

abbreviations are printed in *Italics* in order to catch the eye more readily: (3) a few Latin words commonly abbreviated, as "e. g." for "*exempli gratia*": (4) examples elsewhere cited in full, in which case the example, if a text from the *Kur'ān*, is indicated merely by the numerals showing the numbers of the chapter and verse, as "LVI. 74-76" (*vol. I, p. XXXI*) for the text previously cited (*vol. I, p. XIII.*); and if anything else, is indicated by the first 2 or 3 words, as "أَلَا هَلْ أَعْلَمُ" (*vol. I, p. XXXI*) for the verse subsequently cited (*vol. II, p. 332*). Rectangular brackets are used to enclose (1) references to sections of this work, as "[503]" (*vol. I, p. XXXI*): (2) interpolations of my own, as "the instrument [of comparison]" (*vol. I, p. XXXIV*): (3) interpolations from some commentary or gloss upon the passage cited, as "this is allowed [only (DM)] by Abu-Iḥṣan (ML)" (*vol. I, p. 106*); or from another passage of the same work, as "*lit.* proper names, [which have the predicament.....*indet.* (R on the proper name)]; so that.....*quals.* (R)" (*vol. I, p. 699*); or from some extraneous work, as "castrated him [in the presence of that king (Md)], and سَكَبَ for a mare (R)" (*vol. I, p. 697*): (4) interpolations peculiar to some of the authorities cited at the end of the passage, as "The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML)" (*vol. I, p. 114*). Cusped brackets are used in cases (3) and (4) to enclose interpolations in passages enclosed in square brackets, as "the reading [of {‘Āṣim (MAd)} alJahḍarī and {‘Aun (IY)} al‘Uḳailī (IY, Sh)]" (*vol. I, p. 730*). Curved brackets are used to enclose (1) references to sections, and (2) interpolations of my own, in passages enclosed in square brackets, as "أَطْبَانِ", and .....converted from the ي (727), since the , does not

occur as a final when 4th (or upwards) (IY)] " (*vol. I, p. 849*) : (3) references to authorities, as "(Sh)" (*vol. I, p. I*) : (4) translations of Arabic words supplied, as "*And (many) a desert*" (*vol. I, p. XXXV*) : (5) parentheses, as "*Thy (an address to the poet's self) night*" (*vol. I, p. XXXII*).

When several references are cited for the same passage, the order is chronological, as "(M, IH, IA, Sh)" (*vol. I, p. 320*), with a few exceptions caused by inadvertence.

The Arabic type employed is unfortunately much below the modern standard of excellence ;<sup>1</sup> but for this defect I must disclaim all responsibility, as it has been repeatedly brought to the notice of the proper authorities in the Government Press and Educational Department. In the earlier pages of the work the sign of quiescence is placed over the letters of prolongation, and *مَدَّنَا* as *مَدَّنَا* and *نِي* (*vol. I, p. XI*), in accordance with the practice of Indian printers.

It remains for me to express my gratitude to the public bodies and private friends—the Authorities of the Bodleian Library at Oxford, the Council of the Asiatic Society of Bengal at Calcutta, His Highness the Ex-Nawwab of Tonk, the lamented Maulavi Gulshan Ali, Principal Officer of His Highness the Maharaja of Benares, his son Maulavi Sayyid Muhammad Hasan, of that city, Maulavi Ibrahim, Government Pleader of Jaunpur, and Sayyid Amir Ahmad of Budaun—who have assisted me with the loan of books or manuscripts. My thanks are also offered to Maulavi Sayyid Hamid Husain, the learned Mujtahid of the Shia sect

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<sup>1</sup> See the ACADEMY of December 17, 1881, p. 458.



at Lucknow, to whose suggestions I am indebted for the solution of many difficulties ; to Babu Madhav Chandra Banarji, formerly Clerk of my Court at Jaunpur and Sháhjahánpur, who has lightened my labor by copying much manuscript for the Press ; and to Mr. W. A. Bion, Assistant Secretary of the Asiatic Society of Bengal, who has kindly assisted me in discovering and procuring books in Calcutta.

In conclusion, I bespeak the indulgence of scholars for a work composed in great part during the scanty and broken leisure of an Indian Magistrate and Judge.

SHÁHJAHÁNPUR, N.-W. P., INDIA :

*3rd February, 1883.*

} M. S. HOWELL.

## NOTICE.

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THE present Fasciculus of Part I. on the Noun carries the discussion of the subject to the end of the Inflected Noun, and therefore exhibits the entire scheme of inflection. The remainder of this Part, the printing of which has now reached page 861, will be published as soon as leisure permits.

M. S. HOWELL.

*The 5th March, 1883.*

## ADDITIONS AND CORRECTIONS.

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Introduction, p. xix, l. 8. Read <sup>س</sup>ن<sup>س</sup>ي<sup>س</sup>.

„ p. xli, l. l. By AlA'shà (Mb).

Notes, p. 24A, l. 10. Read "Ibn AlMulawwih [or Ibn Mu'adh al'Amiri".

„ p. 29A, l. l. Read " { 194 (HH) or } 195 ".

„ p. 33A, l. 8. Read "*Dele*".

„ p. 49A, l. 7. The Author of the Basrî is Diyâ adDîn Ibn Al'Ijl. He is much quoted by AH and his followers ; but I have not met with any life of him (BW in the Index, article ب).

## Abbreviations of References.

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The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlAstarābādhi (MI, p. 58) or AlIstirābādhi (NW, p. 682, IKhn, p. 477, LL, p. 12) for AlAstarābādī, and At-Tibrizi (MI, p. 197, Dh, p. 68, LL, p. 51) for AtTabrizi, are commonly omitted.

B. means born, c. composed, d. died, k. killed; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Chronological List and the Index of Proper Names, and, in the case of Poets or Readers, the Note upon vol. I, p. 82, l. 4 or vol. II, p. 562, l. 19.

When Abū 'Ubaid uses ABU 'AMR alone he means AASH; but, when the GG use it, they mean IAl: when the BB use ABU-L'ABBAS alone, they mean Mb; but, when the KK use it, they mean Th: and, when ALAKHFASH is used alone in grammars, it is AlAusaf (Mr. II. 229). Wherever ALHASAN occurs unrestrictedly in the MF, it is HB (NW. 210). It is said that, wherever the words "And the Kūfi says" occur in the Book of S, he means AJR (Mr. II. 201). Whenever ALAḤMAR is mentioned without restriction in the *Jam' alJawāmi'*, [a grammar by Syt (HKh),] it is Ahmr (BW).

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\*A. The Commentary of Nūr adDīn Abu-l-Ḥasan 'Alī Ibn Muḥammad ALUḤMŪNĪ ashShāfi'ī (d. about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, and latterly from the edition printed in Egypt with the Gloss of Sn.

\*AA. The Commentary of Jamāl adDīn Muḥammad Ibn Shams adDīn 'Abd AlGhanī AL'ARDABĪLĪ upon the Z, cited from an extract printed by De Saey in his *Anthologie Grammaticale*.

AAA. ABŪ AḤMAD ALḤASAN Ibn 'Abd Allāh AL'ASKARĪ, of 'Askar Mukram, the Lexicologist and Philologist (b. 293, d. 382 or 387).

AAD. The Follower ABU-LASWAD Zālim Ibn 'Amr, or 'Amr Ibn Sufyān, adDĪLĪ or addU'ALĪ alBaṣrī, Qāḍī of AlBaṣra, the Companion and Pupil of the Khalifa 'Alī (k. 40), and the Father of the Grammarians (d. 69 or 101).

AAGh. Abū 'Abd Allāh Muḥammad Ibn 'Alī Ibn 'Umar alGhas-sānī, known as IBN AL'ARABĪ, the Grammarian and Reader (b. 682, d. 748).

\*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lḤasan 'Alī Ibn Sultān Muḥammad, known as ALKĀRĪ, alMakkī alHarawī (d. 1010 or 1016), upon the *Ḥirz alAmānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAMr. ABU-L'ALĀ Aḥmad Ibn 'Abd Allāh atTanūkhī ALMA'ARRĪ, the Lexicologist, Grammarian, and Poet (b. 363 or 366, d. 449).

AAS. ABU-L'ALĀ ŠĀ'ID Ibn AlḤasan arRaba'ī alBaghdādī, originally of AlMausil, the Lexicologist (d. near 410 or in 417).

AASh. ABŪ 'AMR Ishāq Ibn Mirār ASHSHAIBĀNĪ, a freedman, the Kāfī Grammarian and Lexicologist (d. 205 or 206 or 210 or 213).

\*AAZ. The Glosses (c. 729) of 'ABD AL'AZĪZ Ibn Abi-lGhanā'im AL-KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. Muḥibb adDīn ABU-LBAQĀ 'Abd Allāh Ibn Abī 'Abd Allāh alḤusain al'Ukbarī by origin, alBaghdādī by birth and abode, the Grammarian (b. 538, d. 616).

Abd. Abū Ṭalīb Aḥmad Ibn Bakr AL'ABDĪ, the Grammarian and Lexicologist (d. 406), author of a Commentary upon the *Īqāḥ* of F.

ABHlw. ABŪ BAKR Aḥmad Ibn Muḥammad ALḤULWĀNĪ, the Grammarian, contemporary with Skr and Rm.

ABIS. Abū Bakr Muḥammad Ibn 'Abd alMalik ashShantamarī, known as ABŪ BAKR IBN AS-SARRĀJ, the Grammarian (d. 545 or 549 or 550).

\*ABk. The *Dīwān* of AnNābigha adhDhubayānī with the Commentary of the Wazīr ABŪ BAKR 'Āṣim Ibn Ayyūb alBaṭalyausī, the Grammarian (d. 174 or 194 or 794), printed in the FDw.

ABUdf. ABŪ BAKR Muḥammad Ibn 'Alī alMiṣrī alUDFUWĪ, the Reader, Grammarian, and Commentator (b. 303 or 304 or 305, d. 388).

ABZ. The Qāḍī ABŪ BAKR Muḥammad Ibn ALḤASAN AZZUBAIDĪ al-Andalusī alIshbīlī, the Lexicologist and Grammarian (d. 379 or near 380).

\*AF. The Ancient History extracted from the MAB of 'Imād ad-Dīn ABU-LFIDĀ Ismā'īl Ibn 'Alī alAyyūbī (b. 672, d. 732), edited by Fleischer.

AFI. ABU-LFARAJ 'Alī Ibn ALḤUSAIN alKURASHĪ al'UMAWĪ alIshbāhānī by origin, alBaghdādī by education (b. 284, d. 356 or 357), author of the KA.

AFR. ABU-LFARAJ AL'ABBĀS Ibn ALFARAJ ARRIYĀSHĪ, the Baṣrī Grammarian and Lexicologist (k. 257 or 265), called ArRiyāshī because his father was a slave of Riyāsh a man of Judhām.

\*AGh. The *Asad alGhāba fī ma'rifut asṢaḥāba* by IATH, printed in Egypt.

AH. The Shaikh Athīr adDīn ABŪ ḤAYYĀN Muḥammad Ibn Yūsuf alAndalusī alGharnāṭī anNafzī, the Miṣrī Grammarian, Lexicologist, and Reader (b. 654, d. 743 or 745).

AHA. ABŪ HILĀL alḤASAN Ibn 'Abd Allāh AL'ASKARĪ, of 'Askar Mukram, the Grammarian, Lexicologist, Commentator, and Philologist (d. 395 or after 400).

AHf. The Imām ABŪ ḤANĪFA AnNu'mān Ibn Thābit alKūfī, freedman of the Banū Taim Allāh Ibn Tha'laba in Rabī'a, the Jurist (b. 61 or 70 or 80, d. 150 or 151 or 153).

AHK. The Ḥafīẓ ABU-LḤASAN 'Alī Ibn Ibrāhīm alKazwīnī, known as ALKATṬĀN, the Traditionist, Commentator, Jurist, Grammarian, and Lexicologist (b. 254, d. 345).

\*Ahl. The *Diwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubayānī, 'Antara, Ṭarafa, Zuhair, 'Alkama, and Imra alKais, edited by Ahlwardt.

AHm. ABŪ ḤĀTİM Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (d. 248 or 250 or 254 or 255).

Ahmr. Abu-lḤASAN 'Alī Ibn ALḤASAN, or Ibn AlMubārak, known as ALAḤMAR, the Kūfī Grammarian (d. 186 or 194 or 208).

AHS. 'Alam adDīn ABU-LḤASAN 'Alī Ibn Muḥammad alHamdānī alMiṣrī asSAKHĀWĪ, the Grammarian, Lexicologist, Commentator, and Reader (b. 558, d. 643), Professor of Reading at the Cathedral of Damascus, and author of a Commentary on the M.

**AIAA.** 'AMR IBN ABĪ 'AMR Ishāq ashShaibānī (son of AASh), the Kūfī Grammarian (*d.* 231).

**AIH.** The Imām Abū 'Abd Allāh Aḥmad Ibn Muḥammad Ibn ḤAMBAL ashShaibānī alMarwazī alBaghdādī, the Jurist and Traditionist (*b.* 164, *d.* 241).

**AIM.** The Imām Abu-lḤasan 'Alī Ibn 'Abd Allāh asSa'dī, of the Banū Sa'd Ibn Bakr, their freedman, alMadīnī, originally of alMadīna, alBaṣrī, known as 'ALĪ IBN ALMADĪNĪ, the Traditionist (*b.* 161, *d.* 234 or 235).

\***Aj.** The Grammatical Primer known as ALMUḤADDAMA ALĀJURRŪMĪYA by the Shaikh Abū 'Abd Allāh Muḥammad Ibn Muḥammad Ibn Dā'ūd asṢinhājī, of the people of Fās, known as IBN ĀJURRŪM, the Grammarian and Reader (*b.* 682, *d.* 723), edited by Perowne.

**AJR.** ABŪ JA'FAR Muḥammad Ibn AlḤasan ARRAWWĀSĪ, so called because he had a big head, anNĪlī, so called because he used to reside at AnNīl, a town between AlKūfa and Baghdād, the Kūfī Grammarian, the first of the KK who composed a book on grammar.

**AK.** ABU-LKĀSĪM ALFAPL Ibn Muḥammad alKasabānī alBaṣrī, the Grammarian (*d.* 444 or 474).

**Akh.** One of 3 Grammarians distinguished in the Index of Proper Names, *vid.*

(1) Abu-lKhattāb 'Abd AlḤamid Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as ALAKHFASH alAkbar, the Baṣrī Grammarian (*d.* 177).

(2) Abu-lḤasan Sa'id Ibn Mas'ada alMujāshī'ī by enfranchisement, alBalkhī, known as ALAKHFASH alAusat, one of the GG of alBaṣra (*d.* 210 or 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as ALAKHFASH alAṣghar (*d.* 315 or 316).

\*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

**AKhzm.** Diyā adDīn Abu-lMu'ayyad AlMuwaffaq Ibn Aḥmad al-Makkī, known as AKHṬAB KHUWĀRAZM, the Preacher, Jurist, and Philologist (*b.* 484, *d.* 568).

**Am.** The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān alAndalusī ash-Shantamārī, known as ALA'LAM, the Grammarian (*b.* 410, *d.* 476).

**Amb.** Abū Muḥammad ALKĀSĪM Ibn Muḥammad ALAMBĀBĪ al-Baghdādī, the Grammarian (*d.* 304 or 305).

AMdr. The Shaikh ABÙ MUPAR Maḥmūd, or Maṣṣūr, Ibn Jarīr aḍḌabbī alIṣbahānī, the Grammarian and Lexicologist (*d.* 507).

AMIS. 'ABD ALMUN'IM IBN ṢĀLIḤ alKūrashī atTaimī alIṣkandarī, the Grammarian (*b.* 547, *d.* 633).

AMYd. ABÙ MUḤAMMAD Yahyà Ibn AlMubārak al'Adawī atTaimī, freedman of the Banū 'Adī Ibn 'Abd Ma'nāt, known as ALYAZĪDĪ, al-Baṣrī, the Grammarian, Lexicologist, and Reader (*d.* 202), called AL-Yazīdī because he was the Companion, and Tutor to the children, of Yazīd Ibn Maṣṣūr alḤimyārī (*d.* 165), governor of AlBaṣra and Al-Yaman, and maternal uncle of the Khalīfa AlMaḥdī (*b.* 127, *d.* 169).

An. 'Alam adDīn ABÙ Muḥammad AlKāsim, or Abu-lKāsim Muḥammad, Ibn Aḥmad ALANDALUSĪ alMursī alLūrākī, the Grammarian and Reader (*b.* 575, *d.* 661), author of a Commentary upon the M.

ANB. ABÙ NAṢR Aḥmad Ibn Ḥātim ALBĀHILĪ, the Baṣrī Grammarian (*d.* 220 or 231).

\*AR. The Analysis (*c.* after 1233) of the evidentiary verses and other examples of the Jm, by the Maulavī 'ABD ARRAḤĪM Ibn 'Abd AlKarīm, printed at Calcutta in 1236.

As. ABÙ Sa'īd 'Abd AlMalik Ibn Abī Bakr 'Āsim Kuraib, known as ALĀṢMA'Ī, alBāhili alBaṣrī, the Lexicologist and Grammarian (*b.* 122 or 123, *d.* 210 or 214 or 215 or 216 or 217).

ASamb. ABÙ SA'ĪD Muḥammad Ibn AlḤasan, or AlḤusain, AL-AMBĀRĪ, the Grammarian.

ASB. ABÙ Aḥmad 'ABD AS-SALAM Ibn AlḤasan ALBAṢRĪ alKirmīsī, the Lexicologist and Philologist (*b.* 329, *d.* 405).

ASH. Shihāb adDīn Abu-lKāsim 'Abd ArRaḥmān Ibn Ismā'īl, known as ABÙ SHĀMA, alMaḥdī adDimashqī, the Reader and Grammarian (*b.* 596 or 599, *d.* 665).

AT. ABU-ṬṬAYYIB 'Abd AlWāḥid Ibn 'Alī alḤalabī, originally of 'Askar Mukram, but afterwards resident of Aleppo, the Lexicologist (*d.* in, or after, 350 or *k.* 351), author of the *Marātib anNaḥwīyīn* or *anNuḥāt*, a Treatise on the Grades of the Grammarians.

Ath. Abu-lḤasan 'Alī Ibn AlMughīra alBaghdādī, known as AL-ATHRAM, the Baṣrī Grammarian and Lexicologist (*d.* 230 or 232).

AU. ABÙ 'UBAIDA Ma'mar Ibn AlMuthanna atTaimī, of the Taim of Kuraish, their freedman, alBaṣrī, the Lexicologist and Grammarian (*b.* 108 or 109 or 110 or 111 or 112 or 114, *d.* 207 or 208 or 209 or 210 or 211 or 213).



AUd. The Kāḍī ABÙ 'UBAID ALKāsim Ibn Sallām alBaghdādī, the Kāfi Grammarian and Shāfi'i Jurist (b. 150 or 154, d. 222 or 223 or 224 or 230), freedman of the Azd of Khurāsān, his father having been a Greek slave belonging to a man of Herat.

AUZ. ABÙ 'UMAR Muḥammad Ibn 'Abd AlWāḥid alBāwardī, known as ALMUṬARRIZ AZZAHID, the Baghdādī Lexicologist (b. 261, d. 335 or 344 or 345).

AW. 'ABD ALWārith.

AY. The Kāḍī ABÙ Yūsuf Ya'qūb Ibn Ibrāhīm alBajālī alAnṣārī alKūfī, the Ḥanafī Jurist (b. 113, d. 182 or 192), descendant of the Companion Sa'd Ibn Ḥabta, the confederate of the Banū 'Amr Ibn 'Auf alAnṣārī.

AZ. ABÙ ZAID Sa'id Ibn Aus alAnṣārī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 115 or 216).

Az. ABÙ Maṣṣūr Muḥammad Ibn Aḥmad ALAZHARĪ alHarawī, the Baghdādī Lexicologist (b. 282, d. 370 or 371), author of the *Tahdhīb*.

\*B. The Commentary of the Kāḍī Nāṣir adDīn Abu-lKhaīr, or Abū Sa'id, 'Abd Allāh Ibn 'Umar alBAṬṬĀWĪ ashShāfi'i (d. 685 or 691 or 692) upon the Qur, edited by Fleischer.

BB. Baṣrī Grammarians.

BD. The Shaikh BADR addĪN Abū 'Abd Allāh Muḥammad Ibn Muḥammad atṬā'i adDimashqī ashShāfi'i, the Grammarian (d. 686), son of IM.

Bdd. Baghdādī Grammarians.

Bhk. ABÙ Bakr Aḥmad Ibn AlḤusain alBAḤḤĀḤĪ anNaisabūrī al-Khusraujirdī, the Shāfi'i Lawyer (b. 384, d. 458).

\*Bk. The *Mu'jam ma-sta'jam* by the Wazīr Abū 'Ubaid 'Abd Allāh Ibn 'Abd Al'Azīz alBAKRĪ alAndalusī, the Lexicologist and Geographer (d. 487), edited by Wüstenfeld.

Bn. The Treatise entitled *AlBurhān fī Uṣūl alFikḥ*, on the Principles of Jurisprudence, by Jn.

\*BS. The Commentary (c. 756) of IHsh upon the poem of Ka'b. Ibn Zuhair commencing بَأَنْتَ سَعْدُ الْخِ, edited by Guidi.

\*BW. The *Bughyat alWu'āt fī Ṭabaḳāt alLughawīyīn wa-nNuḥāt* (c. 871), a Treatise on the Classes of the Lexicologists and Grammarians, by Syt, cited from 3 MSS.

Bz. Abu-l-Ḥasan Aḥmad Ibn Muḥammad Ibn 'Abd Allāh Ibn Al-Kāsim Ibn Nāfi' Ibn Abi Bazza alMakkī, known as ALBazzī (b. 170, d. 240 or 249 or 250 or 255 or 270), the Reporter of Ibn Kathīr one of the Seven Readers.

\*C. The Commentary (c. 676) of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale* and collated by me with the MS of the Asiatic Society of Bengal.

\*CA. A Commentary upon the IM, cited from an extract printed by De Sacy in the Notes to his *Anthologie Grammaticale*.

\*CD. The Commentary of Maulānā the Kāḍī Shihāb adDīn Aḥmad Ibn Muḥammad ALKHAFAJĪ alMiṣrī, the Philologist (d. 1069), upon the D, cited from extracts given in the Notes to the latter work.

CK. The Commentary of IM upon his own metrical Grammar called *AlKāfiya ashShāfiya*.

CM. The Commentary of IH upon the M.

CT. The Commentary of IM upon his own Grammar the *Tashīl al-Fawā'id*.

\*D. The *Durrat alGhawwāḡ* by H, edited by Thorbecke.

\*DA. The *Dīwān* of our lord 'Alī Ibn Abi Ṭālib, printed at Bombay in 1293.

\*DH. The *Dīwān* of the Hudhalīs with the Commentary of Skr, transmitted from him by ABHlw, and from the latter by Rm, edited by Kosegarten.

\*Dh. The *Mushtabih fī Asmā arRijāl* (c. 723) by the Ḥāfiẓ Shams adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad atTurkumānī adDimashkī ADHDHAHABĪ, the Historian and Traditionist (b. 673, d. 748), edited by De Jong.

\*DM. The Gloss (c. 1233) of the Shaikh Muṣṭafā Muḥammad 'Urfa adDASŪḠĪ upon the ML.

\*Dm. The Commentary of the Shaikh Badr adDīn, or Shams adDīn, Muḥammad Ibn Abi Bakr alKurashī alMakhzūmī alIskandarānī alMālikī, known as adDAMĀMĪNĪ or IBN adDAMĀMĪNĪ, the Grammarian and Philologist (b. 763, d. 827 or 828), upon the ML, cited from extracts quoted in the DM.

Also the Commentary of the same author upon the *Tashīl alFawā'id* etc. of IM, cited from extracts quoted in the Sn.

Dmt. The Ḥāfiẓ Sharaf adDīn Abū Muḥammad 'Abd AlMu'min

Ibn Khalaf atTānī adDīmāṭī ashShāfiʿī, the Jurist, Genealogist, Traditionist, Grammarian, Lexicologist, and Reader (b. 613, d. 705).

\*Dw. The *Dīwān* of Imra alKais, edited by De Slane; of AlFarazdaq, edited by Boucher; of AnNābigha adhDhubyānī, edited by Derenbourg; of Labīd, edited by Yūsuf Ḍiyā adDīn alKhālidi alMaḳḍisī; and of Abū Nuwās, edited by Ahlwardt.

\*EM. The Exposition of the *Muʿallakāt*, edited by Arnold.

F. Abū ʿAlī AlḤasan Ibn Aḥmad Ibn ʿAbd AlGhaffār ALFĀRISĪ, also called ALFASAWĪ, the Baghdādī Grammarian (b. 288, d. 376 or 377), author of the *Īdāḥ* and other works.

\*FA. The *Fawā'id alKalā'id fi Mukhtaṣar Sharḥ ashShawāhid* by the Kāḍī Badr adDīn Abū Muḥammad Maḥmūd Ibn Aḥmad asSarājī alḤanaṭī, known as ALʿAINĪ, born at ʿAin Tāb, the Jurist and Grammarian (b. 762, d. 855), cited from a MS.

\*FD. The Commentary of Maulānā FAKHR adDĪN alKhuwārazmī upon the verses of the *Īdāḥ fi-lMaʿāni wa-lBayān* by the Kāḍī Jalāl adDīn Abu-lMaʿālī Muḥammad Ibn ʿAbd arRaḥmān alKazwīnī ash-Shāfiʿī, known as KHAṬĪB DIMASHQ, the Jurist and Rhetorician (b. 666, d. 737 or 739), cited from the MS of the Asiatic Society of Bengal.

\*FDw. The Five *Dīwāns*, printed in Egypt, comprising the *Dīwān* of AnNābigha adhDhubyānī with the Commentary of ABK; the *Dīwān* of ʿUrwa Ibn AlWard alʿAbsī with the Commentary of ISK; the *Dīwān* of Ḥatīm of Tayyī, transmitted by IKlb; the *Dīwān* of ʿAlkama; and the *Dīwān* of AlFarazdaq.

\*Fk. The Commentary named *Mujīb an-Nidā* (c. 924) by AshShihāb Aḥmad Ibn AlJamāl ʿAbd Allāh ALFĀKIHĪ upon the KN, printed in Egypt with the Gloss of YS.

Fr. Abū Zakariyā Yaḥyā Ibn Ziyād alAslami, known as ALFARRĀ, adDailamī alKāfi, freedman of the Banū Asad or Banū Minḥar, the Lexicologist and Grammarian (b. 144, d. 207).

\*FW. The *Fawāt alWafayāt* (c. 754), a supplement to the *Wafayāt alʿAyan* or Biographical Dictionary of IKhn, by Fakhr adDīn Muḥammad Ibn Shākir alḤalabī, the Biblioplist (d. 764 or 766), edited by N, and printed at Būlak in 1283.

GG. Grammarians.

Ghz. Shihāb adDīn Abu-lFaḍl Muḥammad Ibn Yūsuf ALGHAZNAWĪ alḤanaṭī, resident of Cairo, the Jurist, Reader, and Grammarian (b. 522, d. 599).

\*H. The *Maḳāmāt* of the Shaikh Abū Muḥammad AlKāsim Ibn 'Alī ALḤARIRI alBaṣrī alḤarāmī (b. 446, d. 515 or 516) with a selected Commentary, edited by De Sacy.

HB. The Follower Abū Sa'īd ALḤASAN Ibn Abi-lḤasan Yasār AL-Baṣrī, or ALBīṣrī, alAnṣārī, their freedman, the Reader (b. 21, d. 110).

Hf. The Shaikh Abu-lḤasan 'Alī Ibn Ibrāhīm alMiṣrī ALḤAUFī, the Grammarian and Commentator (d. 430).

\*HH. The great *Ḥayāt alḤayawān* (c. 773), or Animal Life, by the Shaikh KAMāl adDīn Muḥammad Ibn Mūsā Ibn 'Isā adDAMIBī, the Shāfi'ī Jurist (d. 808), printed in Egypt in 1292.

HIDn. Abū Muḥammad ALḤASAN Ibn Muḥammad Ibn 'Alī Ibn Rajā, known as IBN AdDAHhĀN, the Lexicologist (d. 447).

HIM. Abu-lḤasan HILāl IBN ALMUḤSIN asSābi alḤarrānī, the Philologist (b. 359, d. 448).

\*HKh. The Bibliographical Lexicon of Muṣṭafā Ibn 'Abd Allāh, known as ḤAJJī KHALīFA (d. 1068), edited by Flügel.

HIw. Abū 'Abd Allāh Salṃān Ibn Abī Ṭalīb 'Abd Allāh anNahrawānī, resident of Iṣbahān, known as ALḤULWĀNī, the Grammarian, Lexicologist, and Commentator (d. 493 or 494).

\*HM. The *Mulḥat al'I'rāb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

HR. Abu-lKāsim ḤAMMād Ibn Abī Lailā Hurmuz, or Sābūr, or Maisara, adDailamī alKūfī, the Rhapsodist (b. 95, d. 155 or 156), freedman of the Banū Bakr Ibn Wā'il, or of the Companion Muknif Ibn Zaid alKhail aṭṬā'i.

Hr. Abū 'Ubaid Aḥmad Ibn Muḥammad al'Abdī ALHARAWī al-Fāshānī, the Philologist (d. 401).

HRs. Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥyi-dDīn Abī Muḥammad 'Abd Allāh azZanātī atTilimsānī alIskandarānī, known as ḤAFī Ra'sHī, the Grammarian of Alexandria (b. 606, d. 680 or 691 or 693).

Hsh. Abū 'Abd Allāh HISHām Ibn Ma'āwiya alKūfī, the Grammarian (d. 209).

\*I. The *I'rāb 'an Kawā'id al'I'rāb* by IHsh, edited by De Sacy in his *Anthologie Grammaticale*.

\*IA. The Commentary of the Kāḍī Bahā adDīn Abū Muḥammad

'Abd Allāh Ibn 'Abd ArRaḥmān alQurashī alHāshimī al'Aḳīlī, a descendant of 'Aḳīl Ibn Abī Ṭālib, alHamadhānī by origin, alBālist alMiṣrī ashShāfi', known as IBN 'AḳĪL, the Grammarian (b. 697 or 698, d. 769), upon the IM, edited by Dieterici.

IAAs. Abū Muḥammad, or Abu-lḤasan, 'Abd ArRaḥmān Ibn 'Abd Allāh Ibn Abī Bakr 'Āsim Quraib, known as IBN AKHI-LAḤMA'Ī (nephew of AlAḥma'ī), the Baṣrī Grammarian and Lexicologist, contemporary with, but younger than ANB.

IAI. Abū Baḥr 'Abd Allāh IBN ABĪ ISḤĀḲ Yazīd alḤadramī, their freedman, the Grammarian and Reader (d. 127).

IAKh. Muḥammad IBN ABI-LKHAṬṬĀB, author of the *Jamhara Ash'ār al'Arab*.

IAI. ABŪ 'AMR Zabbān IBN AL'ALĀ Ibn 'Ammār atTamīmī alMāzinī alBaṣrī, one of the Seven Readers and a Grammarian (b. 65 or 68 or 70, d. 154 or 156 or 157 or 159).

IAmb. Abū Bakr Muḥammad Ibn Abī Muḥammad AlKāsim, known as IBN ALĀMBĀRĪ (son of Amb), the Grammarian and Lexicologist (b. 271, d. 318 or 327 or 328).

IAMr. The Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Muḥammad alḤalabī, known as IBN 'AMRŪN, the Grammarian (b. 596, d. 649).

IAR. Abu-lḤusain 'Ubaid Allāh, or 'Abd Allāh, Ibn Aḥmad, known as IBN ABI-RĀBĪ', alQurashī alUmawī al'Uthmānī alAndalusī alIshbīlī, the Grammarian (b. 599, d. 688), author of a Commentary on the Book of S.

IAr. Abū 'Abd Allāh Muḥammad Ibn Ziyād, the freedman of the Banū Hāshim, alKūfī, known as IBN ALA'RĀBĪ, the Lexicologist (b. 150, d. 230 or 231 or 232 or 233.)

IArb. The Kāḍī Abū Bakr Muḥammad Ibn 'Abd Allāh alMa'āfirī alAndalusī alIshbīlī, known as IBN AL'ARABĪ, the Commentator, Philologist, and Grammarian (b. 468 or 469, d. 543).

IAt. The Kāḍī Abū Muḥammad 'Abd AlḤaḳḳ Ibn Abī Bakr Ghālib alAndalusī alGharnāṭī, known as IBN 'AṬĪYA, the Grammarian, Lexicologist, and Commentator (b. 480 or 481, d. 541 or 546 or 560).

\*IAth. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn Abu-lḤasan 'Alī Ibn Muḥammad ashShaibānī, known as IBN ALĀTHĪR al-Jazārī (b. 555, d. 630), edited by Tornberg.

IB. Abu-lKāsim 'Abd alWahid Ibn 'Alī al'Asadī al'Ukbarī, known as IBN BARHĀN, the Grammarian (*d.* 456).

\*IBd. The Commentary of Abū Marwān, or Abu-lKāsim, or Abu-lḤusain, 'Abd alMalik Ibn 'Abd Allāh alḤaḍramī ashShilbī, known as IBN BADRŪN, the Philologist, upon the Historical Poem of the Wazīr Abū Muḥammad 'Abd alMajīd Ibn 'Abd Allāh alFihri alYāburi, known as IBN 'ABDŪN (*d.* 520 or 529), edited by Dozy.

IBdh. The Shaikh Abu-lḤasan Ṭāhir Ibn Aḥmad IBN BĀBESHĀDH, or BĀDASHĀDH, alMiṣrī alJanharī, said to have been originally of Ad-Dailam, the Grammarian (*d.* 454 or 469).

IBr. Abū Muḥammad 'Abd Allāh IBN BARRI alMaḥḍisī by origin, alMiṣrī, resident of Cairo, the Grammarian and Lexicologist (*b.* 499, *d.* 582).

IBsh. The Shaikh Abu-lḤasan, or Abū 'Abd Allāh, 'Alī Ibn Aḥmad alAnṣārī alGharnāṭī, known as IBN ALBĀDHISH, the Grammarian (*b.* 444, *d.* 528), called in the KF and DM one of the Westerns.

IBt. Abū 'Abd Allāh Muḥammad IBN BARAKĀT asSa'dī alMiṣrī, the Grammarian and Lexicologist (*b.* 420, *d.* 520).

\*ID. The *Kutāb alIshṭikāḥ* by Abū Bakr Muḥammad Ibn alḤasan IBN DURĀID alAzdi, the Baṣrī Lexicologist and Grammarian (*b.* 223, *d.* 321), edited by Wüstenfeld.

IDa. The Shaikh Abu-lḤasan 'Alī Ibn Muḥammad alKutāmi al-Andalusī alIshbīlī, known as IBN ApḌĀ'rī, the Grammarian (*d.* 680), author of a Commentary upon the *Jumal* of Zjī.

IDh. Abū Muḥammad 'Abd Allāh Ibn Ja'far IBN DURUSTAWAIH alFārist alFasawī, the Grammarian (*b.* 258, *d.* 347).

IDn. Nāsiḥ adDīn Abū Muḥammad Sa'īd Ibn alMubārak alAnṣārī, known as IBN ADDAHHĀN, the Baghdādī Grammarian (*b.* 493 or 494, *d.* 566 or 569).

IDs. Abu-lKaram alMubārak Ibn alFakhir, known as ADDABBĀS or IBN ADDABBĀS, the Grammarian and Lexicologist (*b.* 431 or 448, *d.* 500).

IDst. The Ḥākim Abū Sa'īd 'Abd arRaḥmān Ibn Muḥammad, known as IBN DŪST, the Grammarian and Philologist (*d.* 431), one of the leading Professors of Arabic in Khurāsān.

IF. Abu-lḤusain Aḥmad IBN FARIS alKazwīnī, originally of Kazwīn, arRāzī, the Lexicologist and Grammarian (*d.* 369 or 375 or 390 or 395), author of the *Muḥmal*.

II. Abu-IKāsim Ibrāhīm Ibn Muḥammad alKūrasī azZuhri al-Andalusī alKurtubī, known as ALIFLILĪ or IBN ALIFLILĪ, the Grammarian and Lexicologist (b. 352, d. 441).

\*IH. The *Kāfiya fi-nNaḥw* by the Shaikh Jamāl adDīn Abū 'Amr 'Uthmān Ibn 'Umar alKurdī by origin, alMiṣrī alAsnā'ī by birth, alMālikī, known as IBN ALḤAJIB, the Jurist, Reader, and Grammarian (b. 570, d. 646), lithographed at Cawnpore.

\*IHb. The *Mukhtalif alKabā'il wa Mu'talifā* by Abū Ja'far MUḤAMMAD IBN ḤABĪB alHāshimī, the freedman of the Banū Hāshim, alBaghdādī, the Genealogist, Historian, Grammarian, and Lexicologist (d. 245), edited by Wüstenfeld.

\*IHjr. The *Takrīb atTahdhīb*, a Biographical Dictionary of Traditionists, by the Kādī Shihāb adDīn Abu-lFaḍl Aḥmad Ibn 'Alī alKinānī al'Asḳalānī alMiṣrī, known as IBN ḤAJAR, the Traditionist (b. 773, d. 852 or 853), lithographed at Delhi.

IKKh. Abū 'Abd Allāh Muḥammad Ibn Yahyā alAnṣārī alKhazrajī alAndalusī, known as IBN HISHĀM ALKHAḌRĀWĪ, the Grammarian (b. 575, d. 646), author of a Commentary on the *Iqāḥ* of F.

IHL. Abū 'Abd Allāh Muḥammad Ibn Aḥmad asSabtī, known as IBN HISHĀM ALLAKHMĪ, the Lexicologist and Grammarian (d. 570).

IHsh. The Shaikh Jamāl adDīn Abū Muḥammad 'Abd Allāh Ibn Yūsuf, known as IBN HISHĀM ALANṢĀRĪ, alMiṣrī ashShāfi'ī, afterwards alHambalī, the Grammarian (b. 708, d. 761 or 762).

IIM. 'Īsā IBN MAUḤAR.

IIU. 'Abū 'Umar 'Īsā IBN 'UMAR athThaḳafī, the Baṣrī Grammarian and Reader (d. 149 or 150), said to have been the freedman of the Companion Khālīd Ibn AlWalīd alKūrasī alMakhzūmī, the Sword of God (d. 21).

IJ. ABU-LFATḤ 'Uthmān IBN JINNĪ alMaṣṣilī, the Baghdādī Grammarian (b. 302 or before 330, d. 392 or 393), son of a Greek slave belonging to the Wazīr Abu-IKāsim Sulaimān Ibn Fahd alAzdi alMaṣṣilī (k. 411).

IJmz. Bahā adDīn Abu-lḤasan 'Alī Ibn Hibat Allāh alLakhmī ashShāfi'ī, known as IBN ALJUMMAIZĪ or IBN BINT ALJUMHAIZĪ, the Jurist, Reader, and Traditionist (b. 559, d. 649).

\*IJr. The Travels of Abu-lḤusain Muḥammad Ibn Aḥmad IBN JUBAIR alKinānī alAndalusī alBalansī (b. 539 or 540, d. 614), edited by Wright.

\*IK. The *Talkīb al-Kawāfī*, a Treatise on Prosody, by Abu-l-Ḥasan Muḥammad Ibn Aḥmad, known as IBN KAISĀN, the Grammarian and Lexicologist (d. 299 or 320), who was learned in the grammar of the BB and KK, edited by Wright in his *Opuscula Arabica*.

\*IKb. The *Kitāb al-Ma'ārif* by the Qāḍī Abū Muḥammad 'Abd Allāh Ibn Muslim ad-Dīnawarī, so called because he was Qāḍī of Ad-Dīnawar, and also called al-Marwazī, known as IBN QUTAIBA, and also called ALQUTABĪ and less correctly ALQUTAIBĪ, the Baṣrī Grammarian, Lexicologist, and Historian (b. 213, d. 267 or 270 or 271 or 276), edited by Wüstenfeld.

IKh. Abu-l-Ḥasan 'Alī Ibn Muḥammad al-Ḥaḍramī al-Andalusī al-Ishbīlī, known as IBN KHARŪF, the Grammarian (d. 602 or 603 or 605 or 606 or 609 or 610), author of a Commentary on the Book of S, and of another on the *Jumal* of Zjī.

IKhb. Abū Muḥammad 'Abd Allāh Ibn Aḥmad, known as IBN AL-KHASHSHĀB, al-Baghdādī, the Philologist, Grammarian, and Commentator (b. 492, d. 567).

IKhl. Abū 'Abd Allāh Al-Ḥusain Ibn Aḥmad, known as IBN KHĀ-LAWA'IH, the Grammarian and Lexicologist (d. 370), originally from Hamadhān, but educated at Baghdād.

\*IKhld. The *Kitāb al-Ibar* etc (c. 779—783), a great History in an Introduction and Three Books, by the Qāḍī Walī ad-Dīn Abū Zaid 'Abd Ar-Rahmān Ibn Muḥammad al-Ishbīlī al-Ḥaḍramī al-Mālikī, known as IBN KHALDŪN, the Historian (b. 732 or 733, d. 808), the Introduction cited from the edition (*Prolégomènes d'Ebn Khaldoun*) published by Quatremère, and the rest of the work from the edition printed at Bulak in 1284.

\*IKhn. The *Wafayāt al-A'yān* etc (c. 654—672), a Biographical Dictionary, by the Qāḍī Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Muḥammad, known as IBN KHALLIKĀW, al-Barmakī al-Irbīlī ash-Shāfi'ī (b. 608, d. 681), cited from the editions of Wüstenfeld and De Slane and from a MS.

IKhz. The Shaikh Shams ad-Dīn Abu-l-'Abbās Aḥmad Ibn Al-Ḥusain al-Irbīlī al-Mausilī, known as IBN AL-KHABBĀZ, the Grammarian (d. 637), author of a Commentary on the *Alfiya* of IMt, and of the *Nihāya fi-n-Naḥw*.

IKIb. Abu-l-Mundhir, or Abū Muḥammad, Hishām Ibn Abī-n-Naḍr Muḥammad al-Kalbī, known as IBN AL-KALBĪ, the Kaṭī Genealogist (d. 204 or 206).



\*IKn. The *Ikān fī 'Ulūm al-Kur'ān* (c. 878) by Sṣr, printed at Calcutta, and lithographed at Lahore and elsewhere.

IKtt. Abu-l-Kāsim 'Alī Ibn Ja'far asSa'dī, one of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm, aṣṢaḥallī by birth, alMiṣrī by abode and death, known as IBN AL-KAṬṬĀ', the Lexicologist (b. 433, d. 515).

\*IM. The *Khulāṣa*, commonly called the *Alfīya*, *fi-n-Naḥw* by the Shaikh Jamāl adDīn Abū 'Abd Allāh Muḥammad Ibn 'Abd Allāh at-Tā'ī alAndalusī alJayyānī, alMālikī when he was in the West, ash-Shāfi'ī when he migrated to the East, resident of Damascus, known as IBN MĀLIK, the Grammarian (b. 598 or 600 or 601, d. 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. The Shaikh Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Baḍī' fi-n-Naḥw* a work much quoted by AH.

IMn. Abū Ishāq Ibrāhīm Ibn Muḥammad alIshbīlī, known as IBN MULKŪN, the Grammarian (d. 584), author of Annotations upon the *Tabṣira* of Sm.

IMnr. The Kādī Nāṣir adDīn Abu-l-'Abbās Aḥmad Ibn Muḥammad alJudhāmī alIskandarī alMālikī, known as IBN ALMUNAYYIR, the Grammarian, Philologist, and Commentator (b. 620, d. 683).

IMrhl. The Shaikh Shihāb adDīn Abu-l-Faraj 'Abd AlLaṭīf Ibn 'Abd Al'Azīz alHarrānī by origin, alMiṣrī by abode and death, known as IBN ALMURAḤḤIL because his father used to sell saddles for camels, the Grammarian, Lexicologist, and Reader (d. 744).

IMt. Zain adDīn Abu-l-Ḥusain Yahyā IBN MU'TĪ, or IBN 'ABD AL-MU'TĪ, azZawāwī, the Grammarian (b. 564, d. 628), author of the *Alfīya* of IBN MU'TĪ.

INs. Bahā adDīn Abū 'Abd Allāh Muḥammad Ibn Ibrāhīm alḤalabī by origin, known as IBN ANNAḤḤĀS, the Grammarian (b. 627, d. 698).

IR. Abū 'Alī AlḤasan IBN RASHĪQ alIfriki, known as ALKAIRAWĀNĪ, the Grammarian, Lexicologist, Prosodian, and Philologist (b. 390, d. 456 or 463), author of the *'Umda fī Ṣinā'at ash-Shi'r*.

Ir. The *Irtishāf ad-Darab min Lisān al-'Arab*, a Grammar by AH.

IRj. Rashīd adDīn Abū Muḥammad 'Abd AlWahhāb Ibn Zāfir alIskandarānī alMālikī, known as IBN RAWWĀJ, the Jurist and Traditionist (b. 554, d. 648).

IS. The Shaikh Shams adDīn Abū Bakr Muḥammad IBN AS-SARĪ

alBaghdādī, known as IBN AS-SARRĀJ, the Grammarian (d. 310 or 315 or 316).

\*Is. The *Iṣāba fī Tamyīz asṢaḥāba* by IHj, printed at Calcutta.

ISB. Abū Muḥammad 'Abd Allāh Ibn Muḥammad, known as IBN AS-SĪD AL-BATĀLYAUSĪ, the Grammarian and Lexicologist (b. 444, d. 521).

\*ISb. The great *Ṭabaqāt ash-Shāfi'īya* by the Kādī Tāj ad-Dīn Abū-Naṣr 'Abd Al-Wahhāb Ibn 'Alī, known as IBN AS-SUBKĪ (son of Sb), ash-Shāfi'ī (b. 729, d. 771), cited from a MS.

ISd. Abū-Iḥṣan 'Alī Ibn Ahmad, or Ibn Ismā'īl, al-Andalusī al-Mursī, known as IBN SĪDA, the Lexicologist and Grammarian (d. 448 or 458), author of the *Muḥkam*.

ISf. Abū Muḥammad Yūsuf Ibn Abī Sa'īd Al-Ḥasan, known as IBN AS-SĪRĀFĪ (son of Sf), the Grammarian and Lexicologist (b. 330, d. 385).

ISfr. The Shaikh Jamāl ad-Dīn Abū-Iḳāsim 'Abd Ar-Raḥmān Ibn Ibn Abī-l-Faḍl 'Abd Al-Majīd al-Miṣrī al-Iskandarānī al-Mālikī, known as IBN AṢ-ṢAFRĀWĪ, the Jurist and Reader (b. 544, d. 636).

ISgh. The Shaikh Shams ad-Dīn Muḥammad Ibn 'Abd Ar-Raḥmān az-Zumurrudhī al-Ḥanafī, known as IBN AṢ-ṢĀ'IGH, the Jurist and Grammarian (b. before 720, d. 776 or 777).

ISh. The Sharīf Abū-sSa'ādāt Hibat Allāh Ibn 'Alī al-'Alawī al-Ḥasanī, known as IBN ASH-SHAJARĪ, al-Baghdādī, the Grammarian of Al-'Irāq (b. 450, d. 542).

\*ISK. The *Diwān* of 'Urwa Ibn Al-Ward al-'Absī with the Commentary of Abū Yūsuf Ya'qūb Ibn Ishāq, known as IBN AS-SIKKĪT, al-Khūzī of Daurāq, the Kufī Lexicologist and Grammarian (k. 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

ISM. Shams ad-Dīn Muḥammad Ibn Muḥammad al-Miṣrī, known as IBN AS-SARRĀJ, the Reader (b. after 670, d. 747).

IT. Abū-Iḥṣan Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī al-Mālaḳī, known as IBN AṬ-ṬARĀWA, the Grammarian (d. 528).

\*ITB. The Annals called *An-Nujūm az-Zāhira fī Mulūk Miṣr wa-l-Kāhira* by the Amīr Jamāl ad-Dīn Abū-Iḥṣāsin Yūsuf IBN TAḠHĪ BARDĪ al-Atābakī al-Kāhiri (d. 874), edited by Juynboll and Matthes.

ITr. Abū Bakr Muḥammad Ibn Ahmad IBN ṬĀHIR al-Anṣārī al-Andalusī al-Ishbīlī, known as AL-KHIDABB, the Grammarian (d. 580).

IU. Abū-Iḥṣan 'Alī Ibn Mu'min al-Ḥaḍramī al-Ishbīlī, known as IBN 'UḡFŪR, the Grammarian (b. 597, d. 663 or 669), called in the DM one of the Westerns.

IUF. Abu-<sup>ḥ</sup>Iḥsain Muḥammad Ibn Al<sup>ḥ</sup>Iḥsain alFārisī alFasawī, known as IBN UKHT ALFĀRISĪ (son of the sister of F), the Grammarian (*d.* 421).

IUK. The Shaikh Shams adDīn, or Badr adDīn, AlḤasan Ibn Al-<sup>ḥ</sup>Āsim alMURĀDĪ alMiṣrī, known as IBN UMM KĀSIM, the Grammarian and Lexicologist (*d.* 749), author of a Commentary on the IM.

\*IY. The Commentary of the Shaikh Muwaffaq adDīn Abu-lBaḳā Ya'ish Ibn 'Alī alAsadī alMaṣīlī by origin, alḤalabī by birth and education, known as IBN YA'ISH, the Grammarian (*b.* 553, *d.* 643), upon the M, edited by Jahn.

IYn. Abu-lḤajjāj Yūsuf Ibn Yabḳā atTujībī asSāhilī, known as IBN YAS'UN, the Grammarian and Lexicologist (*d.* about 540).

\*J. The Commentary (c. 1271) of the Shaikh 'Abd alMun'im al-JARJAWĪ upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abū Naṣr Ismā'il Ibn Ḥammād alJAWHARĪ atTurkī alFārābī, the Lexicologist (*d.* 393 or 398 or about 400), author of the *Ṣiḥāḥ*.

Jj. The Shaikh Abū Bakr 'ABD ALKĀHIR Ibn 'Abd ArRaḥmān alJURJĀNĪ, the Grammarian (*d.* 471 or 474).

\*Jk. The *Mu'arrab* of Abū Maṣṣār Maḥmūd Ibn Abī Ṭāhir Aḥmad alJAWĀLĪKĪ alBaghdādī, the Philologist, Grammarian, and Lexicologist (*b.* 465 or 466, *d.* 539 or 540), edited by Sachau.

\*Jm. The Commentary (c. 897) of Maulānā Nūr adDīn 'Abd Ar-Raḥmān Ibn Aḥmad alJĀMĪ (*d.* 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jn. The Imām alḤaramain Ḍiyā adDīn Abu-lMĀ'ĀLĪ 'Abd alMalik Ibn AshShaikh Abī Muḥammad 'Abd Allāh alJU'AINĪ, the Shāfi'ī Jurist (*b.* 410 or 417 or 419, *d.* 478).

Jr. Abū 'Umar Ṣāliḥ Ibn Ishāq alJARNĪ, freedman of Jarm Ibn Rabbān, a clan of Qudā'a in AlYaman, alBaṣrī, the Grammarian (*d.* 225).

\*Jsh. The *Jāmi' ashShawāhid* by Mullā Muḥammad Bākīr, lithographed at Teherān in 1275 and 1293.

Jz. Abū Mūsā 'Īsā Ibn 'Abd Al'Azīz alJUZULĪ alYazdaktanī, the Grammarian (*d.* 606 or 607 or 610).

\*K. The *Kashshāf 'an Haḳā'ik atTanzīl* (c. 526—528) by Z, edited by Lees.

\*KA. The *Kitāb alAghānī*, or Book of Songs, by AFI, cited from

the part edited by Kosegarten, and from extracts printed in the ISk and elsewhere.

\*KAb. The *Kitāb alAnsāb etc.* by the Shaikh Shams adDīn AbulFaql Muḥammad Ibn Ṭāhir ashShaibānī alMaḳdīsī, known as Ibn AL-ḲAISARĀNĪ (b. 448, d. 507 or 508), with the additions of his pupil the Shaikh Abū Mūsā Muḥammad Ibn Abī Bakr 'Umar alMadīnī alIṣbahānī (b. 501, d. 581), edited by De Jong.

\*KF. The *Kāmūs* of the Ḳāḍī Majd adDīn Abū Ṭāhir Muḥammad Ibn Ya'qūb alFīrūzābādī ashShīrāzī (b. 729, d. 816 or 817), lithographed at Lucknow.

\*Kh. The Commentary of the Shaikh KHALID Ibn 'Abd Allāh AL-AZHARĪ, the Grammarian (d. 905), upon the I, cited from extracts printed by De Saey in the Notes to his Anthologie Grammaticale.

KhA. Abū Muḥammad, and Abū Muḥriz, KHALAF ALĀḤMAR Ibn Ḥayyān alBaṣrī, the Rhapsodist (d. about 180), freedman of Abū Burda 'Āmir Ibn Abī Mūsā 'Abd Allāh alAsh'arī, the Ḳāḍī of AlKūfa (d. 103 or 104 or 106 or 107).

Khf. Abū Bakr Ibn Yahyā alJudhāmī alMālaḳī, known as AL-KHAFFĀF, the Grammarian (d. 657), author of a Commentary upon the Book of S.

Khl. Abū 'Abd ArRaḥmān ALKHALĪL Ibn Aḥmad alFarāhīdī, or alFurhūdī, alAzdī alYahmadī alBaṣrī, the Grammarian (b. 100, d. 160 or 163 or 170 or 174 or 175).

\*KIAmb. Five Questions from the *Inṣāf fī Musā'il alKhilāf etc.* by Kamāl adDīn Abu-lBarakāt 'Abd ArRaḥmān Ibn Abī-lWafā Muḥammad alAmbārī, known as ALKAMĀL Ibn ALAMBĀRĪ (descendant of ASAmb), the Grammarian (b. 513, d. 577), edited by Kosut.

\*KIF. The *Kashshāf Iṣṭilāḥāt alFunūn* by the Shaikh Muhammad 'Alī atTihānawī, edited by Sprenger.

\*KIn. The *Ḳalā'id al'Ik'yān wa Maḥāsīn alA'yān*, a Biographical Dictionary of Celebrities, by Abū Naṣr AlFath Ibn Muḥammad alKaist alIshbīlī, known as Ibn KHĀḲĀN (k. 529 or 535), printed in Egypt in 1284.

KK. Kaṭī Grammarians.

Kl. Abū 'Alī Ismā'il Ibn AlḲāsim alBaghdādī, known as ALḲĀLĪ, the Lexicologist and Grammarian (b. 280 or 288, d. 356).

\*KM. The *Kanz alMa'ānī*, a Commentary by the Shaikh Kamāl adDīn Abū 'Abd Allāh Muḥammad Ibn Aḥmad alMauṣilī alHam balt,

known as SHU'LA (*d.* 656), upon the Ode called the *Hîrz alAmânî etc.*, by Sht, lithographed at Peshawar with the AAK and a Persian Commentary.

\*KN. The *Kaṭr anNadà wa Ball aṣṢadà* by IHsh, with a Commentary by the Author, the Text cited from the edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that edition and in the Notes to the *Epistola Critica* edited by Mehren.

Kn. Abū Mūsā 'Isā Ibn Minā alMadanī, known as KĀLŪN (*d.* 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alĀsadi by enfranchisement, al-Kaṣfī, known as ALKĪSĀ'Ī, one of the Seven Readers and a Grammarian and Lexicologist (*d.* 182 or 183 or 189 or 192).

KSh. *The Kitāb ashShi'r*, also called *AlKitāb ashShi'rī*, by F.

Ktb. Abū 'Alī Muḥammad Ibn AlMustanīr alBaḡrī, known as KUTRUB, the Grammarian and Lexicologist (*d.* 206), freedman of Sālim Ibn Ziyād Ibn Abīhi, Governor of Khurāsān (*d.* 73).

Kur. *The Qur'an*.

\*L. The Commentary of BD on the *Lāmīyat alAf'āl* by IM, edited by Volok.

Lh. Abu-lḤasan 'Alī Ibn Ḥāzim, or Ibn AlMubārak, ALLIḤYĀNĪ, of the Banū Liḥyān Ibn Hudhail, or called "alLiḥyānī" on account of the bigness of his beard, the Kāfī Grammarian, contemporary with Ks and ISk.

\*LL. *The Lubb alLubāb fī taḥrīr alAnsāb* (*c.* 873) by Syt, edited by Veth.

\*LM. The Life of Muḥammad extracted from the MAB by Al', edited by Des Vergers.

\*M. *The Mufaṣṣal fī-nNaḥw* (*c.* 513—515) by Z, edited by Broch.

\*MA. The Marginal Annotation upon the Persian edition of the ML.

\*MAB. *The Mukhtaṣar fī Akhbār alBashar* by AF, printed at Constantinople.

\*Mad. The Gloss of the Shaikh MUḤAMMAD Ibn 'Ubāda AL'ADAWĪ upon the Sh, printed in Egypt in 1292.

\*MAIH. The Marginal Annotation upon the IH.

\*MAJm. The Marginal Annotation upon the Lucknow edition of the Jm.

\*MAR. The Marginal Annotation upon the Lucknow edition of the Commentary by R upon the IH.

MAR. 'Abd Allāh Ibn Maṣṣūr alMiṣrī alIskandarānī, known as ALMAKĪN ALASMAR, the Reader (d. 692).

\*MASH. The Marginal Annotation upon the SH.

\*Mb. The *Kāmil* by ABU-L'ABBĀS Muḥammad Ibn Yazīd athThumālī alAzdī alBaṣrī, known as ALMUBARRAD, the Grammarian (b. 206 or 207 or 210, d. 282 or 285 or 286), edited by Wright.

Mbn. Abū Bakr Muḥammad Ibn 'Alī alAskarī, known as MABRAMĀN, the Grammarian (d. 345).

MD. Abu-l'Abbās, or Abū 'Abd ArRaḥmān, or Abū Muḥammad, ALMUFAPPAL Ibn Muḥammad aḍḌABBĪ, the Kufī Rhapsodist (d. 168 or 171).

\*Md. The *Majma' alAmthal*, or Collection of Proverbs, by Abu-lFaḍl Aḥmad Ibn Muḥammad anNaisābūrī, known as ALMAIDĀNĪ, the Philologist, Grammarian, and Lexicologist (d. 518), printed at Bulāḡ.

\*MDh. The *Murūj adhDhahab wa Ma'ādin alJauhar* by Abu-lḤasan 'Alī Ibn AlḤusain ALMAS'ŪDĪ, a descendant of the Companion 'Abd Allāh Ibn Mas'ūd, originally of Baghdād, but long resident in Egypt, the Historian (d. 345 or 346), edited by De Meynard.

MF. The Treatise (c. 455—469) entitled *AlMuhaddhab fi-lFurū'* by the Shaikh Abū Ishāḡ Ibrāhīm Ibn 'Alī ashSHĪRĀZĪ alFīrūzābādī, the Shāfi'ī Jurist (b. 393, d. 476).

\*MI. The *Marāsid alIftilā'* 'alā Asmā alAmkina wa-lBikā', probably by Abū Faḍā'il ṢAFĪ aḌḌĪN 'Abd AlMu'min Ibn 'Abd AlḤaḡḡ alBaghdādī (b. 650, d. 739), edited by Juynboll.

MIA. Abū Faīd Mu'ARRIJ Ibn 'Amr asSADŪSĪ alBaṣrī, the Grammarian (d. 174 or 195 or after 200).

MIAN. The Imām Abū 'Abd Allāh MĀLIK IBN ANAS alAṣbahī alMadanī, a Follower of the Followers, the Jurist (b. 90 or 91 or 93 or 94 or 95 or 97, d. 178 or 179).

MIH. The Ḳāḍī Abū 'Abd Allāh MUḤAMMAD IBN ALḤASAN ash-Shaibānī, their freedman, alKufī, the Ḥanafī Jurist (b. 131 or 132 or 135, d. 189).

MIM. Abū Muslim MU'ĀDH Ibn Muslim ALHARRĀ alKufī, the Grammarian and Reader (d. 187 or 190), freedman of the Follower Muḥammad Ibn Ka'b alKuraṣī (d. 108 or 117 or 118 or 120).

MIS. Abū 'Abd Allāh Muḥammad Ibn Sallām alJumahl alBaṣrī (d. 231), author of the TSh.

MISH. The Shaikh Abu-l-Khair Muṣaddik Ibn Shabīb alWāsiṭi as-Ṣilḥī, the Grammarian (b. 535, d. 605).

MK. ALMĀLIKĪ.

\*Mk. The *Mushtarik* by Shihāb adDīn Abū 'Abd Allāh YĀKŪT Ibn 'Abd Allāh arRūmī alḤamawī alBaghdādī (b. 574 or 575, d. 626), edited by Wüstenfeld.

\*MKh. The Gloss (c. 1250) of the Shaikh Muḥammad alKhidrī ad-Dinyāfi ashShāfi'i upon the IA, printed in Egypt in 1287.

Mkk. The Shaikh Abū Muḥammad MAKKĪ Ibn Abī Ṭalīb Ḥammūsh alKaṣī alKurtubī, originally of AlKairawān, the Reader, Commentator, and Grammarian (b. 354 or 355, d. 437).

\*Mkr. The *Kitāb Naṣḥ atṬīb* etc. by the Shaikh Abu-l'Abbās Aḥmad Ibn Muḥammad alMaḥkarī atTilimsānī, the Philologist (d. 1041), edited by Dozy, Dugat, Krehl, and Wright.

\*ML. The *Mughni-l-Labīb* (c. 756—757) by IHsh, printed at Bulāk, and lithographed at Teherān.

Mlk. Zain adDīn Abū Zakariyā Yahyā Ibn 'Alī alḤaḍramī alAndalusī ALMĀLAḲĪ, the Grammarian and Philologist (b. 577 or 578, d. 640).

\*MM. The *Misbāḥ fi-n-Naḥw* by Majd adDīn Abu-l-Faṭḥ Naṣīr Ibn Abi-l-Makārim 'Abd AsSayyid alKhuwarazmī alḤanaṭī, known as AL MAJD ALMUṬARRIZI, the Jurist, Grammarian, and Philologist (b. 538, d. 606 or 610), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

\*Mr. The *Muzhir fi-l-Lughat*, a Treatise upon the Science of Lexicography, by Syt, edited by N, and printed in Egypt in 1282.

MS. Manuscript.

\*MSh. The *Mu'jam ashShu'arā* by Abū 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ alKhurāsānī by origin, alBaghdādī by birth (b. 296 or 297, d. 378 or 384), cited from an extract given in the Notes to the ID, p. 153.

MSS. Manuscripts.

\*MYd. The Commentary of the Shaikh Abū 'Abd Allāh MUḤAMMAD Ibn Al'Abbās al'Adawī ALYAZĪDĪ (descendant of AMYd), the Grammarian and Philologist (d. 310 or 313), upon the *Dīwān* of the heathen

Poet Kūṭba Ibn Aus adhDhubyānī, known as ALḤĀDIRA and ALḤU-WĀDIRA, edited by Engelmann.

Mz. Abū 'Uthmān Bakr Ibn Muḥammad alMĀZINĪ, of the Māzin of Shaibān, alBaṣrī, the Grammarian and Lexicologist (*d.* 230 or 236 or 247 or 248 or 249).

\*N. The Commentary of MUḤIBB ADDĪN EFFENDĪ upon the evidentiary verses of the K, edited by Abu-lWafā Naṣr alHūrīnī, and printed at Bulāk in 1281.

Nf. Abū 'Abd Allāh Ibrāhīm Ibn Muḥammad alAzdī al'Atakī alWāsiṭī, known as NISṬAWAIIH or NAṬṬAWAIIH, the Grammarian (*b.* 240 or 244 or 250, *d.* 323 or 324).

Nr. Abu-lḤasan ANNAḌR IBN SHUMAIL alMāzinī alBaṣrī, the Grammarian and Lexicologist (*b.* 122 or 123, *d.* 203 or 204).

\*NS. The Commentary of Nw upon the *Ṣaḥīḥ* of the Imām Abu-lḤusain MUṢLIM Ibn AlḤajjāj alKushairī anNaisābūrī, the Traditionist (*b.* 206, *d.* 261), lithographed at Delhi.

Ns. Abū Ja'far Aḥmad Ibn Muḥammad alMurādī alMiṣrī, known as ANNAḤḤĀS, the Grammarian (*d.* 337 or 338).

\*Nw. The *Tahdhīb alAsmā*, a Biographical Dictionary, by Muḥyiddīn Abū Zakariyā Yahyā Ibn Sharaf alḤizāmī alḤaurānī ANNAWAWĪ adDimashqī (*b.* 631, *d.* 676), edited by Wüstenfeld.

\*P. Arabum Proverbia, edited by Freytag.

\*R. The Commentary (*c.* 683 or 686) of the Shaikh Raḍī adDīn Muḥammad Ibn AlḤasan alĀstarābādī, known as ARRAṬĪ, the Grammarian (*d.* 684 or 686), upon the IH, lithographed at Teheran, Lucknow, and Delhi.

\*Also the Commentary of the same Author upon the SH, lithographed at Delhi.

Rb. Abu-lḤasan 'Alī Ibn 'Isā ARRAḌA'Ī alBaghdādī by abode, ash-Shīrāzī by origin, the Grammarian (*b.* 328, *d.* 420).

RDA. The Sayyid RUKN ADDĪN Abū Muḥammad, or Abu-lFaḍā'il, AlḤasan Ibn Muḥammad Ibn Sharafshāh al'Alawī alḤasanī ALĀSTARĀBĀDĪ ashShāfi'ī, the Jurist and Grammarian (*d.* 715 or 717 or 718), author of a Commentary upon the IH, and of another upon the SH.

Rk. The Shaikh ABU-LḤĀSIM 'Ubaid Allāh Ibn 'Alī ARRAḤḤĪ, resident of Baghdād, the Grammarian, Lexicologist, and Philologist (*d.* 450).



Rkk. Abu-lKāsim 'Alī Ibn 'Ubaid Allāh AdDaqqāk ARRAḤĪQĪ, the Grammarian (b. 345, d. 415).

Rm. Abu-lḤasan 'Alī Ibn 'Isā ARRUMMĀNĪ, alBaghdādī by birth, the Commentator and Grammarian (b. 276 or 296, d. 382 or 384).

Rsh. Abū Muḥammad 'Abd Allāh Ibn 'Alī alLakhmī alĀndalusī alMarī, known as ARRUSHĀṬĪ, the Traditionist and Genealogist (b. 466, d. 542).

RSht. Raḍī adDīn Abū 'Abd Allāh Muḥammad Ibn 'Alī alAnṣarī ashShāṭibī by origin, alBalansī by birth, known as ARRAḤĪQĪ ashSHĀṬIBĪ, the Lexicologist (b. 601, d. 684).

Rz. Fakhr adDīn Abū 'Abd Allāh Muḥammad Ibn 'Umar alKura-  
shī atTaimī alBakrī, of the descendants of Abū Bakr aṣṢiddīq, aṭṬaba-  
ristānī, known as ALFAKHR ARRĀZĪ, the Commentator and Grammarian  
(b. 543 or 544, d. 606), author of a Commentary on the M.

\*S. The Book of Abū Bishr, or Abu-lḤasan, 'Amr Ibn 'Uthmān alḤārithī, known as SIBAWAIH, the Baḡrī Grammarian (d. 161 or 177 or 180 or 188 or 194), originally a Persian, freedman of the Banu-lḤārith Ibn Ka'b, and moreover, as is said, of the family of ArRabī' Ibn Ziyād alḤārithī, Governor of Khurāsān (d. 53), cited from an extract printed by De Sacy in his *Anthologie Grammaticale*, and latterly from the edition printed by Derenbourg.

\*SB. The *Ṣaḥīḥ* of the Imām Abū 'Abd Allāh Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, ALBUḤĀRĪ, the Traditionist (b. 194, d. 256), edited by Krehl.

Sb. The Kāḍī Taḳī adDīn Abu-lḤasan 'Alī Ibn 'Abd AlKāfī al-  
Anṣarī alKhazrajī alMiṣrī ashShāfi'ī, known as ASṢUBKĪ, the Gramma-  
rian and Lexicologist (b. 683, d. 750 or 755 or 756).

Sd. The Shaikh Sa'd adDīn Mas'ūd Ibn 'Umar, known as ASṢA'D  
ATTAFTĀZĀNĪ, ashShāfi'ī, the Grammarian (b. 712, d. 791 or 792),  
author of a Gloss (c. 789) upon the K.

Sf. The Kāḍī Abū Sa'īd AlḤasan Ibn 'Abd Allāh ASṢIRĀFĪ, Kāḍī  
of Baghdād, the Grammarian (d. 368), learned in the grammar of the  
BB, and author of a Commentary on the Book of S.

Sgh. Raḍī adDīn Abu-lFadā'il AlḤasan Ibn Muḥammad alKura-  
shī al'Adawī al'Umari aṣṢAGHĀNĪ, or aṣṢAGHĀNĪ, alḤanafī, the Lexicologist  
and Grammarian (b. 577, d. 650 or 660 or 665).

\*SH. The *Shāfiya fi-tTaṭrīf* by IH, lithographed at Cawnpore.

\*Sh. The *Shudhūr adhDhahab* by IHsh, with a Commentary by the Author, printed at Balāḡ.

Shb. Abū 'Alī SHIHĀB Ibn 'Alī ALMUḤSINĪ, the Traditionist (*d.* 708).

Shf. The Imām Abū 'Abd Allāh Muḥammad Ibn Idrīs alKuraṣhī al-Muṭṭalibī ASHSHĀFI' alHijāzī alMakkī, the Jurist (*b.* 150, *d.* 204), pupil of MIAN.

Shl. ABŪ 'ALĪ 'Umar Ibn Muḥammad alĀzdī, known as ASHSHALĀUBĪNĪ or ASHSHALĀUBĪN, alAndalusī alIshbīlī, the Grammarian (*b.* 562, *d.* 645).

Shm. The Shaikh Taqī adDīn Abu-l'Abbās Aḥmad Ibn Kamāl adDīn Muḥammad atTamīmī adDārī, known as ASHSHUMUNNĪ, alKustantīnī alḤanafī, the Jurist, Commentator, and Grammarian (*b.* 801, *d.* 872), author of a Commentary on the ML.

\*Shr. The *Kitāb alMilāl wa-nNiḥāl* by Abu-l-Faṭḥ Muḥammad Ibn Abī-l-Kāsim 'Abd AlKarīm ASHSHAHRĀSTĀNĪ, the Theologian (*b.* 467 or 479, *d.* 548 or 549), edited by Cureton.

Sht. The Shaikh Abū Muḥammad, and Abu-l-Kāsim, AlKāsim Ibn Firru arRu'ainī alAndalusī ASHSHĀṬIBĪ, the Reader and Grammarian (*b.* 538, *d.* 590), author of the *Ḥīrṣ alAmānī* etc, a Metrical Treatise on Reading.

Shtn. The Shaikh Shams adDīn Muḥammad Ibn Ibrāhīm, or Ibn Abī Bakr, ASHSHAṬṬANAUFĪ, the Grammarian (*b.* after 750, *d.* 832).

SIA. Abū Muḥammad SALAMA IBN 'ĀṢIM adDabbī, the Grammarian, contemporary with Fr, Th, and Amb.

Sk. Sirāj adDīn Abū Ya'qub Yūsuf Ibn Abī Bakr Muḥammad AS-SAKKĀKĪ alKhuwārazmī, the Encyclopædist (*b.* 555, *d.* 626), author of the *Miftāḥ al'Ulūm*.

SKbt. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī alBaghdādī, known as SIBṬ ALKHAṬYĀṬ, the Reader, Grammarian, and Traditionist (*b.* 464, *d.* 541).

\*Skr. The Commentary of Abū Sa'īd AlḤasan Ibn AlḤusain al-'Atakī, known as ASSUKKARĪ, the Grammarian and Lexicologist (*b.* 212, *d.* 270 or 275 or 290), upon the *Dīwān* of Ṭahmān Ibn 'Amr alKilābī, edited by Wright in his *Opuscula Arabica*.

\*SL. The *Kitāb Ṣīfat asSarj wa-LLijām* by ID, edited by Wright in his *Opuscula Arabica*.

Sif. The Ḥāfiẓ Ṣadr adDīn, or 'Imād adDīn, ABU-ṬṬĀHIR Aḥmad Ibn Abī Aḥmad Muḥammad AS-SILAFĪ alIṣbahānī alJurwā'auī, the Traditionist (*b.* 472 or 475 or 478, *d.* 576 or 578).

\*SM. The Commentary called *AlFath alKarīb*, by Syt, upon the evidentiary verses of the ML, cited from extracts printed by De Sacy in the Notes to his *Anthologie Grammaticale*, or copied by me from the MS of the Bodleian Library, and latterly from the edition lithographed at Teherān in 1271.

Sm. The Shaikh Abū Muḥammad 'Abd Allāh Ibn 'Alī AṣṢAIMARĪ, the Grammarian, author of the *Tabṣira fi-nNaḥw*, a work much quoted by AH.

SN. The Great *Sunan* of the Kāḍī Abū 'Abd ArRaḥmān Aḥmad Ibn 'Alī Ibn Shu'aib anNĀṢA'Ī, the Traditionist (*b.* 214 or 215 or 225, *d.* 303).

\*Sn. The Gloss (*c.* 1193) of Muḥammad Ibn 'Alī AṣṢABBĀN upon the A, printed in Egypt.

\*SR. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abū Muḥammad 'Abd AlMalik Ibn Hishām alHimyarī alMa'āfirī alBaṣrī, originally of AlBaṣra, alMiṣrī, resident of Egypt, the Grammarian and Genealogist (*d.* 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Kāsim Ibn 'Alī alAusārī alBaṭalyaūsī, known as AṣṢAFFĀR (*d.* after 630 or 680), author of a Commentary on the Book of S.

\*SS. The *Kitāb Ṣifat asSaḥāb wa-lGhaith etc* by ID, edited by Wright in his *Opuscula Arabica*.

Suh. The Shaikh Abu-lKāsim, and Abū Zaid, 'Abd ArRaḥmān Ibn Abī Muḥammad 'Abd Allāh alKhath'amī alAndalusī alMālaḳī asSuhailī, the Grammarian and Lexicologist (*b.* 508, *d.* 581 or 583).

Sul. Abū Bakr Muḥammad Ibn Yaḥyā, known as AṣṢŪLĪ, ash-Shiṭranjī, the Philologist (*d.* 335 or 336).

\*Syt. The *Ḥusn AlMuḥādara fī Akhbār Miṣr wa-lKāhira*, a History of Egypt, by the Shaikh Jalāl adDīn Abu-lFaḍl 'Abd ArRaḥmān Ibn Kamāl adDīn Abī Bakr Muḥammad alKhuḍairī asSuyūṭī, or al-Uṣyūṭī, the Grammarian, Lexicologist, Commentator, and Historian (*b.* 849, *d.* 911), printed at Būlak.

\*T. The Commentary of the Shaikh Abū Zakariyā Yaḥyā Ibn 'Alī ashShaibānī, known as AlKhaṭīb atTabrīzī, the Lexicologist, Grammarian, and Philologist (*b.* 421, *d.* 502), on the *Ḥamāsa* of Abū Ṭam-

MAH HABIB Ibn Aus atTā'i (b. 172 or 188 or 190 or 192, d. 228 or 229 or 231 or 232), edited by Freytag.

TDFk. The Shaikh Tāj adDīn Abū Ḥafṣ 'Umar Ibn 'Alī Ibn Sālim alLakhmī alIskandarī alMālikī, known as TĀJ ADDĪN ALFĀKIHĀNĪ or ALFĀKIHĪ, the Jurist and Grammarian (b. 654, d. 731 or 734), author of the *Ishāra fi-nNaḥw* and its Commentary.

TDK. The Shaikh TĀJ ADDĪN Abu-lYumn Zaid Ibn AlḤasan AL-KINDĪ alBaghdādī by birth and education, adDimashkī by abode and death, the Grammarian, Lexicologist, Reader, and Traditionist (b. 520, d. 613).

TDT. The Shaikh Tāj adDīn Abu-lḤasan 'Alī Ibn 'Abd Allāh al-Ardabīlī, known as TĀJ ADDĪN ATTABRIZĪ, resident of Cairo, the Grammarian and Encyclopædist (d. 746).

\*TH. The *Ṭabaqāt alḤuffāz* by Dh, with additions by Syt, edited by Wüstenfeld.

\*Th. The *Faṣīḥ* of ABU-L'ABDĀS Aḥmad Ibn Yaḥyā ashShaibānī by enfranchisement, alKāfi, the Grammarian, known as THA'LAB (b. 200 or 201 or 204, d. 291 or 292), edited by Barth.

Thi. Abū Ishāq Aḥmad Ibn Muḥammad anNaisābūrī ATHTHA'LABĪ, or athTha'ālībī, the Commentator (d. 427 or 437).

Thm. Abu-lKāsim 'Umar Ibn Thābit ATHTHAMĀMĪNĪ, the Grammarian (d. 442).

\*TKh. The *Tārīkh alKhamīs fī Aḥwāl Anfas Nafīs* (c. 940), a History, by the Kāḍī AlḤusain Ibn Muḥammad ADDIYĀRBAKĪ alMālikī (d. 966), printed in Egypt in 1283.

[These dates are after HKh. III. 177 ; but the book ends with the accession of the Sulṭān Murād Khān in 982.]

\*TM. The *Ṭabaqāt alMufasssīrīn* by Syt, edited by Meursinge.

\*Tr. The *Tārīkh alMulūk etc.* by Abū Ja'far Muḥammad Ibn Jarīr ATṬABARĪ (b. 224 or 225, d. 310), cited from the 5th Part edited by Kosegarten, and latterly from the edition printed by Barth and others.

TSh. The *Ṭabaqāt ashShu'arā*, or Classes of the Poets, by MIS and UISh and IKb.

UISh. Abū Zaid 'UMAR IBN Zaid SHABBA anNumairī, their freed-man, alBaṣrī, the Grammarian and Historian (b. 173, d. 262 or 263), author of the TSh.

\*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad alWāḥidī anNaisābūrī (d. 468) upon the *Dīwān* of ABU-ṬḤAYYIB Aḥmad Ibn Al-Ḥusain alJu'fī alKandī alKāfi, known as alMUTANABBI, the poet (b. 303, k. 354), edited by Dieterici.

\*WN. The *Wasīf anNaḥw*, cited from extracts given in the Notes to the *Epistola Critica* edited by Mehren.

Wst. AlJamāl Abū Muḥammad AlKāsim Ibn AlKāsim alWāsītī, the Philologist, Grammarian, and Lexicologist (b. 550, d. 626), author of a Commentary upon the *Luma' fi-nNaḥw* by IJ, and of another upon the *Maḥamūt* of H.

Y. Abū 'Abd ArRaḥmān Yūnus Ibn Ḥabīb, the freedman of the Banū Dabba, or of the Banū Laith Ibn 'Abd Manāt Ibn Kināna, or of Hilāl Ibn Harmī of the Banū Dubai'a Ibn Bajāla, the Grammarian (b. 80 or 90, d. 182 or 183 or 184 or 185).

YIY. The Follower Abū Sulaimān, or Abū Sa'īd, YAḤYÀ IBN YA'-MAR al'Adwānī alWashḳī, the confederate of the Banū Laith, the Baṣrī Grammarian and Reader, afterward Kāfi of Marv (d. before 100 or in 129).

\*YS. The Gloss of the Shaikh YĀ-SĪN Ibn Zain adDīn al'Ulaimī alḤimsī (d. 1061) upon the Fk, printed in Egypt.

\*Z. The *Anmūdḥaj fi-nNaḥw* by JĀR ALLĀH Abu-lKāsim Maḥmūd Ibn 'Umar alKhuwarazmī azZAMAKHSHARĪ, the Grammarian, Lexicologist, Commentator, and Geographer (b. 467, d. 538) cited from an extract printed by De Sacy in his *Anthologie Grammaticale*.

Zd. Abū Ishāḳ Ibrāhīm Ibn Sufyān azZiryādī alBaṣrī, the Grammarian (d. 249), author of a Commentary on the Book of S.

\*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abū Ishāḳ Ibrāhīm Ibn Muḥammad Ibn AsSarrī, known as AzZAJJĀJ, the Baṣrī Grammarian (d. 310 or 311 or 316).

Zji. Abu-lKāsim 'Abd ArRaḥmān Ibn Ishāḳ, known as AzZAJJĀJĪ from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (d. 337 or 339 or 340), author of the *Jumal*.

\*ZN. The Commentary of Z upon his own work called *AlKalim anNawābiḡh*, edited by Schultens.

## Chronological List of the Principal Grammarians, Lexicologists, Philologists, Readers, Commentators, etc.

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This list is compiled from the 44th and 48th Chapters of the *Mr*, supplemented from the *IKb*, *IAth*, *Nw*, *IKhn*, *FW*, *ISb*, *BW*, *Mkr*, and similar works.

The letters *A*, *B*, *Bd*, *D*, *H*, *K*, *Khzm*, *M*, *W*, and *Wst* in the 2n. column indicate the Schools of *AlAndalus* (Spain), *AlBaşra*, *Baghdād*, *Damascus*, *Ḥalab* (Aleppo), *AlKūfa*, *Khuwārazm*, *Miṣr* (Egypt), the West (*AlMaghrib*), and *Wāsiṭ* (in 'Irāk), respectively.

The names of the authorities whose books have been used as materials for the present work are distinguished by an asterisk.

The figures in the last column represent the year of the *Muḥammadan* era. A single date, as 40, represents the year of death; a double date, as 70—154, the years of birth and death; and, whenever there is a choice of dates, the one commonly accepted, or most probable, is given. A blank shows that the dates of birth and death are not known.

The name of the Master precedes that of the Pupil, irrespectively of age, as in Nos. 25 and 27. With this exception, precedence is regulated by seniority, (1) stated, as in Nos. 36 and 38; (2) computed from the date of birth mentioned (a) directly, as in No. 10; or (b) indirectly as in No. 17; (3) inferred (a) from the date of death, as in No. 12, the average longevity of the 134 Authorities whose length of life is mentioned in this List being 76 years; (b) from relationship, as in Nos. 7 and 9; or (c) from seniority of Masters, as in Nos. 34—36; (4) conjectured, as in No. 208.

Serial No.	School.	Name, etc.	Date.
1		The Khalifa 'Alī, Founder of the Science of Grammar, lived 57 or 58 or 63 or 64 or 65 years ...	40
2	B	AAD, pupil of the Khalifa 'Alī (1), lived 85 years ...	69
3	B	YIY, pupil of AAD (2) ...	129
4	B	IAI, pupil of YIY (3), lived 88 years ...	127
5	B	IAI, pupil of YIY (3), lived 84 years ..	70—154
6	B	IIU, pupil of IAI (4) and IAI (5) ...	149
7	K	MIM, lived 150 years, or born in the days of 'Abd AlMalik Ibn Marwān <sup>1</sup> (r. 65—86), or of Yazīd Ibn 'Abd AlMalik (r. 101—105). ...	187
8	B	Akh (AlAkbar), pupil of IAI (5) ...	177
9	K	AJR, pupil of IAI (5) and IIU (6), and nephew of MIM (7) ...	...
10	B	Y, pupil of IAI (5) and Akh (8) ...	90—182
11	K	HR ...	95—155
12	K	MD ...	171
13	K	AASh, lived 110 or 118 years ...	206
14	B	Khl, pupil of IIU (6), lived 74 years ...	100—175
15	B	KhA, pupil of IAI (5), IIU (6), and HR (11) ...	180
16	B	AU, pupil of IAI (5), IIU (6), Akh (8), and Y (10), lived 99 years ...	110—209
17	K	Ks, pupil of MIM (7), Akh (8), AJR (9), Y (10), and Khl (14), lived 70 years ...	189
18	K	Ahmr, pupil of Ks (17) ...	194
19	B	MIA, pupil of IAI (5) and Khl (14) ...	195
20	B	AZ, pupil of IAI (5), IIU (6), Akh (8), Y (10), and MD (12), lived 93 or 95 or 96 or nearly 100 years ...	215
21	B	Nr, pupil of Khl (14) and MIA (19), lived 82 years ...	122—204
22	B	As, pupil of IAI (5), IIU (6), Akh (8), Y (10), HR (11), Khl (14), and KhA (15), lived more than 90 years ...	123—216
23	B	AMYd, pupil of IAI (5), IIU (6), Akh (8), Y (10), and Khl (14), lived 74 years ...	202
24	K	Hsh, pupil of Ks (17) ...	209
25	B	*S, pupil of IIU (6), Akh (8), Y (10), Khl (14), and AZ (20), lived 32 or 33 or more than 40 years ...	180
26	B	Ktb, pupil of Y (10) and S (25) ...	206
27	B	Akh (AlAusat), older than, but pupil of, S (25) ...	211
28	B	*SR (Author of the) ...	218

<sup>1</sup> He was tutor to the children of this Khalifa (BW).

Serial No.	School	Name, etc.	Date.
29	K	Fr, pupil of MIM (7), AJR (9), Y (10), and Ks (17), lived 63 or 67 years ...	144—207
30	K	Lb, <sup>1</sup> pupil of AASh (13), AU (16), Ks (17), AZ (20), and As (22) ...	...
31	B	Jr, pupil of Y (10), AU (16), AZ (20), As (22), and Akh (27) ...	225
32	K	IAr, step-son and pupil of MD (12), and pupil of Ks (17) ...	150—231
33	K	AUd, pupil of AASh (13), AU (16), Ks (17), AZ (20), As (22), AMYd (23), Fr (29), Lh (30), and IAr (32), lived 67 years ...	154—222
34	B	MIS, pupil of Y (10) and KhA (15) ...	231
35	K	AlAA, son and pupil of AASh (13) ...	231
36	B	ANB, pupil of AASh (13), AU (16), AZ (20), and As (22) ...	231
37	B	Ath, <sup>2</sup> pupil of AU (16) and As (22) ...	232
38	B	IAAs, nephew (brother's son) and pupil of As (22), and younger than ANB (36) ...	...
39	B	AHm, pupil of AU (16), AZ (20), As (22), and Akh (27), lived nearly 90 years ...	250
40	K	*IHb, pupil of AU (16) and IAr (32) ...	245
41	B	Zd, pupil of AU (16), AZ (20), As (22), S (25), and Akh (27) ...	249
42	B	Mz, pupil of AU (16), AZ (20), As (22), Akh (27), and Jr (31) ...	249
43	B	UISh, pupil of AU (16) and AZ (20) ...	173—262
44	K	*ISk, pupil of AASh (13), Fr (29), Lh (30), IAr (32), ANB (36), and Ath (37), lived 58 years ...	244
45	B	AFR, pupil of AU (16), AZ (20), As (22), Akh (27), and Mz (42) ...	257
46	K	SIA, pupil of Fr (29) ...	...
47	K	*Th, pupil of IAr (32), MIS (34), AlAA (35), ANB (36), Ath (37), AFR (45), and SIA (46) ...	200—291
48	B	*Mb, pupil of Jr (31), AHm (39), Mz (42), and AFR (45) ...	210—285
49	K	*Skr, pupil of AHm (39), IHb (40), ISk (44), and AFR (45) ...	212—275
50	B	*IKb, pupil of IAAs (38), AHm (39), Zd (41), and AFR (45) ...	213—276
51	B	*ID, pupil of IAAs (38), AHm (39), and AFR (45), lived 98 years ...	223—321

<sup>1</sup> A Baṣrī, as in the *Ham*' (Sn. III. 400); but evidently considered a Kāfi by Abu-ṭTayyib (Mr. II. 207, 208).

<sup>2</sup> A Kāfi (BW on ISk) : but see his masters.



Serial No.	School.	Name, etc.	Date.
52	Bd	Amb, pupil of SIA (46) ...	304
53	B	*MYd, pupil of IAAs (38), AFR (45), and Th (47), lived 82 years ...	310
54	B	Zj, pupil of Th (47) and Mb (48), lived nearly 80 years ...	311
55	Bd	*Akh (AlAaghar), pupil of Th (47), Mb (48), Skr (49), and MYd (53), lived nearly 80 years ...	315
56	B	*IK, pupil of Th (47) and Mb (48) ...	320
57	Bd	Nf, pupil of Th (47) and Mb (48) ...	244—323
58	...	AHK, pupil of Th (47), lived 91 years ...	254—345
59	Bd	ABHlw, pupil of Skr (49) ...	...
60	Bd	IDh, pupil of Mb (48), Skr (49), and IKb (50), ...	258—347
61	Bd	Sul, pupil of Th (47) and Mb (48) ...	335
62	Bd	AUZ, pupil of Th (47) ...	261—345
63	B	Mbn, pupil of Mb (48) and Zj (54) ...	345
64	Bd	IAmb, pupil of Th (47) and Amb (52), lived 57 years ...	271—328
65	M	Ns, pupil of Mb (48), Zj (54), Akh (55), Nf (57), and IAmb (64) ...	338
66	B	IS, the youngest pupil of Mb (48), died young (before his 36th year) ...	316
67	Bd	Zji, pupil of Th (47), ID (51), MYd (53), Zj (54), Akh (55), Nf (57), IAmb (64), and IS (66) ...	339
68	Bd	AT, pupil of Sul (61) and AUZ (62) ...	351
69	Bd	Az, pupil of ID (51), Zj (54), Nf (57), IAmb (64), and IS (66) ...	282—370
70	Bd	*AFL, pupil of ID (51) ...	284—356
71	Bd	Kl, pupil of ID (51), Akh (55), Nf (57), IDh (60), AUZ (62), IAmb (64), and IS (66) ...	288—356
72	Bd	Sf, pupil of ID (51), Mbn (63), and IS (66), lived 84 years ...	368
73	Bd	F, pupil of Zj (54), Mbn (63), and IS (66) ..	288—377
74	Bd	AAA, pupil ID (51), Nf (57), and IAmb (64)	293—382
75	Bd	IKhl, pupil of ID (51), Nf (57), AUZ (62), IAmb (64), and Sf (72) ...	370
76	Bd	*Rm, pupil of ID (51), Zj (54), ABHlw (59), and IS (66) ...	296—384
77	Bd	IJ, pupil of F (73) ...	302—392
78	M	ABUdf, pupil of Ns (65) ...	304—388
79	A	ABZ, pupil of Kl (71), lived 63 years ...	379
80		IF, pupil of AHK (58) ...	895
81		AHA, nephew (sister's son) and pupil of AAA (74) ...	395
82		Jh, pupil of Sf (72) and F (73) ...	398
83		Hr, pupil of Az (69) ...	401

Serial No.	School	Name, etc.	Date.
84	Bd	ASB, pupil of Sf (72), F (73), and IJ (77) ...	329—405 <sup>1</sup>
85	Bd	Abd, pupil of AUZ (62), Sf (72), F (73), and Rm (76) ...	406
86	Bd	Rb, pupil of Sf (72) and F (73) ...	328—420
87	Bd	ISf, son and pupil of Sf (72), lived 55 years	330—385
88	Bd	AAS, pupil of Sf (72) and F (73) ...	417
89	Bd	Rkk, pupil of Sf (72), F (73), and Rm (76) ...	345—415
90	Bd	IUF, nephew (sister's son) and pupil of F (73) ...	421
91		Thi ...	427
92	A	Ifi, pupil of ABZ (79) ...	352—441
93	M	Hf, pupil of ABUdf (78) ...	430
94		IDst, pupil of Jh (82) ...	431
95	A	Mkk ...	355—437
96	Bd	HIM, pupil of F (73) and Rm (76) ...	359—448
97	Bd	AAMr, pupil of ASB (84), lived 86 years ...	363—449
98	Bd	Thm, pupil of IJ (77) ...	442
99	Bd	HIDn, pupil of Rm (76), Rb (86), and ISf (87) ...	447
100	Bd	Rk, pupil of Rb (86) and AAMr (97) ...	450
101	Bd	IB, pupil of Rkk (89), lived more than 80 years ...	456
102	W	IR ...	390—456
103		*W, pupil of Thi (91) and IDst (94) ...	468
104	M	IBdh, pupil of the Baghdadis <sup>3</sup> ...	469
105		Jj, pupil of IUF (90) ...	471
106	A	ISd, pupil of AAS (88), lived 60 years ...	458
107		AK ...	474 <sup>2</sup>
108	A	Am, pupil of Ifi (92) ...	410—476
109	Bd	Hlw, pupil of Thm (98), HIDn (99), and IB (101) ...	493
110	M	IBt, pupil of IBdh (104), lived 100 years, ...	420—520
111	Bd	*T, pupil of AAMr (97), HIDn (99), Rk (100), IB (101), IBdh (104), Jj (105), and AK (107) ...	421—502
112	Bd	IDs, pupil of IB (101) ...	531—500
113	Khzm	AMdr ...	507

<sup>1</sup> D. 329 (BW) : d. 405 (IAth).

<sup>2</sup> A conjectural emendation for 444, which, though given in the BW and HKh. I. 432 and IV. 94, must be wrong, because we are told in the D. 31 and BW that AK was the master of H, who was born in 446.

<sup>3</sup> He entered Baghdad as a dealer in jewels, and learnt from its learned men (Syt. I. 245). The BW has a remark to the same effect, substituting "Al'Irāk" for "Baghdād", and "pearls" for "jewels". He was probably a pupil of Hf (93), who is said in the TM (No. 76) to have taught many of the Egyptians.

Serial No.	School	Name, etc.	Date.
114	M	IKtt, lived more than 80 years ...	433—515
115		Md, pupil of W (103) ...	518
116	A	ISb ...	444—521
117	A	IBsh ...	444—528
118		*H, pupil of AK (107) ...	446—516
119	Bd	ISb, pupil of T (111) ...	450—542
120	A	IT, pupil of Am (108), lived to a great age	528
121	A	IYn ...	540
122	Bd	SKht, pupil of IDa (112) ...	464—541
123	Bd	*Jk, pupil of HIM (96) and T (111) ...	465—540
124	Khzm	*Z, pupil of AMdr (113) and Jk (123), lived 71 years ...	467—538
125	A	IArb, pupil of T (111) ...	468—543
126	M	ABIS <sup>1</sup> ...	550
127	M	Slf, pupil of Hlw (109), IBt (110), and T (111) ...	478—576
128	A	IAt ...	480—541
129	Khzm	AKhzm, pupil of Z (124) ...	484—568
130	Bd	IKhb, pupil of Jk (123) ...	492—567
131	Bd	IDn ...	494—569
132	W	IHL ...	570
133	A	ITr ...	580
134	M	IBr, pupil of IBt (110), IKtt (114), and ABIS (126) ...	499—582
135	A	Suh, pupil of IT (120) and IArb (125) ...	508—581
136	A	IMn ...	584
137	Bd	*KIamb, pupil of ISh (119) and Jk (123) ...	513—577
138	Bd	TDK, pupil of ISh (119), SKht (122), Jk (123), and IKhb (130) ...	520—618
139	M	Ghz, pupil of SKht (122) ...	522—599
140	A	IKh, pupil of ITr (133) and IMn (136), lived 85 years ...	609
141	W	Jz, pupil of IBr (134) ...	607
142	Wst	MISh, pupil of IKhb (130) and KIamb (137) ...	535—605
143	M	Sht, pupil of Slf (127) and IBr (134) ...	538—590
144	Khzm	MM, pupil of AKhzm (129) ...	538—610
145	Bd	AB, pupil of IKhb (130) ...	538—616
146		Rz ...	544—606
147	M	ISfr, pupil of Slf (127) ...	544—636
148	M	AMIS, pupil of IBr (134) ...	547—633
149	Wst	Wst, pupil of MISh (142) ...	550—626
150	H	*IY, pupil of TDK (138) ...	553—643
151	M	IRj, pupil of Slf (127) ...	554—648

<sup>1</sup> ABIS was a Spanish Grammarian, who emigrated to Egypt in 515, and became a Professor of Grammar at Cairo. He frequented the society of Slf during the latter's visit to that capital in 517.

Serial No.	School.	Name, etc.	Date.
152	Khzm	Sk ...	555—626
153	M	AHS, pupil of Slf (127), TDK (138), Ghz (139), and Sht (143) ...	558—643
154	M	IJmz, pupil of Slf (127), IBr (134), and Sht (143), lived 90 years ...	559—649
155		IKhz ...	637
156	A	Shl, pupil of Suh (135), IMn (136), and Jz (141) ...	562—645
157	M	IMt, pupil of Jz (141) ...	564—628
158	M	*IH, pupil of Ghz (139) and Sht (143) ...	570—646
159	A	IHKh, pupil of IKh (140) and Shl (156) ...	575—646
160	A	An, pupil of TDK (138), Jz (141), and AB (145) ...	575—661
161	A	Mlk, pupil of TDK (138) ...	577—640
162	Bd	Sgh ...	577—650
163	A	Khf, pupil of Shl (156) ...	657
164	H	IAMr, pupil of IY (150) ...	596—649
165	A	IU, pupil of Shl (156) ...	597—669
166	D	ASh, pupil of AHS (153) ...	599—665
167	A	IAR, pupil of Shl (156) ...	599—688
168	D	*IM, pupil of IY (150), AHS (153), Shl (156), and IAMr (164) ...	600—672
169	M	RSht, pupil of IJmz (154) ...	601—684
170	A	Sr, pupil of Shl (156) and IU (165) ...	680 <sup>1</sup>
171	M	HRs, pupil of ISfr (147) and AMIS (148) ...	606—693
172		*B ...	685
173	A	IDa, pupil of Shl (156), lived nearly 70 years ...	680
174		*R ...	686
175	M	MAR, pupil of ISfr (147), lived more than 80 years ...	692
176	M	Dmt, pupil of IJmz (154), IH (158), Sgh (162), and IAMr (164) ...	613—705
177	M	IMnr, pupil of IH (158) ...	620—683
178	M	INs, pupil of IY (150), An (160), IAMr (164), and IM (168) ...	627—698
179	M	Shb, pupil of IRj (151), lived 80 years ...	708
180	D	*Nw, pupil of IM (168) and Dmt (176), lived more than 40 years ...	631—676
181		RDA, lived 70, or more than 70 years ...	715
182	D	*BD, son and pupil of IM (168), died young, before his 36th year ...	686
183	M	TDFk, pupil of HRs (172) and IMnr (177) ...	654—734
184	M	AH, pupil of IAR (167), RSht (169), IDa (173), Dmt (176), IMnr (177), and INs (178) ...	654—745

<sup>1</sup> D. after 630 (BW, HKh. V. 100), an apparent mistranscription for 680.

Serial No.	School.	Name, etc.	Date.
185	M	IMrhl, pupil of Shb (179) ... ..	744
186	M	TDT, pupil of RDA (181) ... ..	746
187	M	ISM, pupil of MAr (175) ... ..	670—747
188	D	*Dh, pupil of Dmt (176), INs (178), and AH (184) ... ..	673—748
189	M	IUK, pupil of AH (184) ... ..	749
190	W	*Aj (Author of the) ... ..	682—723
191	A	AAGh, pupil of the Author of the Aj (190) ..	682—748
192	M	Sb, pupil of Dmt (176) and AH (184) ...	683—756
193	M	*IA, pupil of AH (184) ... ..	698—769
194	M	*IHsh, pupil of TDFk (183), AH (184), IMrhl (185), TDT (186), and ISM (187), lived 53 years ... ..	708—761
195		Sd ... ..	712—791
196		ABk ... ..	794 <sup>2</sup>
197	M	ISgh, pupil of AH (184) and IMrhl (185) ...	720—776
198	M	*ISb, pupil of AH (184) and Dh (188), and son and pupil of Sb (192) ... ..	729—771
199		*KF (Author of the), pupil of Sb (192),	729—816
200	M	Shtn ... ..	750—832
201	M	*FA (Author of the) ... ..	762—855
202	M	*Dm ... ..	763—827
203	M	Shm, pupil of Shtn (200) ... ..	801—872
204		*Jm ... ..	898
205	M	*A ... ..	900
206	M	*Kh ... ..	905
207	M	*Syt, pupil of Shm (203) ... ..	849—911
208		*Fk, Composed his Commentary upon the KN in 924 ... ..	...

<sup>1</sup> B. 682, d. 723 (HKh. VI. 73). His pupil AAGh was born in 682, and he was alive in 719 (BW).

<sup>2</sup> D. 194 (BW, HKh. V. 635). This date, which has been copied in the Title-page of the FDw and in Flügel's Grammatical Schools of the Arabs (p. 185, Note), is evidently wrong, because ABk cites numerous late Grammarians, such as INs (627—698) and IHsh (708—761). The BW having been composed in 871, the correct date is probably 794. Two MSS of the BW have 174.

## Abbreviations of Technical Terms.

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As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

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<i>Acc.</i> , Accusative.	<i>Du.</i> , Dual.
<i>Act.</i> , Active.	<i>E. g.</i> , <i>Exempli gratiâ</i> , <i>For the sake of example.</i>
<i>Adv.</i> , Adverb.	<i>Ej.</i> , Ejaculation.
<i>Ag.</i> , Agent.	<i>Enunc.</i> , Enunciative.
<i>Aff.</i> , Affirmative.	<i>Ep.</i> , Epithet.
<i>All.</i> , Alliterative.	<i>Etc.</i> , <i>Et cetera</i> , <i>And the rest.</i>
<i>All. seq.</i> , Alliterative Sequent.	<i>Ex.</i> , Example.
<i>Ant.</i> , Antecedent.	<i>Exc.</i> , Exception.
<i>Aor.</i> , Aorist.	<i>Expl.</i> , Explicative.
<i>Apoc.</i> , Apocopate.	<i>Expos.</i> , Expository.
<i>Apol.</i> , Apodosis.	<i>Fem.</i> , Feminine.
<i>App.</i> , Appropinquation.	<i>Gen.</i> , Genitive.
<i>Appos.</i> , Appositive.	<i>G.t.</i> , General term.
<i>Art.</i> , Article.	<i>Hyst.-prot.</i> , Hysteron-proteron.
<i>Att.</i> , Attributive.	<i>Id.</i> , Ideal.
<i>Aug.</i> , Augmentative.	<i>I.e.</i> , <i>Id est</i> , <i>That is.</i>
<i>Bil.</i> , Billiteral.	<i>Imp.</i> , Imperative.
<i>Cat.</i> , Category.	<i>Inch.</i> , Inchoative.
<i>Comp.</i> , Compound.	<i>Ind.</i> , Indicative.
<i>Con.</i> , Conjunction.	<i>Indecl.</i> , Indeclinable.
<i>Concl.</i> , Conditional.	<i>Indet.</i> , Indeterminate.
<i>Conj.</i> , Conjunctive.	<i>Inf.</i> , Infinitive.
<i>Conjug.</i> , Conjugation.	<i>Infl.</i> , Inflected.
<i>Cop.</i> , Copula	<i>Inop.</i> , Inoperative.
<i>Correl.</i> , Correlative.	<i>Interrog.</i> , Interrogative.
<i>Corrob.</i> , Corroborative.	<i>Intrans.</i> , Intransitive.
<i>Curt.</i> , Curtailed (diminutive).	<i>I.q.</i> , <i>Idem quod</i> , <i>The same as</i> , often used as meaning <i>In the sense of.</i>
<i>Decl.</i> , Declinable.	<i>Lit.</i> , Literal.
<i>Dem.</i> , Demonstrative.	<i>Masc.</i> , Masculine.
<i>Deriv.</i> , Derivative.	<i>Met.</i> , Metonym.
<i>Det.</i> , Determinate.	<i>N.</i> , Noun.
<i>Dial.</i> , Dialect.	<i>Neg.</i> , Negative.
<i>Dial. var.</i> , Dialectic variant.	<i>Nom.</i> , Nominative.
<i>Dim.</i> , Diminutive.	<i>Non-att.</i> , Non-attributive.
<i>Disj.</i> , Disjunctive.	
<i>D. s.</i> , Denotative of State.	

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*Non-deriv.*, Non-derivative.  
*Non-dim.*, Non-diminutive.  
*Non-inf.*, Non-infinitive.  
*Non-red.*, Non-redundant.  
*Non-repl.*, Non-replicative.  
*Non-voc.*, Non-vocative.  
*Num.*, Numeral.  
*Obj.*, Object.  
*O. f.*, Original form.  
*Op.*, Operative.  
*Opp.*, Opposite.  
*Opt.*, Optative.  
*Orig.*, Originally.  
*P.*, Partiola.  
*Par.*, Parenthesis.  
*Part.*, Participle.  
*Pass.*, Passive.  
*Perf.*, Perfect (plural).  
*Pers.*, Person.  
*Pl.*, Plural.  
*Post.*, Postfixed.  
*Postpos.*, Postpositive.  
*Pre.*, Prefixed.  
*Pred.*, Predicate.  
*Prep.*, Preposition.  
*Prepos.*, Prepositive.  
*Pret.*, Preterite.  
*Prim.*, Primitive.  
*Pro-ag.*, Pro-agent.  
*Prohib.*, Prohibitive.  
*Pron.*, Pronoun.  
*Prop.*, Proposition.  
*Prot.*, Protasis.  
*Prov.*, Proverb.

*Quad.*, Quadriliteral.  
*Qual.*, Qualificative.  
*Quasi-act.*, Quasi-active.  
*Quasi-ep.*, Quasi-epithet.  
*Quasi-pass.*, Quasi-passive.  
*Quasi-pl.*, Quasi-plural.  
*Quasi-pre.*, Quasi-prefixed.  
*Quin.*, Quinqueliteral.  
*Rad.*, Radical.  
*Red.*, Redundant.  
*Reg.*, Regimen.  
*Rel.*, Relative.  
*Repl.*, Replicative.  
*Seq.*, Sequent.  
*Sex.*, Sexiliteral.  
*Sing.*, Singular.  
*Sp.*, Specificative.  
*S.s.*, Subject of State.  
*Sub.*, Subject.  
*Subj.*, Subjunctive.  
*Subst.*, Substitutive.  
*Syn.*, Synonym.  
*Syn. with.*, Synonymous with.  
*Synd.*, Syndetic.  
*Trans.*, Transitive.  
*Tril.*, Triliteral.  
*Unaug.*, Unaugmentative.  
*Unil.*, Uniliteral.  
*Uninfl.*, Uninflected.  
*V.*, Verb.  
*Var.*, Variant.  
*Vid.*, Videlicet, *namely*.  
*Voc.*, Vocative.

## Glossary of Technical Terms.

Transliterated terms, like Tanwin and Mimi, are omitted.

A.	
Abandoned (original form), مَرْفُوضٌ.	Actually (opposed to potentially), بِأَلْفَعْلٍ.
Abbreviated, مُقْصَرٌّ and مُنْقَرَضٌ.	Address, خُطَابٌ.
Abbreviation, قَصْرٌ and اِبْجَازٌ and تَخْفِيفٌ.	Adjuration, نَسَمُ سَوَالٍ.
Abridgment, اِخْتِصَارٌ and تَخْفِيفٌ.	Admirative, تَعَجُّبِيٌّ.
Abstract noun or substantive, مَعْنَى and اِسْمٌ مَعْنَى.	Adventitious (opposed to original), عَارِضٌ.
Abstraction, تَجَرِيدٌ.	Adverb, ظَرْفٌ.
Abstractive, تَجَرِيدِيٌّ.	Adverbial, ظَرْفِيٌّ.
Accident, عَرَضٌ and حَدَثٌ.	Adverbial object, مَفْعُولٌ فِيهِ.
Accidental (opposed to permanent), عَارِضٌ.	Affinity, مَنَاسِبَةٌ.
Accompaniment ( , of ), مُصَاحِبَةٌ.	Affirmation, اِثْبَاتٌ and اِيجَابٌ.
Accusative (case), نَصَبٌ.	Affixes, لَوَاحِظٌ.
„ (noun in the), مُنْصَرِبٌ.	Affixion, اِلْحَاقٌ and فُخْرٌ.
Active participle, اِسْمٌ فَاعِلٌ.	Afterthought (substitute of), بَدَاءٌ.
„ (verb), عَلَى مَبْنِيٍّ لِلْفَاعِلِ or عَلَى طَرِيقَةِ فَعَلٍ.	Agency, فَاعِلِيَّةٌ.
	Agent, فَاعِلٌ.
	Agreement, مُطَابَقَةٌ.



Alleviation, تَخْفِيفٌ.

Alliteration, اتِّبَاعٌ.

Alliterative sequent, اتِّبَاعٌ.

Allocution, خُطَابٌ.

Allusion, لُغْزٌ.

Amplification, تَنْفِيسٌ.

Anacoluthon, قَطْعٌ.

Analogy, قِيَاسٌ.

Anarthrous, مُجَرَّدٌ عَنِ اللَّامِ.

Ancient (grammarian or poet), قَدِيمٌ or مُتَقَدِّمٌ.

Annexed to, مِنْ حَيْزِ كَذَا.

Annexure, مَا فِي حَيْزِ كَذَا.

Annuler, نَاسِخٌ.

Anomalous, شاذٌّ.

Anomaly, شَذَرٌ.

Antecedent, سَابِقٌ and مُتَبَوِّعٌ.

and مَعْطُوفٌ عَلَيْهِ and أَوَّلٌ.

مُبْدَلٌ مِنْهُ.

Aorist, مُضَارِعٌ.

Aoristic, مُضَارِعِيٌّ.

Aoristic letter, حُرْفٌ مُضَارِعَةٌ.

Aplastic, جَامِدٌ.

Aplastioity, جُمُودٌ and عَدَمُ تَصَرُّفٍ.

Apocopate (mood), جُزْمٌ.

,, (verb in the), مُجْزُومٌ.

Apocopative, جَازِمٌ.

Apodosis, جُزْأٌ.

Application, رُفْعٌ.

Apposition, تَبِيعٌ and تَبْعِيَّةٌ.

Appositive, تَابِعٌ.

Apprehension, تَصَوُّرٌ.

Appropinquation, مَقَارَبَةٌ.

Aprothetic, مَغْرُونٌ.

Arbitrarily, إِعْتِبَاطًا.

Article (the), اللَّامُ and أَلِفٌ and هَمْزٌ.

and لَامُ التَّعْرِيفِ.

Assimilate (epithet), مُشَبِّهَةٌ and

مُشَبِّهَةٌ.

Assignable, يُصَحِّحُ جَعْلَهُ لَكَذَا.

Assumption, تَقْدِيرٌ.

„ (of a pronoun), تَحْمِلُ  
and اِحْتِمَالٌ.

Attached (pronoun), مَتَّصِلٌ.

Attribute, مُسْنَدٌ and خَبَرٌ.

Attribution, اِسْنَادٌ.

Attributive, اِسْمَانِيٌّ.

„ compound, مَرْكَبٌ تَرْكِيبٌ  
اِسْنَادٌ.

„ (verb or adverb), قَامٌ.

Augment, زِيَادَةٌ.

Augmentative, زَائِدٌ.

Author, صَاحِبٌ.

Axioms, ضَرُورِيَّاتٌ.

B.

Belonging, مُتَعَلِّقٌ.

Betwixt and between, بَيْنَ بَيْنَ.

Biform (proposition), ذَاتُ وَجْهَيْنِ.

Bilateral, عَلَى حَرْفَيْنِ and ثَنَائِيٌّ.

Blame (verb or accusative of), ذَمٌّ.

Blunder (substitute of), غُلَطٌ.

Bound (rhyme), مَقْدُودٌ.

Broken (plural), مَكْسَرٌ.

C.

Call for help, اِسْتِغَاثَةٌ.

Canon, ضَابِطٌ.

Ca: وَجْهٌ.

„ (pronoun of), شَانٌ.

Catachresis (abuse), اِحْصَافٌ.

Category, بَابٌ.

Causality, عَلِيَّةٌ.

Causation, تَعْلِيلٌ.

Causative, تَعْلِيلِيٌّ.

„ object, مَفْعُولٌ لَهُ.

„ particle, حَرْفٌ تَعْلِيلٍ.

Cautioning, تَحْذِيرٌ.

Champion (poet), فَحْلٌ.

Chapter, بَابٌ and صِنْفٌ and نَوْعٌ.

Chaste (language), فَصِيحٌ.

Chronometrical, تَوَقُّتِيٌّ.

Circumscribed, <sup>مُحْصَرٌّ</sup> and <sup>مُنْصَحَرٌّ</sup>.

Circumstance, <sup>قَرِينَةٌ</sup>.

Circumstantial, <sup>رَاقِعٌ</sup> <sup>حَالًا</sup> and <sup>حَالِيٌّ</sup>.

„ evidence, <sup>قَرِينَةٌ</sup>.

Citation (quotation), <sup>حِكَايَةٌ</sup>.

Class, <sup>طَبَقَةٌ</sup>.

Classical language, <sup>لُغَةٌ</sup>.

Codex, <sup>مَصْهَفٌ</sup>.

Cognomen, <sup>لَقَبٌ</sup>.

Coherence, <sup>إِتِّصَافٌ</sup>.

Coined, <sup>مُرْتَجَلٌ</sup>.

Commensurability, <sup>مُوَازَنَةٌ</sup>.

Commensurable, <sup>مُوَازِنٌ</sup>.

Commentary, <sup>تَفْسِيرٌ</sup> and <sup>شَرْحٌ</sup>.

Commiseration (accusative of), <sup>قَرْحَمٌ</sup>.

Common, <sup>مُشْتَرَكٌ</sup>.

Common consent, <sup>إِتِّفَاقٌ</sup> and <sup>إِجْمَاعٌ</sup>  
and <sup>قَوْلٌ وَاحِدٌ</sup>.

Common gender (of), <sup>مَا يَسْتَوِي فِيهِ</sup>  
<sup>الْمَذْكَرُ وَالْمُؤَنَّثُ</sup>.

Common (name), <sup>شَائِعٌ</sup>.

Comparative, <sup>تَفْضِيلِيٌّ</sup>, <sup>(مِنْ)</sup>.

Comparative, <sup>تَشْبِيهِيٌّ</sup>.

Comparison (assimilation), <sup>تَشْبِيهٌ</sup>.

„ (proportion), <sup>مُقَايَسَةٌ</sup>.

Compensation, <sup>عُرْضٌ</sup>.

Complement, <sup>فَضْلَةٌ</sup>.

Complete declension, <sup>تَمَكِّيْنٌ</sup>.

Complete sense, <sup>فَائِدَةٌ</sup>.

Composition, <sup>تَرْكِيْبٌ</sup>.

Compound, <sup>مُرَكَّبٌ</sup>.

Concomitate object, <sup>مَفْعُولٌ مَعَهُ</sup>.

Concord, <sup>مُطَابَقَةٌ</sup> and <sup>حُصْلٌ</sup>.

Concrete noun or substantive,  
<sup>ذَاتٌ</sup> and <sup>إِسْمٌ ذَاتٌ</sup> and <sup>إِسْمٌ عَيْنٌ</sup>  
and <sup>عَيْنٌ</sup> and <sup>جَوْهَرٌ</sup> and <sup>جَنَّةٌ</sup> and  
<sup>إِسْمٌ</sup>.

Condition, <sup>مُجَازَاةٌ</sup> and <sup>شَرْطٌ</sup>.

Condition of exposition, or of be-  
ing expounded, <sup>شَرْيْطَةُ التَّفْسِيرِ</sup>.

Conditional, <sup>جَزَائِيٌّ</sup> and <sup>شَرْطِيٌّ</sup> and  
<sup>رَاقِعٌ لِلْجَزَائِرِ</sup>.

Conditionality, شَرْطِيَّةٌ.  
 Confederate, حَلِيفٌ.  
 Conformity, تَنَاسُبٌ and اِزْدَوَاجٌ and  
 مُشَاكَلَةٌ.  
 Conjugability, تَصَرُّفٌ.  
 Conjugation (process), تَصْرِيفٌ.  
 „ (class), بَابٌ.  
 Conjunct, مُرْتَوِّلٌ.  
 Conjunction, حَرْفٌ عَاطِفٌ and  
 حَرْفٌ عَاطِفٌ.  
 Conjunctive (of a conjunct noun  
 or particle), مِلَّةٌ.  
 „ (exception), مُتَّصِلٌ.  
 „ مُتَّصِلٌ (أَم).  
 „ هَمْزَةٌ وَصْلٌ Hamza.  
 „ (affix to a final short  
 vowel), مِلَّةٌ or وَصْلٌ.  
 Conjunctness, مُرْتَوِّلِيَّةٌ.  
 Connected, مَا هُوَ مِنْ سَبَبٍ كَذَا and  
 اِتِّصَالٌ سَبَبٍ. Here سَبَبٌ means  
 connection (IY. 375). سَبَبِيٌّ is

a relative noun to the سَبَبٌ con-  
 nective, which is the pronoun,  
 because it connects the conjunc-  
 tive and the like (DM. II. 130).  
 It is used as a substantive (vol.  
 I, p. 415, l. 20 and vol. II, p. 200,  
 l. l.), meaning noun syntactically  
 connected with the pronoun of the  
 preceding noun; and as an adjec-  
 tive (vol. I, p. 265, l. 20 and p.  
 416, l. 5), meaning belonging to  
 the noun so connected.

Connective, رَمْلَةٌ and تَوَصُّلٌ.

„ particle, حَرْفٌ مِلَّةٌ.

Consonant, حَرْفٌ.

Constitution, وَضْعٌ.

Construction, تَرْكِيبٌ and عَقْدٌ and  
 وَجْهٌ.

Constructively, مُحَلًّا and تَقْدِيرًا.

Contest, تَنَازُعٌ.

Context, مَقَامٌ and قُرَيْنَةٌ.

Contingency, تَعَلُّقٌ.

Continuous (time), مُسْتَمِرٌّ.

Contracted, مُخَفَّفٌ and خَفِيفٌ.

Contradiction, تَنَاقُضٌ.

Contravention, مُخَالَفَةٌ.

Conventional term or language,

مصطلح and اصطلاح.

Conventionally, في الاصطلاح.

Convert or converted (poet),

مخضرم or مخضرم.

Co-ordination, الحاق.

Copula, رابط and رابطة.

Copulative, للعطف and عطف.

Correlative (of a condition, oath,

etc), جواب.

„ of an oath, مقسم عليه.

Correspondence (Tanwin of),

مقابلة.

Corroborative, تأكيد and توكيد.

Counterpart, نظير.

Coupled, منسوق and معطوف.

Coupling, عطف.

Covert (pronoun), مستكن.

Cream (of a discussion), زبدة.

Critic, محقق.

Critical judge, حائض and محقق.

Crude-form, مادة.

Curtailed, مخذوف.

Curtailment, قرحيم.

## D.

Decimal number, عشر and عقد.

Declension (process), انصريف and

اجراء.

„ (formation), وجه.

Declinability, تمكن.

Declinable, متمكن.

Deduction (of), تفريع.

Defective, ناقص and منقوص.

Definite, معين.

Definition, ضابط and حد.

Denominate, مسمى.

Denotative of state, حال.

Dependence (particle of), تعليق.

Dependent, متعلق.

Deprecation, دعاء.

Derivative, مشتق.

Designation, نص.

Detached (pronoun), <sup>مَنْفَصِلٌ</sup>.

Determinate, <sup>مَعْرِفٌ</sup> and <sup>مَعْرِفَةٌ</sup>.

Determinateness, <sup>تَعْرِفٌ</sup>.

Determination, <sup>تَعْرِيفٌ</sup>.

Determinative, <sup>لِلتَّعْرِيفِ</sup> and <sup>مَعْرِفٌ</sup>.

Deviation, <sup>عَدَلٌ</sup>.

Dialect, <sup>لُغَةٌ</sup>.

Dialectic variant, <sup>لُغَةٌ</sup>.

Digression (substitute of), <sup>اُضْرَابٌ</sup>.

Dimension, <sup>مَسَاحَةٌ</sup>.

Diminutive, <sup>مُصَغَّرٌ</sup> and <sup>مُصَغَّرَةٌ</sup>.

Diptote, <sup>غَيْرُ مَصْرُوفٍ</sup> and <sup>غَيْرُ مَصْرُوفٍ</sup>.

<sup>مُتَنَوِّعٌ مِنَ الصَّرْفِ</sup> and

„ declension, <sup>تَرْكُ الصَّرْفِ</sup> and

<sup>عَدَمُ الصَّرْفِ</sup> and <sup>مَنْعُ الصَّرْفِ</sup> and

<sup>تَرْكُ الْإِجْرَاءِ</sup>.

Direct object, <sup>مَفْعُولٌ بِهِ</sup>.

Disapprobatory, <sup>اِنْكَارِيٌّ</sup>.

Disapproval, <sup>اِنْكَارٌ</sup>.

Discarded (form), <sup>مَرْفُوضٌ</sup>.

Discourse, <sup>كَلَامٌ</sup>.

Discussion, <sup>بَحْثٌ</sup> and <sup>كَلَامٌ</sup>.

Disjunctive (exception), <sup>مَنْقَطِعٌ</sup>.

„ <sup>مَنْقَطِعٌ</sup>, (أَمْ).

„ Hamza, <sup>هَمْزَةٌ قَطْعٌ</sup>.

Dispute, <sup>خِلَافٌ</sup>.

Dissent, <sup>خِلَافٌ</sup>.

Dissolution, <sup>فُكٌ</sup>.

Distinct (substitute), <sup>مُبَايِنٌ</sup>.

Distinctive (لِ), <sup>فَارِقٌ</sup>.

Distinctive pronoun, <sup>ضَمِيرٌ فَصْلٌ</sup>.

Distributive, <sup>تَفْصِيلِيٌّ</sup>.

Diversion (وِ of), <sup>صَرْفٌ</sup>.

Dotted, <sup>مَعْجَمٌ</sup>.

Double, <sup>ثَقِيلٌ</sup>.

Drift, <sup>سَيَاقٌ</sup>.

Dual, <sup>مُثَنًى</sup>.

## E

Ejaculation, <sup>صَوْتٌ</sup>.

Elegant, <sup>نُصِيحٌ</sup>.

Elision, <sup>حَذْفٌ</sup>.

Ellipse, إِسْقَاطٌ.

Eloquent, بَلِيغٌ.

Emphatic, بَلِيغٌ.

Euallage, اِلْتِفَاتٌ.

Enfranchisement, وِلَاةٌ.

Enunciation, اِخْبَارٌ and خَبْرٌ.

Enunciative (as a substantive), خَبْرٌ.

„ (as an adjective), وَاقِعٌ  
مُخْبِرٌ بِهِ and خَبْرًا.

Enunciativity, خَبَرِيَّةٌ.

Enunciatory, اِخْبَارِيٌّ and خَبَرِيٌّ.

Epithet, وَصْفٌ and صِفَةٌ and نَعْتٌ.

Epithetic, مَنَعُوتٌ بِهِ and مَرْصُوفٌ بِهِ  
and هُوَ صِفَةٌ.

Epithetically, عَلَى سَبِيلِ اَلْوَصْفَةِ.

Equivalent, مُعَادِلٌ (أَمْ).

Equivocal, مُحْتَمِلٌ.

Essential (of attribution), رَكْنٌ and  
عَمْدَةٌ.

„ (opposite of redundant), اِصْلَاحٌ.

Et cetera, وَآخَرَاتُ كَذَا and وَغَيْرُ كَذَا.

Etymology, تَصْرِيفٌ.

Etymological, تَصْرِيفِيٌّ.

Evolution, اِنْتِزَاعٌ.

Evolved, مُنْتَزِعٌ.

Examination, اِمْتِحَانٌ.

Example, مَثَلٌ.

Exception, اِسْتِثْنَاءٌ.

Exceptive proposition, جُمْلَةٌ اِسْتِثْنَاءِيَّةٌ.

Excitation, تَحْضِيضٌ.

Exemption (of), تَمْيِزٌ.

Exercise, تَدْرِيبٌ and تَمْيِزٌ.

Exigence or exigency (metric),  
ضَرُورَةٌ.

Expectation, تَوَقُّعٌ.

Explanation, تَبْيِيْنٌ and بَيَانٌ.

Explicative, بَيَانِيٌّ.

Explicit (noun, opposed to pronoun), مَظْهَرٌ and ظَاهِرٌ.

Exponent, تَفْسِيْرٌ.

Exposition, تَفْسِيرٌ.

Expository, تَفْسِيرِيٌّ and مَفْسَرٌ.

„ particle, حَرْفٌ تَفْسِيرِيٌّ.

Expression (utterance), لَفْظٌ.

„ (opposite of suppression), ظَهَرٌ and أَثْبَاتٌ  
and تَصْرِيعٌ.

„ (term), عِبَارَةٌ.

Extension, إِتْسَاعٌ and تَوْسِعٌ and سَعَةٌ.

Extraneous, أَجْنَبِيٌّ.

Extraordinary, فَاذِرٌ.

#### F.

Fact (pronoun of), قَضَةٌ.

Factitive verb, فَعْلٌ تَصْيِيرِيٌّ.

Faint (letter), خَفِيٌّ.

Feminine, مَوْثَةٌ.

Figuratively, تَنْزِيلًا.

Final (adverb), غَايَةً.

Final (letter), طَرَفٌ and آخِرٌ.

عَجَزٌ.

Follower (Successor of the Companions), تَابِعِيٌّ and تَابِعٌ.

Forgetfulness (substitute of), نَسِيَانٌ.

Form (opposed to sense), لَفْظٌ.

Formal, صَوْرِيٌّ and لَفْظِيٌّ.

Formation, بِنَاءٌ.

Freedman, مَوْلَى.

Future, مُسْتَقْبَلٌ.

#### G.

Gender, تَذَكُّيرٌ and تَأْنِيثٌ and رَجَّةٌ.

General, عَامٌ.

General rule, أَمَلٌ.

General term, مُسْتَقْنَى مِنْهُ.

Generic, جِنْسِيٌّ.

„ noun or substantive, اِسْمٌ.

جنسٌ and جَنَسٌ.

Genitival operative, خَائِضٌ.

Genitive (case), خَفْضٌ and جَرٌ.

„ (noun in the), مُجَرَّرٌ and

مُخْفُوضٌ.

Genus, جِنْسٌ.



Gist, حَامِلٌ.

Gloss, حَاشِيَةٌ.

Grammar, نَحْوٌ.

Grammarian, نَحْوِيٌّ.

Guttural letter, حَرْفٌ حَلَقِيٌّ.

### H.

Hearsay (as a substantive), سَمَاعٌ.

„ (as an adjective), سَمَائِيٌّ.

Heathen, جَاهِلِيٌّ.

Heathenism, جَاهِلِيَّةٌ.

Hemistich, مِصْرَاعٌ and نِصْفٌ.

Heteromorphous, مِنْ غَيْرِ لَفْظٍ كَذَا.

Hiatus, إِخْلَالٌ.

Historic present, حِكَايَةٌ حَالٍ مَاضِيَةٍ.

Historical (denotative of state), مَحْكِيٌّ.

Hollow, أَجْرَفٌ.

Homogeneous with, مِنْ جَنْسٍ كَذَا  
and مُجَانِسٌ.

Homonym, مُشْتَرِكٌ.

Homonymy, إِشْتِرَاكٌ.

Hyperbole, مَبَالِغَةٌ.

Hyperbolic, بَلِيغٌ.

Hypercatalectic, غَالٍ.

Hypothesis, تَقْدِيرٌ.

Hyateron-proteron, تَقْدِيمٌ وَتَأْخِيرٌ.

### I.

Idea, مَعْنَى.

Ideal, مَعْنَوِيٌّ.

Ideally, فِي الْمَعْنَى.

Ideal object, مَعْنَى.

Idiom, لَفْظَةٌ.

Illative, سَبَبِيٌّ.

Imagination, تَوَهُّمٌ.

Imitation, حِكَايَةٌ.

Imperative, أَمْرٌ.

Imperative (as an adjective), أَمْرِيٌّ.

Imperfectly declinable, مَتَمَكِّنٌ غَيْرُ مَتَمَكِّنٍ.

Impletion, إِشْبَاعٌ.

Implication (substitute of), إِشْتِمَالٌ.

„ (of a sense), تَضَمُّنٌ.

Import, فَائِدَةٌ.

Improbable, بَعِيدٌ.

Improper, غَيْرُ حَقِيقِيٍّ.

Inadvertence, سَهْوٌ.

Inception, اِبْتِدَاءٌ and اِسْتِنْدَافٌ and اِسْتِغْنَاحٌ.

Inceptive, اِبْتِدَائِيٌّ and مَسْتَنَافٌ.

Inchoation, اِبْتِدَاءٌ.

Inchoatival, اِبْتِدَائِيٌّ.

Inchoative, مَبْتَدِئٌ and مَخْبِرٌ عَنْهُ.

Incoherence, عَدَمُ اَلتَّحَامِ.

Incorporation, اِدْغَامٌ or اِدْغَامٌ.

Indeclinable, غَيْرُ مُتَمَكِّنٍ.

Indeterminate, نَكِرَةٌ.

Indicative (mood), رَفْعٌ.

„ (verb in the), مَرْفُوعٌ.

Indicator, دَالٌّ.

Indispensable, غَيْرُ مُسْتَعْنَى عَنْهُ.

Individual, فَرْدٌ.

Inelegant, قَبِيحٌ and غَيْرُ فَصِيحٍ.

Infinitival, مُصَدَّرِيٌّ.

Infinitive noun, مُصَدَّرٌ.

Infinitivity, مُصَدَّرِيَّةٌ.

Inflection, اِعْجَابٌ.

Inflectional, اِعْجَابِيٌّ.

Inflectionist, مُعَرِّبٌ.

Initial, مُدْرِكٌ and اَوَّلِيٌّ.

Inoperative, مَهْمَلٌ and لَفْظٌ.

Instigation, اِغْرَاءٌ.

Instrument (noun or particle), اِدَاةٌ, erroneously stated by Lane (p. 38, col. 1) not to include the adverbial noun (see IA, pp. 300—301).

Intelligibility, مَقْرُولِيَّةٌ.

Intensive paradigm, مِثَالٌ مَبَالِغَةٌ.

Intermixture, تَدَاخُلٌ.

Interpolation, اِتِّحَامٌ.

Interpretation (a name for the substitute), تَرْجَمَةٌ.

Intervention, <sup>تَوَسُّطٌ</sup>.

Interrogation, <sup>إِسْتِفْهَامٌ</sup> and <sup>إِسْتِعْلَامٌ</sup>.

Intransitive, <sup>غَيْرُ مُتَعَدٍّ</sup> and <sup>لَازِمٌ</sup> and <sup>قَائِمٌ</sup>.

Intuitive, <sup>بَدِييٌ</sup>.

Inversion, <sup>عَكْسٌ</sup> and <sup>كُلْبٌ</sup>.

Invocation, <sup>دَعَاءٌ</sup>.

Involving, <sup>مَنْتَزِعٌ مِنْهُ</sup>.

Irony, <sup>تَهْنِئَةٌ</sup>.

Irrational, <sup>غَيْرُ عَاقِلٍ</sup>.

## J.

Jurative (used in swearing), <sup>قَسَمٌ</sup>.

„ particle, <sup>حَرْفُ قَسَمٍ</sup>.

Juratory (confirmed by an oath), <sup>قَسَمٌ</sup>.

Jurisprudence, <sup>فَقْهٌ</sup>.

Jurist, <sup>فَقِيْهٌ</sup>.

## L.

Labial, <sup>شَفْوِيٌّ</sup>.

Lamentation, <sup>نَدْبَةٌ</sup>.

Land-measure, <sup>مِسَاحَةٌ مِنَ الْأَرْضِ</sup>.

Language, <sup>كَلِمٌ</sup>.

Latent (pronoun), <sup>مُسْتَتَرٌ</sup>.

Latitude, <sup>إِتْسَاعٌ</sup>.

Letter, <sup>حَرْفٌ</sup>.

„ (opposed to meaning), <sup>لَفْظٌ</sup>.

„ of prolongation, <sup>مَدَّةٌ</sup> and <sup>حَرْفٌ مَدٍّ</sup>.

Lexicologist, <sup>لُغَوِيٌّ</sup>.

Lexicology, <sup>لُغَةٌ</sup>.

License (poetic), <sup>فُرُودَةٌ</sup>.

Literal, <sup>لُغْطِيٌّ</sup>.

Local, <sup>مَكَانِيٌّ</sup>.

Logical, <sup>فِي الْمَعْنَى</sup> and <sup>مَعْنَوِيٌّ</sup>.

Loose wording, <sup>تَسَامُحٌ</sup>.

Looseness, <sup>إِطْلَاقٌ</sup>.

## M.

Manuscript, <sup>نَسْخَةٌ</sup>.

Masculine, <sup>مَذَكَّرٌ</sup>.

Master, <sup>إِمَامٌ</sup> and <sup>أَسْتَاذٌ</sup>.

Match, طَبَقٌ.	Modal, نَوْعِيٌّ.
Material sense, مَادِّيَّةٌ.	Mode, نَوْعٌ.
Meaning, مَعْنَى.	Modern (grammarian or poet), حَدِيثٌ and مُتَأَخِّرٌ and مُتَأَخَّرٌ.
Measure, دُوزَنٌ.	Modification, تَنْوِيعٌ.
Medial, حَشْوٌ.	Mood, مَوْجِهَةٌ and مَوْجِهَةٌ.
Medium, وَسْطَةٌ.	Multiple, مُتَعَدِّدٌ.
Member (of a compound), شَطْرٌ and جُزْءٌ.	Multiplicity, تَعَدُّدٌ.
First ,, , صَدْرٌ.	Multitude (plural of), كَثْرَةٌ.
Last ,, , عَجَزٌ.	N.
Mental verb, فِعْلٌ قَلْبٌ.	Nasal, اِغْنَى.
Mention (pronoun), ذِكْرٌ.	Natural order, رَتَبَةٌ.
Metaphor, اسْتِعَارَةٌ.	Negation, سَلَبٌ and نَقْيٌ.
Metonym, كَذَابَةٌ.	Neutralization, اِلْغَاءٌ.
Metonymical, بِطَرِيقِ الْكِنَايَةِ.	Nickname, لِقَبٌ.
Metonymy, كِنَايَةٌ.	Nominal, اِسْمِيٌّ.
Metre, دُوزَنٌ.	Nominality, اِسْمِيَّةٌ.
Metre, بَحْرٌ.	Nominative (case), رَفْعٌ.
Minor (poet), مُقَلٌّ.	,, (noun in the), مَرْفُوعٌ.
Mobile, مُتَحَرِّكٌ.	Non-attributive (verb or adverb), غَيْرٌ مُسْتَقَرٌّ and نَاقِصٌ.
Mobilization, تَحْرِيكٌ.	Non-copulative, لَغَيْرِ الْعَطْفِ.

Non-derivative, <sup>غَيْرُ مُشْتَقٍّ</sup>.

Non-diminutive, <sup>مَكْبَرٌ</sup>.

Non-epithotic, <sup>غَيْرُ صِفَةٍ</sup>.

Non-essential (adverb), <sup>لَفْظٌ</sup>. See  
Predicative.

Non-infinitive (noun), <sup>غَيْرُ مُصَدَّرٍ</sup>.

Non-redundant, <sup>غَيْرُ زَائِدٍ</sup>.

Non-replicative, <sup>غَيْرُ جَوَابِيٍّ</sup>.

Non-subjunctive, <sup>غَيْرُ نَاصِبٍ</sup>.

Non-vocative, <sup>غَيْرُ نِدَاءٍ</sup>.

Non-void, <sup>غَيْرُ مُفْرَغٍ</sup>.

Notifying (ل), <sup>مَوْذِنٌ</sup>.

Noun, <sup>اِسْمٌ</sup>.

Novelty, <sup>تَجَدُّدٌ</sup>.

Number (quantity), <sup>عَدَدٌ</sup>.

„ (numerical form), <sup>اَنْفَرَاكٌ</sup>  
<sup>وَتَثْنِيَّةٌ وَجَمْعٌ</sup>.

Numbered, <sup>مُعَدَّنٌ</sup>.

Numeral, <sup>عَدَدٌ</sup> and <sup>اِسْمٌ</sup> عَدَدٍ.

O.

Oath, <sup>قَسَمٌ</sup>.

Object (thing), <sup>حَقِيقَةٌ</sup>.

„ (regimen), <sup>مَفْعُولٌ</sup>.

Objective, <sup>مَفْعُولٌ</sup> and <sup>مَفْعُولٌ</sup> رَاقِعٌ.

Objectivity, <sup>مَفْعُولِيَّةٌ</sup>.

Obscurity, <sup>تَعَسُّفٌ</sup>.

Onomatopoeia, <sup>حِكَايَةُ صَوْتٍ</sup>.

Operative, <sup>مُتَعَلِّقٌ</sup> and <sup>عَامِلٌ</sup>.

Opposite, <sup>نَقِيضٌ</sup>.

Optative, <sup>لِلتَّمَنَّى</sup>.

Oral, <sup>مَقَالِيٌّ</sup>.

Origin, <sup>اَصْلٌ</sup> and <sup>وَضْعٌ</sup>.

Original (opposed to substitute),  
<sup>مَبْدَلٌ مِنْهُ</sup> and <sup>مَوْضُوعٌ مِنْهُ</sup>.

„ form, <sup>اَصْلٌ</sup>.

Originality, <sup>اَلْاَبْدِيعُ</sup>.

Origination, <sup>حَدِثٌ</sup>.

Originative, <sup>اِنْشَائِيٌّ</sup>.

„ sentence, <sup>اِنْشَاءٌ</sup>.

Orthographer, <sup>ضَابِطٌ</sup>.

Orthography, <sup>كُتَابَةٌ</sup> and <sup>حُكْمٌ</sup>.

Otiose, لغو.

Outlet (of a letter), مخرج.

P.

Paradigm, مثال.

Paragraph, فصل.

Paraphrase, تباين.

Parenthesis, اعتراض.

Parsing, إعراب.

Part (of speech or of this work),

قسم.

„ (of a proposition), جزء.

Partiality (opposed to totality),

جزئية.

Participial, جار على الفعل.

Partiele, حرف.

Particular (opposed to general),

خاص.

„ (opposed to vague), معين.

and مختص.

Particularization, تخصيص.

„ (accusative of), إختصاص.

This is originally the *inf. n.* of

إختصته بهذا I particularized

him by such a thing, i. e. خصصته به.

(MAd. II. 52).

Particularized, مختص and مخصوص.

and متخصص.

Partitive, تبعيضي, (من).

Passive participle, اسم مفعول.

„ (verb), مبني للمفعول and

على طريقة فعل.

Past, ماض.

Patron (former master of freedman),

مولى.

Paucity (plural of), قلة.

Pause, وقف.

Penultimate, ما قبل الآخر.

Perfect, سالم.

„ declinability, إمثلة.

Perfectly declinable, متمكن اممكن.

Permissive, مسوغ.

Person, ذات and شخص.

1st „ متكلم.

2nd „ مخاطب.

3rd „ غائب.

Personal (proper name), شخصي.

This is applied to rational or irrational beings, and to inanimate objects (*vol. I, p. 696*), being opposed to generico.

Philologist, اديب.

Philology, ادب.

Phrase, عبارة and قول.

Place (in inflection), محل and موضع.

Plastic, متصرف.

Plasticity, تصرف.

Plural (number), جمع.

„ (multiple), متعدد.

Plurality (quality of plural), جمعية.

„ (multiplicity), تعدد.

Poetry, نظم and شعر.

Point, نقطة.

Position (in inflection), موضع.

Post-classical, محدث and موكل.

Postfixed, مضاف اليه.

Postpositive, مؤخر.

Potentially, بالقوة.

Praise, مدح.

Prayer, دعاء.

Precatory, دعائي.

Precise, موقت.

Predicament, حكم.

Predicate, خبر.

Predication, اخبار.

Predicative (adverb), مستقر. The

مستقر adverb is the one whose operative is *general being*, which is necessarily suppressed because it is general; and this adverb is named مستقر because the pronoun *resides* in it after the suppression of the operative; or, as some say, because the meaning of the general operative *resides* in it, so as to be intuitively understood when the adverb is

heard: while the لغو adverb is the one whose operative is *particular*, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and

this adverb is called لغو because it is *disqualified* from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DM. II. 126, 130). Cf. what is said in § 177 about the attributive

adverb. Thus the <sup>أ</sup><sup>س</sup><sup>ت</sup><sup>ق</sup> <sup>م</sup><sup>س</sup><sup>ت</sup><sup>ق</sup> is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R. I. 236.

**Prefixes, مُضَافٌ.**

Prefixion, اِضَافَةٌ and دُخُولٌ.

Premonition, <sup>9</sup> تنبيه.

Preparatory (مأ), منہجی.

Preposition, **حَرْفٌ إِفْئَاضَةٌ** and **حَرْفٌ**  
**حَرْفٌ** and **حَرْفٌ جَرٌّ** and **حَرْفٌ**  
**حَرْفٌ** and **حَرْفٌ جَارٌ** and **حَرْفٌ خَفْضٌ**. The

KK mean by حُرُوفُ الصَّغَاتِ the  
حُرُوفُ الْعَجْرِ (IY. 533).

Prepositive, مقدم.

Prescriptive sign, <sup>نَصْر</sup> نصْر.

Present (time), <sup>حَالُ</sup> and <sup>حَاضِرُ</sup>.

Presumptive (denotative of state),  
مقدّر.

**Preterite, ماضٍ.**

Prevalence of application, غلبة.

Prevalent (epithet), **غَالِبٌ**. This means so *prevalently applied* to a particular substantive that the latter need not be mentioned,

its place being supplied by the epithet, which is therefore treated like a substantive. See *vol. I*, pp. 459 and 693; and *cf.* *IV*. 383 and *BS*. 29.

Preventive, مَمانِعُ.

، (denotative of *prevention*),  
 اِمْتِنَاعِي .

Primitive, جامد and غور مشتق

Principal, اصل.

Pro-agent, نَائِبُ عَنْ or نَائِبُ فَاعِلٍ .

Process, بَابُ.

Professors, <sup>983</sup> اهل.

Prohibition, 98.

**Prolongation, مد.**

letter of, <sup>١٠</sup> <sup>١١</sup> <sup>١٢</sup> <sup>١٣</sup> <sup>١٤</sup> <sup>١٥</sup> <sup>١٦</sup> <sup>١٧</sup> <sup>١٨</sup> <sup>١٩</sup> <sup>٢٠</sup> <sup>٢١</sup> <sup>٢٢</sup> <sup>٢٣</sup> <sup>٢٤</sup> <sup>٢٥</sup> <sup>٢٦</sup> <sup>٢٧</sup> <sup>٢٨</sup> <sup>٢٩</sup> <sup>٣٠</sup> <sup>٣١</sup> <sup>٣٢</sup> <sup>٣٣</sup> <sup>٣٤</sup> <sup>٣٥</sup> <sup>٣٦</sup> <sup>٣٧</sup> <sup>٣٨</sup> <sup>٣٩</sup> <sup>٤٠</sup> <sup>٤١</sup> <sup>٤٢</sup> <sup>٤٣</sup> <sup>٤٤</sup> <sup>٤٥</sup> <sup>٤٦</sup> <sup>٤٧</sup> <sup>٤٨</sup> <sup>٤٩</sup> <sup>٥٠</sup> <sup>٥١</sup> <sup>٥٢</sup> <sup>٥٣</sup> <sup>٥٤</sup> <sup>٥٥</sup> <sup>٥٦</sup> <sup>٥٧</sup> <sup>٥٨</sup> <sup>٥٩</sup> <sup>٦٠</sup> <sup>٦١</sup> <sup>٦٢</sup> <sup>٦٣</sup> <sup>٦٤</sup> <sup>٦٥</sup> <sup>٦٦</sup> <sup>٦٧</sup> <sup>٦٨</sup> <sup>٦٩</sup> <sup>٧٠</sup> <sup>٧١</sup> <sup>٧٢</sup> <sup>٧٣</sup> <sup>٧٤</sup> <sup>٧٥</sup> <sup>٧٦</sup> <sup>٧٧</sup> <sup>٧٨</sup> <sup>٧٩</sup> 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<sup>١٤٨</sup> <sup>١٤٩</sup> <sup>١٥٠</sup> <sup>١٥١</sup> <sup>١٥٢</sup> <sup>١٥٣</sup> <sup>١٥٤</sup> <sup>١٥٥</sup> <sup>١٥٦</sup> <sup>١٥٧</sup> <sup>١٥٨</sup> <sup>١٥٩</sup> <sup>١٦٠</sup> <sup>١٦١</sup> <sup>١٦٢</sup> <sup>١٦٣</sup> <sup>١٦٤</sup> <sup>١٦٥</sup> <sup>١٦٦</sup> <sup>١٦٧</sup> <sup>١٦٨</sup> <sup>١٦٩</sup> <sup>١٧٠</sup> <sup>١٧١</sup> <sup>١٧٢</sup> <sup>١٧٣</sup> <sup>١٧٤</sup> <sup>١٧٥</sup> <sup>١٧٦</sup> <sup>١٧٧</sup> <sup>١٧٨</sup> <sup>١٧٩</sup> <sup>١٨٠</sup> <sup>١٨١</sup> <sup>١٨٢</sup> <sup>١٨٣</sup> <sup>١٨٤</sup> <sup>١٨٥</sup> <sup>١٨٦</sup> <sup>١٨٧</sup> <sup>١٨٨</sup> <sup>١٨٩</sup> <sup>١٩٠</sup> <sup>١٩١</sup> <sup>١٩٢</sup> <sup>١٩٣</sup> <sup>١٩٤</sup> <sup>١٩٥</sup> <sup>١٩٦</sup> <sup>١٩٧</sup> <sup>١٩٨</sup> <sup>١٩٩</sup> <sup>٢٠٠</sup> <sup>٢٠١</sup> <sup>٢٠٢</sup> <sup>٢٠٣</sup> <sup>٢٠٤</sup> <sup>٢٠٥</sup> <sup>٢٠٦</sup> <sup>٢٠٧</sup> <sup>٢٠٨</sup> <sup>٢٠٩</sup> <sup>٢١٠</sup> <sup>٢١١</sup> <sup>٢١٢</sup> <sup>٢١٣</sup> 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<sup>٣٤٦</sup> <sup>٣٤٧</sup> <sup>٣٤٨</sup> <sup>٣٤٩</sup> <sup>٣٥٠</sup> <sup>٣٥١</sup> <sup>٣٥٢</sup> <sup>٣٥٣</sup> <sup>٣٥٤</sup> <sup>٣٥٥</sup> <sup>٣٥٦</sup> <sup>٣٥٧</sup> <sup>٣٥٨</sup> <sup>٣٥٩</sup> <sup>٣٦٠</sup> <sup>٣٦١</sup> <sup>٣٦٢</sup> <sup>٣٦٣</sup> <sup>٣٦٤</sup> <sup>٣٦٥</sup>

**Prominent** (pronoun), 9, 16.

Pronoun, ضمير and مضمّر..

Proper, حَقِيقِي

Proposition, <sup>٩.٨</sup> حالة.

Prose, <sup>فقر</sup> and <sup>كَلَم</sup> and <sup>اِخْتِيَار</sup>.

Prosodian, عروضی.



Prosody, عَرَضٌ.

Protasis, شَرْطٌ.

Protection (ن of), رِقَايَةٌ.

Prothesis, إِضَافَةٌ.

Prothetic, مُضِيفٌ and مُضَافٌ and إِضَافَتِي.

Prothetic compound, مُرَكَّبٌ.

تَرْكِيبٌ إِضَافَةٌ.

Proverb, مَثَلٌ.

Pupil, تَلْمِيزٌ.

Q.

Quadriliteral, رِبَاعِيٌّ.

Qualifiability, اِتِّصَافٌ.

Qualification, وَصْفٌ.

Qualificative, وَصْفَةٌ and وَصْفٌ.

Qualificativity, وَصْفِيَّةٌ.

Quality, صِفَةٌ and the termination

— as جُزْئِيَّةٌ quality of part.

Quantified, مُقَدَّرٌ.

Quasi-active, مُطَارَعٌ.

Quasi-compensation, كُفُوضٌ.

Quasi-condition, شَبِيهٌ شَرْطٌ.

Quasi-correlative, شَبِيهٌ جَوَابٌ.

Quasi-dual noun, اِسْمٌ تَثْنِيَّةٌ.

Quasi-epithet, شَبِيهٌ صِفَةٌ.

Quasi-infinitive noun, اِسْمٌ مُصَدَّرٌ.

Quasi-intransitive, مَنَزَلٌ مَنَزِلَةٌ اَلْقَاصِرُ.

Quasi-negation, شَبِيهٌ نَفْيٌ.

Quasi-passive, مُطَارَعٌ.

Quasi-plural noun, اِسْمٌ جَمْعٌ.

Quasi-prefixed, شَبِيهٌ بِاَلْمُضَافِ and مُضَارِعٌ لِّلْمُضَافِ.

Quasi-proposition, شَبِيهٌ جُمْلَةٌ.

Quasi-qualification, شَبِيهٌ اَلرَّصْفِ.

Quasi-redundant, شَبِيهٌ بِاَلزَّائِدِ and

شَبِيهٌ اَلزَّائِدِ and مَا اَشْبَهَ اَلزَّائِدِ.

Quasi-regular, كَاَنَّهُ قِيَاسٌ.

Quasi-saying, مُرَادِفٌ قَوْلٌ.

Quasi-sound, جَارٌ مَجْرَى اَلصَّحِيحِ and مَثَلٌ.

Quavering, تَرْنَمٌ.

Quiddity, مَاهِيَّةٌ.

Quiescence, قُتْفٌ and سُكُونٌ.

Quinqueliteral, خُمَاسِيٌّ and

عَلَى خَمْسَةِ أَحْرَفٍ.

Quotation, حِكَايَةٌ.

### R.

Radical (as a substantive), أَصْلٌ.

„ (as an adjective), أَصْلِيٌّ.

Rational, عَاقِلٌ.

Reader, قَارِئٌ and مُقْرِئٌ (properly  
*Teacher, or Professor, of Reading*).

Reading, قِرَاءَةٌ.

Real, حَقِيقِيٌّ.

Real object, عَيْنٌ.

Really, حَقِيقَةً.

Recitation, إِشْرَافٌ.

Redundant, زَائِدٌ and لَغْوٌ.

Reduplicated, مُضَعَّفٌ and مُضَاعَفٌ.

Regimen, مُتَعَلِّقٌ and مُعْمَلٌ.

Regular, مُقَيَّسٌ and قِيَاسِيٌّ.

Rejection, طَرَجٌ.

Relation, نِسْبَةٌ.

Relative, نِسْبِيٌّ and اِعْتِبَارِيٌّ.

„ (pronoun), رَاجِعٌ and عَائِدٌ.

„ location, جِهَةٌ.

„ noun, اِسْمٌ مُنْسَوْبٌ and

نِسْبَةٌ.

Repetition, تَكَرُّرٌ and تَكْرِيْرٌ.

Replicative, جَوَابِيٌّ and لِلْجَوَابِ.

Reporter, رَاقٍ and نَقَّاطٌ.

Request, عَرْضٌ.

Requirer, مُقْتَضٍ.

Requitual, جَزَاءٌ.

Requisition, طَلَبٌ.

Restricted, مُحْصَرٌ.

Restricting, كَافٌ.

Retrenched, مُقْتَطَعٌ.

Reviling (accusative of), شَتَمٌ.

Rhapsodist (reciter of poetry), رَاقٍ

and رَاقِيَةٌ.

Rhetoric, بَيَّانٌ.

Rhetorician, <sup>رَبِّانِي</sup>.

Rhyme, <sup>قَانِيَّة</sup>.

Rhythm, <sup>نَظْم</sup>.

Rule, <sup>قَاعِدَة</sup> and <sup>قَابِط</sup> and <sup>أَصْل</sup>.

S.

Sarcasm, <sup>اسْتِزْأَار</sup>.

Schismatic, <sup>خَارِجِي</sup>.

School, <sup>أَصْحَاب</sup>.

Soion, <sup>بِنْت</sup>.

Seat (of inflection), <sup>مَعْتَقِب</sup> (literally *Place of alternation*).

Section, <sup>فَصْل</sup>.

Self-praise, <sup>تَمْدَح</sup>.

Self-transitive, <sup>مَتَعِد بِنَفْسِهِ</sup>.

Sense, <sup>مَعْنَى</sup>.

Sentence, <sup>كَلَم</sup>.

Sequent, <sup>عَقِب</sup>. See Alliterative sequent.

Serial, <sup>مُنْسَوِّق</sup> and <sup>نَسَق</sup>.

Sect and Set, <sup>طَائِفَة</sup>.

Sexilliteral, <sup>عَلَى سِتَّةِ أَحْرَفٍ</sup> and <sup>سَدَاسِي</sup>.

Shape (of a word), <sup>صِيغَة</sup>.

Signification, <sup>مَدْلُول</sup>.

Silence, <sup>سَكْت</sup>.

Simple (opposed to compound); <sup>مُفْرَد</sup> and <sup>بَسِيط</sup>.

„ substantive (opposed to infinitive noun), <sup>أَسْم</sup>.

Simultaneity (, of), <sup>مُعِيَّة</sup>.

Single (opposed to double), <sup>خَفِيف</sup>.

„ (noun, opposed to proposition), <sup>مُفْرَد</sup>.

„ (opposed to compound); <sup>مُفْرَد</sup>.

„ term (opposed to proposition), <sup>مُفْرَد</sup>.

„ word (opposed to prefixed), <sup>مُفْرَد</sup>.

Singular, <sup>وَاحِد</sup> and <sup>مُفْرَد</sup>.

Sister (co-ordinate), <sup>أَخْت</sup>.

Situation, <sup>مَقَام</sup>.

Slurring, <sup>إِخْتِلَاس</sup>.

Smack (making to), اِشْمَامٌ.

Soft letter, حَرْفٌ لَيِّنٌ.

Softened, مَسِيلٌ.

Solecism, لُحْنٌ.

Solecistic, مُلْحَنٌ.

Sound, مَصْدُوحٌ and مَصْحُوحٌ and مَصْلُوحٌ.

Sounded true, مُعَقَّقٌ.

Species, صِنْفٌ.

Specific intention, قَصْدٌ.

Specifically intended (vocative), مَعِينٌ and مَقْصُودٌ.

Specificative, تَمْيِيزٌ.

Specified (opposed to vague), مُعَيَّنٌ.

Strange, غَرِيبٌ and بَعِيدٌ.

Subaudition, اِضْمَارٌ.

Subject (correlative of predicate), اِسْمٌ.

„ (correlative of attribute), مَخْطَرٌ عَنْهُ and مَسْنَدٌ اِلَيْهِ.

„ of a meaning, صَاحِبٌ مَعْنًى.

Subject of state, صَاحِبٌ حَالٍ.

Subjunctival, نَاصِبٌ.

Subjunctive (mood), نَصْبٌ.

„ (verb in the), مُنْصَوِّبٌ.

Subordinate, فَرْجٌ.

Subordination, فَرْعِيَّةٌ.

Subsidiary, مَوْطِئٌ.

Substantive (opposed to epithet),

جَامِدٌ and اِسْمٌ غَيْرٌ صِفَةٍ and اِسْمٌ.

Substantivity, اِسْمِيَّةٌ.

Substitute, بَدَلٌ and عِوَضٌ and

قَائِبٌ and قَائِمٌ مَقَامَ كَذَا

مُنَابٌ كَذَا.

„ (appositive), بَدَلٌ.

Suddenness of occurrence, فُجْأَةٌ.

Sufficient substitute (for the enunciative), مَكْتَفًى بِهِ.

Summary, جَمَلَةٌ.

Superfluous, فَضْلَةٌ.

Superiority (أَفْضَلُ of), تَفْضِيلٌ.

Supplied, مَقْدَرٌ.

Support, عَمَادٌ.

Suppression, اَضْمَارٌ and حَذْفٌ.

Surname, كُنْيَةٌ.

Suspension, تَعْلِيْقٌ.

Syllepsia, حَمْلٌ عَلَى الْمَعْنَى.

Sylleptic, مَحْمُولٌ عَلَى الْمَعْنَى.

Synarthrous, مَعْرُوفٌ or مَقْرُونٌ بِاللَّامِ.

مُعَدَّاهُ بِالِ or بِأَلِ.

Syndesis, عَطْفٌ.

Syndetic, لِلْعَطْفِ and عَاطِفٌ.

„ explicative, عَطْفٌ بَيَانٍ.

„ serial, عَطْفٌ تَسْقِي.

Synecdoche, تَسْمِيَةُ الْكُلِّ بِأَسْمِ.

تَسْمِيَةُ جُزْءٍ بِأَسْمِ كُلِّ or أَلْبَعْضِ.

Synonym, مُتَرَادِفٌ and مُرَادِفٌ.

مُنَاسِبٌ (meaning مُنَاسِبٌ).

(بِالْمُتَرَادِفِ).

Syntactically, فِي الْأَعْرَابِ.

Syntax, نَحْوٌ.

Synthetic compound, مَرْكَبٌ تَرْكِيبٌ.

تَرْكِيبٌ مَزْجِيٌّ and مَزْجٌ.

T.

Tautology, تَكَرُّارٌ.

Technical, صِنَاعِيٌّ.

„ language, عَرَفٌ.

Temporal, زَمَانِيٌّ.

Tenor, سِيَاقٌ.

Term (of a proposition), جُزْءٌ and

شَطْرٌ.

„ (expression), عِبَارَةٌ.

Terminations of verses, فَوَاصِلٌ.

Totalistic, اِسْتِغْرَاقِيٌّ.

Totality, اِسْتِغْرَاقٌ and كَلِّيَّةٌ.

Tradition, حَدِيثٌ.

Traditionist, مُحَدِّثٌ.

Transferred, مُنْقَوْلٌ.

Transient (denotative of state)

مُنْتَقِلٌ.

Transitive, <sup>مُتَعَدٍّ</sup> and <sup>وَاتَّعٍ</sup> and

<sup>مُجَارٍ</sup>.

Transmutative verb, <sup>فِعْلٌ تَحْوِيلٌ</sup>.

Transmuted, <sup>مَحْوُلٌ</sup>.

Transport (making transitive), <sup>نَقْلٌ</sup>.

Transposition, <sup>قَلْبٌ</sup>.

Trilateral, <sup>ثَلَاثِيٌّ</sup>.

Triptote, <sup>مُصَرِّفٌ</sup> and <sup>مُصَرِّفٌ</sup>.

„ declension, <sup>صَرَفٌ</sup> and <sup>أَجْرَاءٌ</sup>.

Trope, <sup>مَجَازٌ</sup>.

Trapical, <sup>مَجَازِيٌّ</sup>.

Trying to remember, <sup>تَذَكُّرٌ</sup>.

#### U.

Ultimate (plural), <sup>أَقْصَى</sup> and <sup>مُتَنَاهِ</sup> and <sup>مُنْتَهَى</sup>.

Unanimously, <sup>قَوْلًا وَاحِدًا</sup>.

Unapocopative, <sup>غَيْرُ جَائِزٍ</sup>.

Unaugmentative, <sup>غَيْرُ زَائِدٍ</sup>:

Unaugmented, <sup>مَجْرُودٌ</sup> or <sup>مِنْ</sup>.

<sup>مِنْ الزِّيَادَةِ</sup> or <sup>الزُّوَادِ</sup>.

Unbinding, <sup>إِطْلَاقٌ</sup>.

Unconjugability, <sup>جُمُودٌ</sup>.

Unequivocal indication, <sup>نُصٌّ</sup>.

Unconnected, <sup>غَيْرُ سَبَبِيٍّ</sup>.

Uncontracted, <sup>مُشَدَّدٌ</sup> and <sup>مُثَقَّلٌ</sup> and <sup>شَدِيدٌ</sup>.

Undotted (letter), <sup>مِهْمَلٌ</sup>.

Unequivocally, <sup>نُصًّا</sup>.

Uniform (proposition), <sup>ذَاتُ رَجْعٍ</sup>.

Unilateral, <sup>أَحَادِيٌّ</sup> and <sup>عَلَى حَرْفٍ وَاحِدٍ</sup>.

Uninflected, <sup>مَبْنِيٌّ</sup>.

Uninflectional, <sup>بِنَائِيٌّ</sup> and <sup>غَيْرُ</sup> <sup>أَعْرَابِيٍّ</sup>.

Unit, <sup>وَحْدَةٌ</sup>.

Unity, <sup>وَحْدَةٌ</sup>.

Universal, <sup>مُطَرِّدٌ</sup> and <sup>كُلِّيٌّ</sup>.

Unquantified, <sup>غَيْرُ مُقَدَّرٍ</sup>.

Unreal, <sup>غَيْرُ حَقِيقِيٍّ</sup>.

Unrestricted (unlimited), <sup>غَيْرُ مَحْصُورٍ</sup>.

„ (unconditional), <sup>مُطْلَقٍ</sup>.

Unrestricted object, <sup>مَفْعُولٌ مُطْلَقٌ</sup>.

Unsound, <sup>مُعْتَلٌّ</sup>.

Utterance, <sup>لَفْظٌ</sup>.

#### V.

Vague, <sup>مُبْهَمٌ</sup>.

Vanquished (poet), <sup>مَغْلُوبٌ</sup>.

Variations, <sup>تَصَارِيفٌ</sup>.

Verb, <sup>فِعْلٌ</sup>.

Verbal, <sup>فِعْلِيٌّ</sup>.

„ (oral), <sup>مَقَالِيٌّ</sup>.

Version, <sup>رِوَايَةٌ</sup>.

Vicinity, <sup>جَوَارٌ</sup> and <sup>مَجَارَرَةٌ</sup>.

Virtually, <sup>حُكْمًا</sup>.

Vituperative, <sup>عَلَى الذَّمِّ</sup>.

Vividness, <sup>تَوْضِيحٌ</sup>.

Vocation, <sup>نِدَاءٌ</sup>.

Vocative, <sup>مُنَادِيٌّ</sup>.

„ particle, <sup>حَرْفُ نِدَاءٍ</sup>.

Void (exception), <sup>مُفْرَغٌ</sup>.

Vowel, <sup>حُرُوكَةٌ</sup>.

#### W.

Westerns, <sup>مَغَارِبَةٌ</sup>.

Wish, <sup>تَمَنٍّ</sup>.

Wonder, <sup>تَعْجَبٌ</sup>.

Word, <sup>كَلِمَةٌ</sup> and <sup>لَفْظٌ</sup> and <sup>لَفْظَةٌ</sup> and <sup>حَرْفٌ</sup>.

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## INTRODUCTION.

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§ 1. THE word is the simple significant utterance like رَجُلٌ *A man*. "Simple" means that of which the elements [of sound] do not indicate corresponding elements of sense, as رَجُلٌ, the elements, i. e. letters, of which, when taken separately, do not indicate elements of the sense of the aggregate, in contrast to غُلَامٌ زَيْدٌ *The man-servant of Zaid*, which is a [prothetic] *comp.*, because each of the elements غُلَامٌ and زَيْدٌ indicates an element of the idea indicated by their aggregate. The word comprises the *n.* [2], the *v.* [402], and the *p.* [497] (Sh). Sometimes words differ in form because of the difference of meaning, as جَلَسَ *He sat*, and ذَهَبَ *He went away*. Sometimes they differ in form though the meaning is one, as ذَهَبَ and انْطَلَقَ; and sometimes they agree in form though the meanings differ, as وَجَدْتُ عَلَيْهِ *I was angry with him*, and وَجَدْتُ *I found (the stray beast)*. Sometimes a word is curtailed from its original form, as لَمْ يَكْ [450]; or is curtailed and receives an equivalent, as زَنَادِقَةٌ *Dualists*, where the ذ is an equivalent for the ي elided from زَنَادِيقَ; or is superseded by another word, and becomes disused, as وَدَعَ, for which تَرَكَ is used as a substitute (S). Some words govern and are

governed, like the *deci. ns.* and the *aor.* of the *v.*; some govern, but are not governed, like the *op. ps.* and *pret. v.* and *imp.* without the **ل** and *ns.* other than **أَي** that contain the meaning of **أَن**; and some neither govern nor are governed, like the *inop. ps.* and the *prons.* and the like. The *op.* is that which subjects the termination of a word to a particular mode of inflection; and is either literal or ideal. The literal is either analogical, namely such as under similar circumstances will always govern in a similar way, as in **غَلَامٌ زَيْدٌ**, for when you see the effect of the first *n.* upon the second, and perceive its cause, you can construct **دَارُ عَمْرٍو** 'Amr's house, and **ثَوْبُ بَكْرٍ** Bakr's garment, by analogy to it; or hearsay, namely that of which a particular government may be affirmed without liberty to extend the statement to other words, as you say of the **ب** that it governs the *gen.*, and **كَمْ** the *apoc.*, and **لِي** the *subj.* The ideal *op.* will be mentioned in its place [24 etc.] (M M). The literal *op.* is stronger than the ideal, and annihilates its predicament: thus in **زَيْدٌ قَائِمٌ** Zaid is standing you say **كَانَ زَيْدٌ قَائِمًا** Zaid was standing, **إِنَّ زَيْدًا قَائِمٌ** Verily Zaid is standing, and **ظَنَنْتُ زَيْدًا قَائِمًا** I thought Zaid to be standing (Sh). The sentence is composed of two words, one of which is the attribute to the other (M); it expresses an idea at which it is appropriate to pause, as **قَامَ اخُوكَ** and **زَيْدٌ قَائِمٌ** Thy

brother stood, in contrast to <sup>زَيْدٌ</sup> or <sup>غُلَامٌ زَيْدٌ</sup> or <sup>أَبُوهُ</sup> <sup>الَّذِي قَامَ</sup> *He whose father stood* (Sh), and is composed of two *ns.* as <sup>زَيْدٌ قَامٌ</sup> , or of a *v.* and *n.*, as <sup>زَيْدٌ</sup> <sup>قَامَ</sup> *Zaid stood*, and <sup>أَسْتَقِمَّ</sup> *Stand thou straight* where the latent *pron.* <sup>أَنْتَ</sup> is contained as agent (IA). If the sentence admit of being pronounced true or false, it is enunciatory, as <sup>زَيْدٌ</sup> <sup>قَامَ</sup> and <sup>زَيْدٌ</sup> <sup>مَا قَامَ</sup> *Zaid has not stood* : if not, the existence of what it signifies will be coincident with the utterance, and the sentence will be originaive, as <sup>أَنْتَ حُرٌّ</sup> *Thou art free*, addressed by you to your slave and <sup>قَبِلْتُ هَذَا النِّكَاحَ</sup> *I accept this marriage*. The requisitive is not, as some say, a distinct branch, on the ground that the existence of what it signifies is posterior to its utterance, but is a branch of the originaive sentence, as <sup>أَضْرِبْ زَيْدًا</sup> *Beat thou Zaid*, <sup>لَا تُضْرِبْ</sup> *Beat thou not*, and <sup>هَلْ جَاءَكَ زَيْدٌ</sup> *Has Zaid come to thee ?* ; for what is signified by <sup>قُمْ</sup> *Stand thou* comes into existence when it is uttered, and is not posterior to the utterance, what is posterior to it being merely the compliance which is exterior to the signification of the word (Sh). The sentence is also named *prop.* (M) : but *prop.* is more general than sentence (I, ML), not *syn.* with it (ML), for every sentence is a *prop.*, while the converse does not hold good, the words <sup>زَيْدٌ</sup> <sup>قَامَ</sup> in <sup>زَيْدٌ</sup> <sup>قَامَ</sup> <sup>عَمْرُو</sup> <sup>إِنْ قَامَ زَيْدٌ</sup> *If Zaid stand*,

'*Amr* will stand being termed *prop.*, but not sentence, since it is not appropriate to pause thereat (I), [and not only] the *cond. prop.*, [but also] the *correl. prop.* and the *conj. prop.* being spoken of, though each of them does not afford a complete sense, and is consequently not a sentence. *Prop.* is an expression for the *v.* and its agent, like <sup>قَامَ</sup> زَيْد, or the *inch.* and its *enunc.*, like <sup>زَيْدٌ</sup> قَائِمٌ, or what is equivalent to either of these two [combinations], like <sup>ضَرَبَ</sup> اللّٰصِ and <sup>أَقَامَ</sup> الزَيْدَانِ and <sup>كَانَ</sup> زَيْدٌ قَائِمًا and <sup>طَنَنْتَ</sup> قَائِمًا (ML). The *prop.* is called nominal if it be headed by a *n.*, like <sup>زَيْدٌ</sup> قَائِمٌ (I, ML), <sup>هِيَ</sup> هَاتِ الْعَقِيقِ (ML), <sup>إِنَّ</sup> زَيْدًا قَائِمٌ (I), <sup>قَائِمٌ</sup> الزَيْدَانِ according to Akh and the KK, who allow it (ML), <sup>هَلْ</sup> زَيْدٌ قَائِمٌ, and <sup>قَامَ</sup> زَيْدٌ (I); verbal if it be headed by a *v.*, like <sup>قَامَ</sup> زَيْدٌ قَائِمًا (I, ML), <sup>ضَرَبَ</sup> اللّٰصِ (ML), <sup>هَلْ</sup> قَامَ زَيْدٌ (I), <sup>كَانَ</sup> زَيْدٌ قَائِمًا, <sup>يَا</sup> عَبْدَ اللَّهِ and <sup>زَيْدًا</sup> ضَرْبَتَهُ (ML), <sup>قَمَ</sup> طَنَنْتَهُ, in full <sup>أَدْعُو</sup> عَبْدَ اللَّهِ and <sup>ضَرْبَتِ</sup> زَيْدًا ضَرْبَتَهُ (I); and adverbial if it be headed by an *adv.* or [*prep.* and] *gen.*, as <sup>زَيْدٌ</sup> عِنْدَكَ and <sup>أَفَى</sup> الدَّارِ زَيْدٌ, when you construe <sup>زَيْدٌ</sup> to be an agent by reason of the *adv.* or *prep.* and *gen.*, not by reason of the suppressed <sup>أَسْتَقَرَّ</sup>, and not to be an *inch.* having them for its *enunc.*: it being premised that by the head of the *prop.* we mean the [first] attribute or subject. The

major *prop.* is the nominal [*prop.*] whose *enunc.* is a *prop.*, like <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> and <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup>; and the minor *prop.* is the [*prop.*] constructed upon the *inch.*, like the *prop.* that serves as *enunc.* in the two examples (ML). In <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> *Zaid, his father, his man-servant is departing* (I, ML), <sup>زيد</sup> *زيد* is an *inch.* [24], <sup>أبو</sup> *أبو* a second *inch.*, and <sup>غلام</sup> *غلام* a third *inch.*; <sup>منطلق</sup> *منطلق* is the *enunc.* of the third, the third and its *enunc.* are the *enunc.* of the second, and the second and its *enunc.* are the *enunc.* of the first (I): the whole is a major *prop.*; <sup>غلام</sup> <sup>منطلق</sup> *غلام منطلق* a minor *prop.* (I, ML), as being an *enunc.* (ML); and <sup>أبو</sup> <sup>غلام</sup> <sup>منطلق</sup> *أبو غلام منطلق* a major *prop.* in relation to <sup>غلام</sup> <sup>منطلق</sup> *غلام منطلق*, and a minor *prop.* in relation (I, ML) to <sup>زيد</sup> *زيد* [and its *enunc.* the subsequent words] (I), [i. e.] to the whole sentence (ML). The *prop.* sometimes occupies the place of a single word, becoming constructively invested with its inflection, and [generally] containing a *pron.* relating to an *ant. n.* (MM). Seven *props.* have a place in inflection, (1) the enunciative *prop.*, which is in the position of (a) a *nom.* in the categories of the *inch.* and <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> *أبو* (I, ML), as <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> *Zaid, his father stood* and <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> <sup>أبو</sup> <sup>قام</sup> <sup>زيد</sup> *Verily Zaid, his father is standing* (I); (b) an *acc.* in the categories of <sup>كان</sup> *كان* and <sup>كاد</sup> *كاد* (I, ML), as <sup>كانوا</sup> <sup>يظلمون</sup> *كانوا يظلمون* VII. 162. *Because they were doing wrongfully* and <sup>كانوا</sup> <sup>يفعلون</sup> *كانوا يفعلون* II. 66. [465]

*And they were not near to doing so* (I): (2) the circumstantial *prop.*, which is in the position of an *acc.* (I, ML), as <sup>أَصْحَابُ</sup> <sup>أَبَاهُمْ</sup> <sup>عِشَاءً</sup> <sup>يَبْكُونَ</sup> <sup>وَجَاءُوا</sup> XII. 16. *And they came to their father at nightfall, feigning to be weeping* (I); whence the saying of the Prophet <sup>أَقْرَبُ مَا</sup> <sup>أَلْفَ</sup> [29], which is one of the strongest proofs that <sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَاتِمًا</sup> <sup>قَاتِمًا</sup> in <sup>قَاتِمًا</sup> is in the *acc.* as a *d. s.*, not as a *pred.* to <sup>كَانَ</sup> suppressed, because the *pred.* is not conjoined with the <sup>و</sup>; the saying <sup>أَلَا قَاتِلًا</sup> <sup>خَيْرًا</sup>, <sup>مَا تَكَلَّمَ</sup> <sup>فَلَانٌ</sup> <sup>إِلَّا قَالَ</sup> <sup>خَيْرًا</sup> like <sup>أَلَا قَاتِلًا</sup> <sup>خَيْرًا</sup> Such a one has not spoken save saying good; and the saying of AlFarazdak <sup>بَايِدِي</sup> <sup>رِجَالٍ</sup> <sup>لَمْ</sup> <sup>يَشِيمُوا</sup> <sup>سَيُونَهُمْ</sup> \* <sup>وَلَمْ</sup> <sup>تَكْثُرِ</sup> <sup>الْقَتْلَى</sup> <sup>بِهَا</sup> <sup>حِينَ</sup> <sup>سَلَّتْ</sup> [539] (ML) *In the hands of men that sheathed not their swords while those who were slain therewith, when they were drawn, were not numerous* (Jsh), because the hypothesis of coupling spoils the sense (ML): (3) the objective *prop.*, which also is in the position of an *acc.* (I, ML), unless it be a *pro.-ag.*, which is peculiar to the *cat.* of *saying* [20], as <sup>أَصْحَابُ</sup> <sup>أَبَاهُمْ</sup> <sup>عِشَاءً</sup> <sup>يَبْكُونَ</sup> <sup>وَجَاءُوا</sup> <sup>ثُمَّ</sup> <sup>يَقَالُ</sup> <sup>هَذَا</sup> <sup>الَّذِي</sup> <sup>كُنْتُمْ</sup> <sup>بِهِ</sup> <sup>تَكْذِبُونَ</sup> LXXXIII. 17. *Then shall it be said unto them, This is what ye were wont to call a lie*, because the *prop.* which is meant to be a quotation is treated as a single *n.* (ML): it occurs in three situations, (a) imitative of a saying, as <sup>أَنَا</sup> <sup>عَبْدُ</sup> <sup>اللَّهِ</sup> XIX. 31. *He said, Verily I am the servant of God* (I, ML), or of a quasi-saying [569] (ML); (b) following the first *obj.* in the

cat. of <sup>ط</sup>طى (I, ML), as <sup>ظننت</sup>ظننت <sup>زيدا</sup>زيدا <sup>يقرا</sup>يقرا *I thought Zaid to be reading* (I), or the second *obj.* in the cat. of <sup>اعلم</sup>اعلم (I, ML), as <sup>اعلمت</sup>اعلمت <sup>زيدا</sup>زيدا <sup>عمرا</sup>عمرا <sup>ابوة</sup>ابوة قائم *I made Zaid to know 'Amr's father to be standing* (I); (c) with the *op.* suspended from governing it (I, ML), as <sup>لنعلم</sup>لنعلم <sup>اى</sup>اى <sup>الحزيبى</sup>الحزيبى <sup>احصى</sup>احصى XVIII.

11. *That We might know which of the two parties was able to calculate* (I), where <sup>اى</sup>اى being *interrog.* has <sup>لنعلم</sup>لنعلم suspended [445] from governing it, and is an *inch.*, with <sup>احصى</sup>احصى a *pret. v.* for its *enunc.* (B), and <sup>فلينظر</sup>فلينظر <sup>ايها</sup>ايها <sup>ازكى</sup>ازكى XVIII. 18. *And let him observe which of the people thereof is more lawful and pleasant in respect of food* (I):

(4) the *post. prop.*, which is in the position of a *gen.* (I, ML), as <sup>هذا</sup>هذا <sup>يوم</sup>يوم <sup>ينفع</sup>ينفع <sup>الصادقين</sup>الصادقين <sup>صدقهم</sup>صدقهم V. 119. *This is the day that their truthfulness shall profit the truthful*, and <sup>يوم</sup>يوم <sup>هم</sup>هم <sup>بارزون</sup>بارزون XL. 16. *The day that they shall be coming forth from their graves*; while every *prop.* that occurs after

<sup>اذا</sup>اذا, <sup>حيث</sup>حيث, and the <sup>لما</sup>لما denoting *existence* (I) of one thing because of the existence of another (Kh), according to those who hold it to be a *n.* (I) *syn.* with <sup>حين</sup>حين [206], or, as approved in the ML, with <sup>اذا</sup>اذا (Kh), is in the position of a *gen.* through their prefixion to it (I): (5) the *prop.* occurring as *correl.* of an apocopative condition (I, ML), which is in the position of an *apoc.* when it is conjoined with (a) the



من يضل الله فلا هادي له وينذرهم في طغيانهم يعمهون , ف  
 VII. 185. [419] *Whomsoever God maketh to go astray,*  
*for him there is no guide ; and [539] He leaveth them in*  
*their rebelliousness confounded,* on which account وينذرهم  
 is read with the *apoc.* [538] as coupled to the [inflec-  
 tional] place of the *prop.* (I) فلا هادي له , as though  
 لا يهده احد وينذرهم none guideth him, and &c. were said  
 (K, B); (b) اذا denoting *suddenness of occurrence*, as  
 وان تصيهم سيئة بما قدمت ايديهم اذا هم يظنون  
 XXX. 35. [419] *And, if an evil befall them because of what their*  
*hands have prepared, behold, they despair :* whereas in  
 ان قام اخوك قام عمرو If thy brother stand, 'Amr will  
 stand, the [inflectional] place of an *apoc.* is assigned only  
 to the *v.* [of the *apod.*], not to the entire *prop.*; and the  
 same is said of the *v.* of the *prot.*, for which reason, when  
 you couple an *aor.* to it and make the first govern [22],  
 you say, for instance, ان قام ويقعد اخوك قام عمرو If thy  
 brother stand, and if he sit, 'Amr will stand, apocopating  
 the *v.* that is coupled before the completion of the *prop.*  
 [ان قام اخوك] (I): (6) the *appos.* to a single word, like  
 (a) the epithetic *prop.*, which (I, ML), having its place  
 according to its qualified (I), is in the position of a *nom.* in  
 من قبل ان ياتي يوم لا بيع فيه II. 255. *Before that a day*

come wherein shall not be trafficking, of an acc. in <sup>وَاتَّقُوا</sup> *واتقوا* II. 281. And fear ye a day wherein ye shall be made to return, and of a gen. in <sup>لَيَوْمٍ لَا رَيْبَ فِيهِ</sup> *ليومٍ لا ريب فيه* III. 7. For a day concerning the coming of which there is no doubt (I, M L) ; (b) the [*prop.*] coupled by the *p.*, as <sup>زَيْدٌ مُنْطَلِقٌ وَأَبُوهُ ذَاهِبٌ</sup> *زيد منطلق وأبوه ذاهب* if you suppose the *و* to couple to the *enunc.* ; but if you suppose the coupling to be to the *prop.*, it has no position ; and if you suppose the *و* to denote state, there is no apposition, and the [inflectional] place is the *acc.* ; (c) the substituted [*prop.*], as <sup>مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرَّسُولِ مِنْ قَبْلِكَ أَنْ رَبُّكَ لَذُو مَغْفِرَةٍ</sup> *ما يقال لك إلا ما قد قيل للرسل من قبلك أن ربك لذو مغفرة* XLI. 43. There is not said unto thee aught save what hath been said unto the Apostles before thee, " Verily thy Lord is an author of forgiveness," <sup>أَنْ</sup> *أن* and what it governs being a *subst.* for <sup>مَا</sup> *ما* and its *conj.*, and XXI. 3. [below] (M L), <sup>هَلْ أَلَمْتَ</sup> *هل ألمت* being in the position of an *acc.* as a *subst.* for <sup>النَّجْوَى</sup> *النجوى* (M L, K), according to Z, though it may be *expos.*, and <sup>إِلَى اللَّهِ أَشْكُو بِالْمَدِينَةِ حَاجَةً \* وَبِالشَّامِ أُخْرَى كَيْفَ يَلْتَقِيَانِ</sup> *إلى الله أشكو بالمدينة حاجة \* وبالشام أخرى كيف يلتقيان* (M L) by AlFarazdak *Unto God do I complain in AlMadina of a need, and in Syria of another, how shall they meet together ?* (Jsh), the *interrog. prop.* being a *subst.* for <sup>أُخْرَى</sup> *أخرى* <sup>حَاجَةً</sup> *حاجة* (M L, Jsh), according to Ibn Jinni (M L), as though he said *Unto God do I complain of two needs, of the impracticability of*

*their meeting together* (ML, Jsh): (7) the *appos.* to a *prop.* that has an [inflectional] place (I, ML), which occurs in two categories, (a) [syndetic] series (ML), as <sup>سَأَسْأَلُ</sup> زَيْدٌ قَامَ أَبُوهُ وَقَعَدَ إِخْوُهُ *Zaid, his father stood and his brother sat* (I, ML), where <sup>سَأَسْأَلُ</sup> قَعَدَ أَخُوهُ is in the position of a *nom.* as coupled to <sup>سَأَسْأَلُ</sup> قَامَ أَبُوهُ which is itself in the position of a *nom.* as an *enunc.*; but if it were considered to be coupled to the nominal *prop.* [ زَيْدٌ قَامَ أَبُوهُ ], it would have no [inflectional] place; and if the , were held to be for the *d. s.*, the *prop.* [after it] would be in the position of an *acc.* and قَدَ would be understood [80] (I); (b) the *subst.*, the condition of which is that the second convey the intended sense more completely than the first, as <sup>أَقُولُ لَهُ أَرْحَلْ لَا تَقِيمُنِي عِنْدَنَا \* وَإِلَّا فَكُنْ فِي السِّرِّ وَالْجَهْرِ مُسْلِمًا</sup> (ML) *I say to him, Depart thou; do not thou abide with us: and if not, then be thou in secrecy and publicity a Muslim* (Jsh). There are, however, really nine *props.* that have an inflectional place: those which have been omitted are (8) the excepted *prop.*, as <sup>لَسْتُ عَلَيْهِمْ بِمُصِيطَرٍ إِلَّا مِنْ تَوَلَّى</sup> LXXXVIII. 22-24. *Thou art not possessed of absolute dominion over them; but he that hath turned back and disbelieved, God will punish him*, مَنْ being an *inch.*, and <sup>يُعَذِّبُ اللَّهُ</sup> the *enunc.*, and the *prop.* in the place of an *acc.* as a disjunctive exception: (9) the *prop.* that is made a subject, as II. 5. [28] and تَسْمَعُ النَّحْ [2] when

you do not hold the original to be <sup>أَنْ تَسْمَعَ</sup> *ان تسمع*, but hold <sup>تَسْمَعُ</sup> *تسمع* to stand in the place of <sup>السَّمْعُ</sup> *السمع* (M L). Seven *props.* have no inflectional place (I, M L), because they do not take the place of a single word, and that is the general rule with *props.* (M L): (1) the inceptive (I, M L), which is of two sorts, (a) the *prop.* with which speaking opens, like the opening *props.* of the chapters of the Kūr'án (M L,) as <sup>إِنَّا</sup> *إنا* <sup>أَعْطَيْنَاكَ</sup> *اعطيناك* CVIII. 1. *Verily We have given thee the river Alkauṭhar in Paradise* (I); (b) the *prop.* disconnected from what precedes it, as <sup>مَاتَ</sup> *مات* <sup>فُلَانٌ</sup> *فلان* <sup>رَحِمَهُ</sup> *رحمه الله* *Such a one died. God have mercy upon him!*; the rhetoricians, however, confine inception to what is an answer to an assumed question, like <sup>زَعَمَ</sup> *زعم* <sup>العَوَاضِلُ</sup> *العواضِلُ* <sup>أَنْزَى</sup> *أنزى* <sup>فِي</sup> *في* <sup>غَمْرَةٍ</sup> *غمرة* \* <sup>صَدَقُوا</sup> *صدقوا* <sup>وَلَكِنْ</sup> *ولكن* <sup>غَمْرَتِي</sup> *غمرتى* <sup>لَا</sup> *لا* <sup>تَنْجَلِي</sup> *تنجلي* (M L) *The railers have asserted that I am in distress. They have said sooth; but my distress will not clear away* (Jsh), <sup>صَدَقُوا</sup> *صدقوا* being an answer to an assumed question "*Have they said sooth or lied?*", and XXIV. 36. 37. [23] with *Fath* of the <sup>يَسْبِغُ</sup> *ب* in <sup>إِنْ</sup> *ان* <sup>الْعِزَّةُ</sup> *العزة*; the following are *exs.* of inception (M L), <sup>إِنَّ</sup> *ان* <sup>الْعِزَّةُ</sup> *العزة* <sup>لِلَّهِ</sup> *لله* X. 66. *Verily might belongeth unto God altogether* (I, M L), which is not imitative of the saying indicated by the preceding words <sup>وَلَا</sup> *ولا* <sup>يَحْزَنُكَ</sup> *يحزنك* <sup>قَوْلُهُمْ</sup> *قولهم* *And let not their saying grieve thee*, since that would vitiate the sense (I), <sup>لَا</sup> *لا* <sup>يَسْمَعُونَ</sup> *يسمعون* <sup>إِلَى</sup> *الى* <sup>الْمَلَأِ</sup> *الاعلى* XXXVII. 8. *They*

shall not try to overhear the most sublime assembly, i. e.

the archangels (I, M L), after وَحَفَظًا مِنْ كُلِّ شَيْطَانٍ

مَارِدٍ And for protection from every contumacious devil (I),

for it is not an ep. of (I, M L) the *indet.* (I) كُلِّ شَيْطَانٍ

(M L), because that would vitiate the sense (I), since

protection from devils that do not try to overhear is

meaningless (K, M L), and the saying (I, M L) of Jarír (N)

فَمَا زَالَتِ الْقَتْلَى تَمُجُّ دِمَآهَا \* بِدَجَلَةٍ حَتَّى مَادِ دَجَلَةٌ أَشْكَلُ

(I, M L) And the slain ceased not to spirt out their blood

into the Tigris; so that the water of the Tigris was white

mingled with red (N), for the *prop.* after the inceptive

حَتَّى is (I, M L) inceptive, as say the majority (M L), not

in the position of a *gen.* governed by حَتَّى [as a *prep.*]

(I, M L), as says Zj (M L), because *preps.* are not suspended

from government, and because أَنْ must be pronounced

with Kasr in مَرَضَى زَيْدٌ حَتَّى أَنَّهُمْ لَا يَرْجُونَهُ Zaid has fallen

ill, so that verily they have no hope for him whereas the

Hamza of أَنْ when a *prep.* is prefixed to it has Fath as

ذَلِكَ بَانَ اللَّهُ هُوَ الْحَقُّ XXII. 6. That is because God

is the really-existing: (2) the *conj.* of a [conjunct] n., as

جَآءَنِي الَّذِي قَامَ أَبُوهُ He whose father stood came to me, or

of a [conjunct] p., as عَجَبْتُ مَا قُمْتَ I wondered that

thou stoodest, i. e. مِنْ قِيَامِكَ at thy standing, مَا قُمْتَ

being in the position of a *gen.* through <sup>أ</sup>مِنْ, and <sup>ق</sup>قُمْتُ by itself having no [inflectional] place(I) : (3) the parenthetic (I, M L), as <sup>فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ</sup> (I, M L), as <sup>عَظِيمٌ</sup> LVI. 74-76. *And I swear [566] by the times of the setting of the stars, and indeed it is an oath, did ye but know it, grand, verily it is a beneficent Kur'ān* (I), where the *par.* between the oath <sup>أَقْسِمُ بِمَوَاقِعِ</sup> and its *correl.* <sup>إِنَّهُ لَقُرْآنٌ كَرِيمٌ</sup> contains another *par.* between the qualified <sup>قَسَمٌ</sup> and its *ep.* <sup>عَظِيمٌ</sup> (I, M L) ; it occurs between (a) the *v.* and its *nom.*, as <sup>شَجَاكَ أَطْلَى رُبْعَ الظَّالِمِينَ \* وَلَمْ تَعْبَأْ بِعَذْلِ الْعَادِلِينَ</sup> (M L) *Saddened thee, I ween, the abode of the departers ; nor didst thou heed the railing of the railers* (Jsh), (b) the *v.* and its *obj.*, as

<sup>وَبَدَّلْتَ وَالْذَّهْرَ ذُو تَبَدُّلٍ \* هَيْفَا دُبُورًا بِالصَّبَا وَالشَّمَالَ</sup>

(M L), by Abu -nNajm al'Ijli, *And they, the اَزْمَنَةُ, have given in exchange (and time is author of change) a hot blast blowing from Al Yaman and, the conjunction having been dropped, a west wind for the east wind and the north wind* (Jsh), (c) the *inch.* and its *enunc.*, as

<sup>وَفِيهِنَّ وَالْأَيَّامُ يَعْتَرْنَ بِالْفَتَى \* نَوَادِبٌ لَا يَمْلِكْنَ وَنَوَائِمٌ</sup>

(M L), by Ma'n Ibn Aus, *And among them (and the days cast down the youth) are female mourners, that tire not of it, the*

٨٨ understood from نَوَادِبُ, and waiters (Jsh), and زَيْدٌ  
 ٨٩ Zaid, I think, is standing, (d) what were originally  
 اَطْلَى قَائِمٌ inch. and enunc., as [20] لَعَلَّكَ وَالْمَوْعُودُ الْخ [below], and انَّ السَّامِنِينَ الْخ [below], (e) the condition and  
 its correl., as II. 22. [405], (f) the oath and its correl., as  
 لَعْمَرِي وَمَا عَمْرِي عَلَىٰ بَيْي \* لَقَدْ نَطَقْتُ بَطْلًا عَلَىٰ الْاَقَارِعِ  
 (ML), by AnNābigħa adhDhubyāni, *By my life (and  
 my life is not a slight matter unto me), assuredly the bald-  
 heads have spoken falsely against me* (Jsh), and LVI.  
 74-76., (g) the qualified and its ep., like LVI. 74-76.,  
 (h) the conjunct and its conj., as

ذَٰكَ الَّذِي وَأَيُّكَ يَعْرِفُ مَالِكًا \* وَالْحَقُّ يَدْفَعُ تَرَهَاتِ الْبَاطِلِ  
(ML), by Jarir, *That is he, by thy father I swear, who knows Mālik; and the truth wards off the by-ways of falsehood* (Jsh), (i) the constituent parts of the conj., as *وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا*

X. 28. And they  
*which have wrought iniquities* (*the retribution of an ini-*  
*quity is with the like thereof*) *and whom ignominy over-*  
*spreadeth,* *they have not any preserver from God, the prop.*  
 تَرَهَقَهُمْ ذَلَّةٌ مَّا لَهُم مِّنَ اللَّهِ مِنْ عَاصِمٍ  
 كَسَبُوا السَّيِّئَاتِ تَرَهَقَهُمْ ذَلَّةٌ being coupled to  
 [part] of the conj., what is between them being a par. expla-  
 natory of the measure of their retribution, and مَّا لَهُم النَّ

an *enunc.*, though the most obvious [construction] is that <sup>الَّذِينَ</sup> is not an *inch.*, but is coupled to the first <sup>الَّذِينَ</sup> [in verse 27], i. e. *And for them which have wrought iniquities a retribution of an iniquity with the like thereof; and ignominy overspreadeth them, etc.*, like <sup>فِي الدَّارِ زَيْدٌ</sup>, <sup>وَالْحَجَرَةُ عَمْرٌ</sup> *In the house is Zaid, and in the chamber 'Amr*, a coupling by subaudition of the *prep.* according to S and critical judges, and that <sup>جَزَاءُ</sup> is coupled to <sup>الْحَسَنَى</sup>, (j) the *pre.* and *post. ns.*, like <sup>هَذَا غُلَامٌ وَاللَّهِ زَيْدٌ</sup> *This is the manservant, by God I swear, of Zaid*, (k) the *prep.* and *gen.*, as <sup>أَشْتَرَيْتَهُ بَارِيَّ أَلْفِ دِرْهَمٍ</sup> *I bought it for (I think) a thousand dirhams*, (l) the annulling [24] *p.* and what it is prefixed to, as

كَانَ وَقَدْ أَتَى حَوْلَ كَمِيلٍ \* أَتَانِيهَا حَمَامَاتٌ مَثُولٌ

(ML), by Abu-lGhūl atTuhawī, *As though (and an entire year has passed) her stones used to support the cooking-pot were pigeons standing still* (Jsh), (m) the *p.* and its *corrob.*, as <sup>لَيْتَ وَهَلْ أَلَخَّ</sup> [436], (u) the *p.* of amplification and the *v.*, as

رَأَيْتُ أَهْلَ بَيْتِي وَسَوْفَ أَخَالُ أَهْلَ بَيْتِي \* أَتَوَمُّ أَلْ حِصْنِي أَمْ نِسَاءُ

(ML), by Zuhair, *And I know not—though I shall. I think, know—whether the family of Hishn be men or women* (N), where the *par.* [أَخَالُ] is inside another





tory [80]; (b) it may be headed by the indication of the future, like the [*p. of*] amplification in وَسَوْفَ أَخَالُ أُدْرِى

(c) it may be conjoined with the ف, as وَاعْلَمَ فَعَلِمَ أَخْ as [525]; (d) it may be conjoined with the و, notwithstanding its being headed by the *aff. aor.*, as in the saying of AlMutanabbi

يَا حَادِي عَيْسَىٰ وَاحْسِنِي \* أَوْجِدُ مَيْتًا قَبِيلَ أَفْقَدَهَا  
قَفَا قَلِيلًا بِهَا عَلَىٰ فَلَا \* أَقْلَ مِنْ نَظْرَةِ أَزْوَدَهَا

(ML) *O two drivers of her pale yellow camels—and I account myself to be such that I shall be found dead a little before I lose her*, where he means أَفْقَدَهَا أَنْ أَفْقَدَهَا, but the *v.* reverts to the *ind.* when أَنْ is suppressed, as in

أَلَا إِيهَذَا الزَّاجِرِيُّ أَحْضَرَ الرَّغَى

[418. A.], according to him that puts the *ind.*—*make them, or her, to tarry a little beside me*, that I may look at her and get a look from her, *for there is not a lesser matter than a single look* [547] *that I shall be supplied with* (W): (4) the *expos. prop.*, which is the [complementary (ML)] *prop.* that discloses the exact nature of what it follows, as وَاسْرُدُوا النَّجْرِيَّ الَّذِي ظَلَمُوا هَذَا هَلْ بَشَرٌ مِثْلَكُمْ XXI. 3. *And they have privily held secret commune together, they which have done wrongfully*, saying, *Is this any other than a human being like you?* the *interrog. prop.* being *expos.* of the “secret commune”

(I, ML), <sup>مُسْتَهْمُ الْبَاسَاءِ وَالضَّرَاءِ</sup> مستهم الباساء والضراء II. 210. *Distress and calamity laid hold of them*, an exposition of <sup>مَثَلُ الَّذِينَ</sup> مَثَلُ الَّذِينَ خَلَوْا <sup>خَلَوْا</sup> The similitude of them that have passed away (I), <sup>كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ</sup> كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ III. 52. *Is like the similitude of Adam; He created him out of dust*, where “He created &c.” is an exposition of the “similitude,” and <sup>هَلْ أَدَلِّكُمْ</sup> هَلْ أَدَلِّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ <sup>تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ</sup> تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ LXI. 10. 11. *Shall I direct you to a merchandise that will deliver you from a grievous punishment? Ye shall believe in God and His Apostle* (I, ML), where “Ye shall believe &c.” is explanatory of the “merchandise” (B, ML): (a) the *expos. prop.* is (a) devoid of the *p.* of exposition, as in the preceding *exs.*; (b) conjoined with <sup>أَيَّ</sup> أَيَّ, as <sup>وَتَرْمِيَنِي آلَخِ</sup> [569], or <sup>أَنْ</sup> أَنْ, as XXIII. 27. [570]: (b) the originative *prop.* may be *expos.*, when the expounded is (a) originative, as <sup>أَحْسِنِ إِلَى زَيْدٍ أَعْطَهُ أَلْفَ دِينَارٍ</sup> أَعْطَهُ أَلْفَ دِينَارٍ Be thou beneficent to Zaid, give thou him a thousand dīnārs; (b) a single word conveying the sense of a *prop.*, as XXI. 3. (ML): (c) AshShalaubīn asserts that the *expos. prop.* is according to what it expounds, having (a) no [inflectional] place (I, ML) when this has none, as (I) in <sup>زَيْدًا ضَرْبَتْ</sup> (I, ML), in full <sup>زَيْدًا آلَخِ</sup> [62], where, the supplied *prop.* [ضَرْبَتْ] having no [inflectional] place, because it is inceptive, its exponent likewise has none (I);

(b) an [inflectional] place (I, ML) when what it expounds has one, as (I) in <sup>اَنَا كُلُّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ</sup> LIV. 49. *Verily We, We have created everything, We have created it in meet proportion* (I, ML), in full <sup>اَنَا خَلَقْنَا كُلَّ الْخَلْقِ</sup>, where the <sup>خَلَقْنَا</sup> mentioned is *expos.* of <sup>خَلَقْنَا</sup> supplied, and, that being in the position of a *nom.*, because it is *pred.* of <sup>اِنْ</sup>, the mentioned likewise is so (I): and the poet says <sup>فَمَنْ نَحْنُ نَوْمِنَا يَمُوتُ وَهُوَ اَمِنٌ \* وَمَنْ لَا نَحْجِرُهُ يَمُوتُ مِمَّا مَرَوْعًا</sup> (I, ML) *And to whomsoever we grant security, he passes the night being secure; and whomsoever we protect not, he becomes at evening terrified at us* (Jsh), where the *apoc.* appears (I, ML) in the *v. expos.* of the *v.* (I) <sup>نَوْمِنَا</sup> (Jsh) suppressed (I) before <sup>نَحْنُ</sup> (Jsh); and, according to Ash Shalaubīn, the *expos. prop.* seems to be a *synd. expl.* or a *subst.*: but the majority do not allow the *synd. expl.* and the *subst.* to be a *prop.* [156]; nor is the *prop.* of distraction [62] among the *props.* conventionally named *expos. prop.*; nor may the *ant.* of the *synd. expl.* be suppressed, while opinions differ as to [the suppression of] the *ant.* of the *subst.* [154] (ML): (5) the *prop.* occurring as *correl.* of an oath, as <sup>يَا أَيُّهَا النَّبِيُّ اأُولَئِكَ لَمْ يَكُنْ لَهُمْ الْوَسِيلَةُ أُولَئِكَ هُمُ الرَّاكِبُونَ الَّذِينَ هُمْ يَرْتَفِعُونَ</sup> XXXVI. 1. 2. (*By*) *Yā-sīn and the wise Kūr'ān, verily thou art one of the Apostles* (I, ML); for which reason, as is said, Th disallows <sup>يَا أَيُّهَا النَّبِيُّ اأُولَئِكَ لَمْ يَكُنْ لَهُمْ الْوَسِيلَةُ</sup> Zaid, (*I swear by God,*) *he shall surely stand*, because the enunciative *prop.* has, and the *correl.* of the oath has not, an [inflectional] place;

but he is refuted by <sup>أَصْلَحُوا الصَّالِحَاتِ لِنُبَيِّنَهُنَّ</sup> وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَيِّنَهُنَّ  
 XXIX. 58. *And they which have believed and wrought righteous works, (I swear by God,) We will assuredly lodge them*; and the reply to what he says is that the full phrase is <sup>أَقْسَمُ بِاللَّهِ</sup> اَقْسَمُ بِاللَّهِ لَنُبَيِّنَهُنَّ in this text, and similarly in what resembles it, so that the *enunc.* is the aggregate of the supplied *prop.* of the oath and of the mentioned *prop.* of the *correl.*, not merely the latter (I): (6) the *prop.* occurring as *correl.* of (a) an unapocopative condition, like the *correl.* of <sup>لَوْ لَا</sup> لَوْ لَا (I, ML), <sup>لَوْ مَا</sup> لَوْ مَا (ML), <sup>اِذَا</sup> اِذَا (I), <sup>لَمَّا</sup> لَمَّا (I), <sup>كَيْفَ</sup> كَيْفَ (ML); (b) an apocopative condition when the *prop.* is not conjoined with the <sup>ف</sup> ف or with <sup>اِذَا</sup> اِذَا (I, ML) denoting *suddenness of occurrence*, as <sup>اِنْ تَقُمْ اَقُمْ</sup> اِنْ تَقُمْ اَقُمْ [419], because the apocopation appears in the letter of the *v.*, and as <sup>اِنْ قُمْتَ قُمْتُ</sup> اِنْ قُمْتَ قُمْتُ, because what is judged to be in the position of an *apoc.* is the *v.*, not the entire *prop.* (ML): (7) the *appos.* to what has no [inflectional] place (I, ML), as <sup>قَامَ زَيْدٌ وَلَمْ يَقُمْ</sup> قَامَ زَيْدٌ وَلَمْ يَقُمْ <sup>عَمْرُو</sup> عَمْرُو Zaid stood, and 'Amr did not stand, when you construe the <sup>و</sup> و to be copulative, not the <sup>و</sup> و of the *d. s.* (ML). The enunciatory *prop.* that is not preceded by what inseparably requires it, is an *ep.* after a pure *indet.*, and a *d. s.* after a pure *det.*, and admits of being either one or the other after an impure *det.* or *indet.*, as <sup>حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ</sup> حَتَّى تَنْزِلَ عَلَيْنَا كِتَابًا نَقْرُؤُهُ XVII. 95. *Until thou*

bring down unto us a Scripture that we shall read where the prop. <sup>نَقْرُوهُ</sup> is an ep. of the pure indet. <sup>كُتَابًا</sup>, and <sup>وَلَا تَعْنِي تَسْتَكْثِرُ</sup> LXXIV. 6. And do not thou benefit seeking an increased return where the prop. <sup>تَسْتَكْثِرُ</sup> is a d. s. to the pron. thou latent in <sup>تَعْنِي</sup>, for the prons. are the most det. of the determinates, and <sup>مَرَرْتُ بِرَجُلٍ صَالِحٍ يُصَلِّي</sup> I passed by a good man praying where <sup>يُصَلِّي</sup> may be regarded as a second ep. of <sup>رَجُلٍ</sup> because this is indet., or as a d. s. to it because it approximates to the det. through being particularized by the ep. [good], and <sup>كَمَثَلِ الْهَمَارِ</sup> LXII. 5. Like the similitude of the ass carrying volumes, for <sup>الْهَمَارِ</sup> being [merely] generically det. approximates to the indet., and therefore the prop <sup>يَحْمِلُ</sup> <sup>اسْفَارًا</sup> admits of being a d. s. because <sup>الْهَمَارِ</sup> is det. in form, or an ep. because it is like an indet. in sense (I) since what is meant by *the ass* is not defined (B). Suppression of the entire sentence occurs (1) after the p. of reply, as

قَالُوا أَخِفْتُ فَقُلْتُ إِنَّ وَخِيفَتِي \* مَا إِنْ تَرَأَلُ مِنْوَطَّةً بِرَجَائِي  
(ML) They said, Didst thou fear? Then I said, even so; I did fear. And my fear ceases not to be attached to my hope (Jsh); (2) after <sup>نَعَمْ</sup> and <sup>بِئْسَ</sup>, when the particularized is suppressed and the sentence is held

to be two *props.* [472], as XXXVIII. 44. [473] ; (3) after the *voc. p.*, as XXXVI. 25., when it is supposed to be a case of suppression of the *voc.*, i. e. <sup>اِنَّ</sup> يَا هَؤُلَاءِ, O I call these, *would that my people knew*; (4) after the *cond.* <sup>اِنْ</sup>, as

قَالَتْ بَنَاتُ الْعَمِّ يَا سَلْمَى <sup>اِنْ</sup> \* كَانَ فَقِيرًا مُعْدِمًا قَالَتْ <sup>اِنْ</sup>

(ML), by Ru'ba Ibn Al'Ajjaj Ibn Ru'ba, *The daughters of the, i. e. my, paternal uncle said, O Salma, even though he be a destitute pauper? She said, Even though he be so,*

I shall be well pleased with him (Jsh), i. e. <sup>اِنْ</sup> كَانَ كَذَلِكَ

<sup>اِنْ</sup> [639] <sup>اَفْعَلْ</sup> كَذَا اَمَّا <sup>اِنْ</sup> رَضِيْتَهُ ; (5) in the saying

<sup>اِنْ</sup> كُنْتَ لَا, i. e. <sup>اِنْ</sup> such a thing, if thou do not do anything else,

تَفْعَلْ غَيْرَهُ. Suppression of more than a *prop.* otherwise than in the cases mentioned occurs in

<sup>اِنْ</sup> يَكُنْ طَبِيبٌ الدَّلَالُ فَلَوْ فِي \* سَالَفِ الدَّهْرِ وَالسَّنِينَ الْخَوَالِي

(ML), by 'Ubaid Ibn AlAbras addressing his wife, *If thy habit be coquettishness, then if this had happened in the previous of time and the past years we should have*

borne it from thee (Jsh), i. e. <sup>اِنْ</sup> كَانَ هَذَا فِيمَا مَضَى

(ML), the *prot.* and *apod.* of <sup>اِنْ</sup> being

suppressed from exigency (Jsh). The conditions of suppression [whether of a single word or otherwise] are (1) the existence of indication, circumstantial, as when you

say <sup>زيدا</sup> *زيداً* to him that raises a whip, Beat thou *Zaid*, or verbal, as XVI. 32. [45] : this [condition], however, is needed only when the suppressed is the entire *prop.*, as exemplified, or is one of its two essentials, as <sup>قَالَ سَلَامٌ قَوْمَ</sup> *قَالَ سَلَامٌ قَوْمَ* LI. 25., i. e. *He said, Peace be upon you !* Ye are a company unknown, the *enunc.* of the 1st and *inch.* of the 2nd being suppressed, or is a word importing a fundamental idea in the *prop.*, as XII. 85. [454], i. e. <sup>لَا تَقْتُلُوا</sup> *لَا تَقْتُلُوا* ; and when the suppressed is a complement, the condition is that there be not any harm, logical or technical, in suppressing it : the indication is (a) not technical, which is divisible into circumstantial and verbal, as above, and (b) technical, which belongs exclusively to grammatical science, as when they say that in

<sup>اِنْ مِنْ لَامٍ فِي بَنِي بِنْتِ حَسَّاءَ \* نِي الْمَةِ وَاعَصِي فِي الْخُطُوبِ</sup> *اِنْ مِنْ لَامٍ فِي بَنِي بِنْتِ حَسَّاءَ \* نِي الْمَةِ وَاعَصِي فِي الْخُطُوبِ* (M L), by AlA'shà, *Verily (the case is this,) whoso rails in the matter of the Banù Bint Hassân, I will rail at him, and thwart him in the great affairs* (Jsh). the full phrase is <sup>اِنَّ</sup> *اِنَّ*, i. e. <sup>اِنَّ الشَّيْءَ</sup> *اِنَّ الشَّيْءَ*, because the *cond. n.* is not governed by what precedes it ; and the literal indication must correspond with the suppressed, so that <sup>زَيْدٌ ضَارِبٌ وَ عَمْرُو</sup> *زَيْدٌ ضَارِبٌ وَ عَمْرُو*, i. e. *Zaid is ضَارِبٌ and 'Amr (is ضَارِبٌ)*, is not allowable when you mean by the suppressed <sup>ضَارِبٌ</sup> *ضَارِبٌ* a sense different from [that of] the mentioned, one of them being supposed to



be in the sense of *journeying* from <sup>أَصْرَ</sup>وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ

IV. 102. *And when ye journey in the earth*, and the other in that of the well-known *giving pain*: (2) that what is suppressed should not be like a constituent part, so that the *ag.* or *pro-ag.* or the like is not suppressed, and therefore in <sup>بِئْسَ</sup>بِئْسَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَبُوا <sup>بَيَاتِ</sup>بَيَاتِ اللَّهِ LXII. 5. the correct view is that <sup>أَصْرَ</sup>مِثْلُ الْقَوْمِ is *ag.*, and that the particularized <sup>أَصْرَ</sup>مِثْلُ هَؤُلَاءِ, or a *pre. n.* <sup>أَصْرَ</sup>مِثْلُ, is suppressed, *Most evil is the similitude of the people, (the similitude of these,) who, or (the similitude of) those who, have treated as lies the signs of God*, not that the full phrase is *Most evil is (the similitude), the similitude of the people who &c.*, whereas the *ag.* together with its *v.* may be suppressed, as XVI. 32. : (3) that it should not be corroborated; and therefore IM disallows suppression of the *op.* of the *corrob. inf. n.* [41] : (4) that its suppression should not conduce to [further] abridgment of the abridged, so that the verbal *n.* may not be suppressed, in contradistinction to its *reg.*, because it is an abridgment of the *v.*, and in <sup>يَا أَيُّهَا الْمَائِدُ</sup>يَا أَيُّهَا الْمَائِدُ دَلَوِي دُونَكَ \* <sup>أَنِّي</sup>أَنِّي رَأَيْتُ النَّاسَ <sup>يُحْمَدُونَكَ</sup>يُحْمَدُونَكَ (ML), by a girl of the Anṣār, *O thou that goest down into the well and fillest the buckets, take thou my bucket, take thou my bucket: verily I have seen the people praising thee* (Jsh), the full phrase is not <sup>دَلَوِي</sup>دَلَوِي دُونَكَ but <sup>خُذْ</sup>خُذْ دَلَوِي (ML), [and] the *reg.* of <sup>دُونَكَ</sup>دُونَكَ is suppressed, i. e.

دُونُكَ دَلْوِي (Jsh), or [the expressed] دَلْوِي is an *inch.* and دُونُكَ its *enunc.* (ML), and Ks and the KK hold that there is no suppression, دَلْوِي being a *prepos. obj.* to دُونُكَ [187] (Jsh): (5) that it should not be a weak *op.*, so that the *prep.* or what puts the *v.* into the *apoc.* or *subj.* may not be suppressed, except in positions where the indication is strong and the use of those *ops.* frequent: (6) that it should not be a compensation for anything; so that مَا in مَا أَنْتَ مُنْطَلِقًا أَنْطَلَقْتَ [98] is not suppressed, and IM says that the *voc. ps.* are not a compensation for اُدْعُو or اُنَادِي because they may be suppressed: (7) and (8) that its suppression should not conduce to preparing the *op.* for government and cutting it off therefrom, nor to making the weak *op.* govern while it is possible to make the strong *op.* govern; it is because these two matters would be combined that [the *pre. n. in*] رَأْسُهَا may not be in the *nom.* in أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسُهَا [501] unless the *enunc.* مَأْكُولٌ be mentioned, *I ate the fish, so that its head was eaten*, and because both are absent that the BB allow the *reg.* of the *enunc.* to precede the *inch.* in such as زَيْدٌ ضَرَبَ عَمْرًا, though precedence of the *enunc.* is not allowable [lest the *inch.* become an *ag.*], and say that in

قَتَلْنَا هَذِهِ الْجَوْنَ حَوْلَ بَيْتِهِمْ \* بِمَا كَانَ إِيَّاهُمْ عَطِيَّةً عَرْدًا

(ML), by AlFarazdak, The people of Jarir are like *hedgehogs* (a hyperbolic comparison) in their prowling about at night to thieve, *tottering feebly like old men around their tents because of what (the case) has been that 'Atīya has habituated them to* (J) عَطِيَّةٌ is an *inch.* (ML), and the *prop.* عَوْدٌ its *enunc.* (J), اِيَاهُمْ *obj.* of عَوْدٌ (ML), its second *obj.* بِهٖ being suppressed (J), and the *prop.* (ML, J) of the *inch.* and *enunc.* (J) the *pred.* of كَانُ (ML, J), the *sub.* of which is the *pron.* of the case ; but the requirement of these two conditions or of one of them is sometimes contravened in a case of exigency or rare speech, as

وَخَالِدٌ تَحْمَدُ سَادَاتُنَا \* بِالْحَقِّ لَا يَحْمَدُ بِالْبَاطِلِ

(ML) *And Khālīd our princes praise him with truth; he is not praised with falsehood*, i. e. تَحْمَدُ, the pronominal *obj.* being suppressed contrary to the requirement of the two conditions, because of exigency, and خَالِدٌ cut off from the *acc.* and put into the *nom.* as an *inch.* (Jsh), and

قَدْ أَصْبَحْتُ أُمَ الْخِيَارِ تَدْعِي \* عَلَى ذُنْبَا كُلِّهِ لَمْ أَصْنَعْ

(ML), by Abu -uNajm al'Ijlī, *Umm AlKhiyār* (the poet's wife) *has betaken herself to charging against me an offence all of which I have not committed*, the pronominal *obj.* of أَصْنَعُ being suppressed contrary to the requirement of the two conditions, i. e. أَصْنَعُ (Jsh), and بَعَاظُ [22], where there is a preparing of لَمْحُوا to govern

شعاعه together with cutting of it off from that by making يعشى to govern it, but not a making of a weak [op.] to govern to the exclusion of a strong one (M L), because the two ops. (MA, Jsh), being vs., are not stronger one than the other, but are equal (MA), [and] are both strong (Jsh), in government (MA, Jsh). The ellipse must be supplied in its original place, not posterior to it, so that the expounded [v.] in زيدا ضربته must precede, the original place of the op. being before the reg.; except (1) when the original form is impossible, as XLI. 16. [62] in the reading with the acc., because اما is not followed immediately by a v., (2) when an ideal matter requires the posteriority, as in the case of what the ب of the بسملة depends upon, for Z supplies it after the ب because Kur- aish used to say بِاسْمِ اللَّاتِ وَالْعِزَّى نَفْعَلُ كَذَا In the name of AlLât and Al'Uzzâ, we will do such a thing, putting [the mention of] their acts after the mention of their deity, in order to magnify it by the precedence, so that the Monotheist must do likewise with the name of God, and replies to the objection of اقرا باسم ربك XCVI. 1. Recite thou in the name of thy Lord that this was the first chapter revealed, so that it was more important to give precedence to the command to recite. The quantity of the supplied must be made as small as possible, because of the heaviness of the variance from the original form;

and therefore it is better to supply كَذَلِكَ in LXV. 4. [29] than فَعَدَّتْهُنَّ ثَلَاثَةُ أَشْهُرٍ. When the sentence requires the supplying of *ns.* connected by prothesis, or a qualified [*n.*] and a *pre. ep.*, or a *prep.* and *gen. pron.* relating to what needs the copula, the suppression should be supposed to have been not instantaneous, but gradual, as in كُدُّرَايَ عَيْنِي الَّذِي XXXIII. 19., i. e. كَالَّذِي يَغْشَى عَلَيْهِ. *Like the rolling of the eye of him that is seized with a fit,* إِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا \* نَسِيمَ الصَّبَا جَاءَتْ بِرِيَا الْقَرْنَفِلِ. (M L), by Imra alKais (E M), i. e. تَضَوَّعًا مِثْلَ تَضَوَّعِ نَسِيمِ. *When they two stand, the musk diffuses fragrance from them with a diffusion of fragrance like the diffusion of fragrance of the breeze of the east wind that has brought the perfume of the clove,* and II. 45. [144], i. e. لَا تَجْزَى. The supplied ought to be of the form of the expressed, so that in زَيْدًا اضْرِبْ you supply اضْرِبْ Beat thou Zaid, beat thou him, not اِهْنِ; but if there be a logical or technical obstacle to supplying the mentioned, that to which there is no obstacle is supplied, as زَيْدًا اضْرِبْ اخَا where اِهْنِ is to be supplied, Affront thou Zaid, beat thou his brother, not اضْرِبْ, and يَا أَيُّهَا الْمَائِمُ الْخ when you hold دُلْرِي to be in the *acc.*, what is supplied being, as

before said, <sup>دُونَكَ</sup> not <sup>خَذْ</sup> (M L). *Imitation* is the repetition of an expression in its original form, like <sup>بَدَأَتْ</sup> <sup>قَرَأَتْ سُورَةَ</sup> <sup>بِالْحَمْدِ لِلَّهِ</sup> *I began with "Praise be to God!",* <sup>انْزَلْنَاهَا</sup> *I recited "This is a Chapter that We have revealed"* (K̄ur. xxiv. 1.), and the saying of At̄Tirmāh (K) [or] Bishr Ibn Abī Ḥāzim alAsadi (N)

<sup>وَجَدْنَا فِي كِتَابِ بَنِي تَمِيمٍ \* أَحَقَّ الْخَيْلِ بِالرَّكْضِ الْمَعَارِ</sup>  
(K) *We have found in the book of the Banū Tamīm "The most fit of horses to be urged to run by kicking with the legs are the borrowed,"* or as correctly related <sup>الْمَغَارِ</sup> *the compactly built* (N), and the saying of the other

<sup>تَنَادَوْا بِالرَّحِيلِ غَدًا \* وَفِي تَرْحَالِهِمْ نَفْسِي</sup>

(K) *They have proclaimed one to another "The departure will be tomorrow," and in their departure will be my soul, i. e. beloved, or the perdition of my soul* (N), also recited with <sup>الرَّحِيلِ</sup> in the acc. (N, D) as an *inf. n.* meaning "Depart ye with departure tomorrow," or as a direct obj. "Keep ye to departure &c." (N) [or] "Make ye the departure to be tomorrow" (D), the *nom.* and *acc.* being imitated (N, D) after the ب (N), and with the *gen.* (N, D) by means of the ب (D), in which there is no imitation, *proclaimed one to another the departure tomorrow* (N), and <sup>لَا مِنْ أَيْنَ يَا قَتِي</sup> *There is no "Whence?", O youth* heard by S (K) : it is (1) imitation of a *prop.*, which is imita-

tion of an utterance, as <sup>لَهُ</sup> <sup>وَقَالُوا</sup> <sup>الْحَمْدُ</sup> <sup>لِلَّهِ</sup> VII. 41. *And they shall say, Praise be to God* and the saying (A) of Dhu-r Rumma (N)

<sup>سَمِعْتُ</sup> <sup>النَّاسُ</sup> <sup>يَنْتَجِعُونَ</sup> <sup>غَيْثًا</sup> \* <sup>فَقُلْتُ</sup> <sup>لِصَيْدِحٍ</sup> <sup>أَنْتَجِعِي</sup> <sup>بِلَالًا</sup>  
(A) *I heard it said, "The people are going in quest of fresh herbage that grows from the water of the sky;" so I said to my she-camel Šaidah, Go thou in quest of Bilāl, for he is more bountiful than the fresh herbage, <sup>النَّاسُ</sup> being in the *nom.* by imitation (N), and the *acc.* inadmissible because <sup>الْأَنْتَجَاعُ</sup> is not audible (D); or of a*

writing, as <sup>قَرَأْتُ</sup> <sup>عَلَى</sup> <sup>فِصَّةِ</sup> <sup>مُحَمَّدٍ</sup> <sup>رَسُولِ</sup> <sup>اللَّهِ</sup> *I read upon his ring-stone, "Muhammad is the Apostle of God;"* (2) imitation of a single word, which is either by means of the interrogatives <sup>أَيُّ</sup> [185] and <sup>مِنْ</sup> [183], or without an *interrog.*, which sort is anomalous, like <sup>دَعْنَا</sup> <sup>مِنْ</sup> <sup>تَمْرَتَيْنِ</sup> *Abstain thou from troubling us about "two dates"* said by an Arab in reply to <sup>هَاتَيْنِ</sup> <sup>تَمْرَتَيْنِ</sup> *These are two dates*, and <sup>لَيْسَ</sup> <sup>بِقُرَشِيٍّ</sup> *He is not "a man of Kuraish"* said in reply to <sup>أَلَيْسَ</sup> <sup>قُرَشِيًّا</sup> *Is he not a man of Kuraish?* (A): and proverbs are to be repeated in their original form; thus you say to a man <sup>الْصَيْفُ</sup> <sup>ضَيَعَتِ</sup> <sup>الْبَنَ</sup> *In the summer thou discardedst the milk* with Kasr of the <sup>ت</sup> because it was originally addressed to a female, and the Rājiz says

قَالَتْ لَهُ وَهَوُ بَعِيشِي ضَنْكِ \* لَا تُتَكَبِّرْ لَوْمِي وَخَلِّي عَنْكَ

(D) *She said to him when he was in a straitened life, Multiply not thou the upbraiding of me, and make thy place empty of thee* (Jsh), the meaning of which is that she reminded her husband of what he used to say to her when she chided him for his extravagance (D). To make a *par.* is to insert before the completion of the sentence something not essential to the completeness of the fundamental object : it is of three kinds, the first of which adds nothing to the sense and is disapproved, like the saying of 'Ali Ibn Jabala

وَمَا يَشْفِي صَدَاعَ الرَّأْسِ \* سِ مِثْلِ الصَّارِمِ الْعَضْبِ

*And what cures headache of the head is the like of the keen trenchant sword, for since* صَدَاعُ itself means *pain of the* رَأْسُ there is no need to prefix it thereto ; the second is *corrob.*, like the saying of Imra alKais [503] : *أَلَا هَلْ آخَ* ; the third gives dignity to the sense, completeness to the expression, elegance to the rhythm, and eloquence to the language, like LVI. 74-76 and the saying of 'Auf Ibn Muḥallim,

إِنَّ الثَّمَانِينَ وَبَلَغْتَهَا \* قَدْ أَحْجَجْتُ سَمْعِي إِلَى تَرْجُمَانٍ

*Verily the, i.e. my, eighty years (and mayst thou be brought to attain them!) have made mine ear to need an interpreter, and the saying of AlMutanabbi*

وَتَحْتَظَرُ الدُّنْيَا احْتِقَارَ مُجَرَّبٍ \* يَرَى كُلَّ مَا فِيهَا فَكَاشَاكَ فَانِيَا



(H) *And thou contemnest the world with the contempt of one having experience of it, who knows all of what is in it, but excepting thee, to be fleeting*, the exception being mentioned to embellish the sentence and employ politeness in addressing kings (W), and this sort is reckoned of the category of hyperbole and corroboration (H). The deviation from the 3rd to the 2nd pers. in I. 4. [20] is named in rhetoric *enallage* (K); it occurs from the 3rd pers. to the 1st or 2nd, and from the 2nd to the 3rd (K, H) or 1st (H), as <sup>٥</sup>حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرَيْنَ بِهِمْ (K, H) or 1st (H), as <sup>٥</sup>حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرَيْنَ بِهِمْ X. 23. (K, H) *So that when ye are in the ships and they sail with them*, a deviation from the 2nd pers., for intensiveness, as though it were an admonition to others to wonder at their state and disapprove (K, B) of them (B), and XXXV. 10. [404] (K, H), a deviation from the 3rd pers. to what is more intimate in particularity [164] and more indicative of it (K), and <sup>٥</sup>مَالِكِ يَوْمَ الدِّينِ الْخ I. 3. 4. *The King of the day of requital. Thee &c.* [20] (H); and Imra alKais has employed it three times in three verses,

تَطَاوَلَ لَيْلُكَ بِالْأَثْمَدِ \* وَنَامَ الْخَلَىٰ وَلَمْ تَرْقُدِ  
وَبَاتَ وَبَاتَتْ لَهُ لَيْلَةٌ \* كَلِيلَةُ الْعَائِرِ الْأَرْمَدِ  
وَذَاكَ مِنْ نَبَا جَائِنِي \* وَخَبْرَتُهُ عَنْ أَبِي الْأَسْوَدِ

(K) *Thy* (an address to the poet's self) *night was long in Al Athmud; and the man free from sorrows slumbered, but thou didst not sleep; and he passed the night, and a*

night like the night of the man who suffers from pain in the eye, whose eye is inflamed, passed for him; and that was because of tidings that came to me, and whereof I was informed, respecting the death of Abu -lAswad (Jsh), because when the discourse is transported from one style to another, it is better for refreshing the enjoyment of the listener, and awakening attention to it, than when it is made to pursue one style (K); [but] in **إِنَّ الَّتِي آتَتْ** [428] **قَتَلَتْ** is a precatory parenthetic *prop.*, like the benedictory *par.* in **إِنَّ الثَّمَانِينَ آتَتْ** and

**إِنَّ سَلِيمِي وَاللَّهُ يَكْلُوهَا \* ضَنْتُ بِشَيْءٍ مَا كَانَ يَرْزُوهَا**

(BS), by Ibrāhim Ibn Harma, *Verily Sulaimà—and God guard her!—has begrudged a thing*, meaning *meeting, that has not been wont to harm her* (Jsh), not an enallage, because the condition of the latter is that what is signified by the two *prons.* should be identical, as in X. 23. (BS): it has been said, however, that enallage is following up the sentence with a complete *prop.* congruous with it in sense, as a supplement to it, in the style of proverb or invocation or otherwise, as **وَقُلْ جَاءَ الْحَقُّ** XVII. 83. *And say thou, The truth hath come and the false hath passed away; verily the false is a thing that passeth away,* **ثُمَّ انصَرَفُوا صَرَفَ آلِهَةٍ قُلُوبِهِمْ** IX. 128. *Then they turn away,*

God turn away their hearts! قَصَمَ الْفَقْرَ ظَهْرِي وَالْفَقْرَ مِنْ قَصَمَاتِ الظَّهْرِ Poverty has broken my back; and poverty is one of the things that break the back, and the saying of Jarir

مَتَى كَانَ الْخِيَامُ بِذِي طُلُوحٍ \* سَقَيْتِ الْغَيْثَ اِيْتَهَا الْخِيَامُ

(H) When were the booths at Dhū Ṭulūḥ? May ye be watered with rain, O ye booths! (Jsh). In comparison the two terms of the comparison, what is compared and what it is compared to, and the instrument [of comparison] are

mentioned, as زَيْدٌ كَالْأَسَدِ Zaid is like the lion: in metaphor the mention is restricted to the [person or thing] to which the comparison is made, and what is compared is not sup-

plied, as رَأَيْتُ أَسَدًا فِي الْحَمَامِ I saw a lion in the hot bath:

but when the instrument is omitted, and that to which the comparison is made is an *enunc.* to an *inch.* either expressed,

as وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّ وَبُكْمٌ فِي الظُّلُمَاتِ VI. 39. They which have treated Our signs as false are like men deaf and dumb beating the ground with their feet in the darkness of unbelief, and this verse of Ka'b [149], or supplied, as II. 17. [29] and

نَجُومٌ سَاءَ كُلَّمَا انْقَضَ كَوْكَبٌ \* بَدَأَ كَوْكَبٌ تَأْوِي إِلَيْهِ كَوَاكِبُهُ

They are like constellations of a heaven; as often as a star falls, a star appears to which its stars join themselves, in full

هُمْ كَنَجُومٍ and هُمْ كَصُومٍ since the *enunc.* must have an *inch.*,

there is a dispute as to classification ; and critical judges, like Jj, Z, and Sk, name this kind [of figure] *hyperbolic comparison*, not *metaphor*. The difference between this kind and the preceding one is that here you apparently apply your sentence to denote *affirming what is signified by the first to belong to the category of the second*, and, when such affirmation is impossible in reality, this kind serves to affirm *resemblance*, so that it is appropriately named *comparison*, contrary to the preceding one, where you do not apply your sentence to comparing, but to borrowing the name of the *lion* for him that you saw. When they exaggerate comparison, they *invert* it, making what is [meant to be] compared a principal representative of that idea, and what it is [meant to be] compared to subordinate to it : and hence the saying of Dhu -rRumma

وَرَمَلٌ كَارِإٍكَ الْعَنَارَى قَطْعَةً

*And (many) a tract of sand like the hips of the virgins have I traversed ;* and of Ru'ba (BS) Ibn Al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)

وَمَهْمَةٌ مَغْبَرَةٌ أَرْجَاؤُهُ \* كَانَ لَوْنُ أَرْضِهِ سَمَاءُهُ

[515] (BS) *And (many) a desert whose sides were dust-colored, as though the color of its ground had been (the color of) its sky* (Jsh), originally as though the color of its sky had been (on account of its dustiness) the color of its ground, the comparison having been inverted and the pre. n. suppressed ; and of Abū Tammām, describing the pen of the subject of his eulogy,

لَعَابُ الْأَفَاعِي الْقَائِلَاتِ لَعَابَةٌ \* وَارَى الْجَنَى اشْتَارَتْهُ أَيْدِ عَوَاسِلِ

(BS) *The slaver of speaking vipers is its slaver, and the honey of the gathering that hive-rifling hands have extracted (is its slaver) (FD): and transposition of the sentence is allowable in comparison and elsewhere; but, according to critical judges, is acceptable only when it contains a pretty conceit, as in the process of comparison, where you see that it imports exaggeration by making the subordinate, to which the predicament is meant to be affirmed to belong, a principal, and making the other accord with it (BS). One of the varieties of their speech is transposition, which occurs (1) mostly in poetry, as in (a) [449]; (b) وَمَهْمَةٌ مُغْبِرَةٌ آخِ [above]; (c) the saying*

فَإِنْ أَنْتَ لَا قِيَّتَ فِي نَجْدَةٍ \* فَلَا يَتَهَيَّبُكَ أَنْ تَقْدُمَا

(ML) *Then, if thou meet with a fight (فِي being red.), let it not fear thee to advance, أَنْ تَقْدُمُ being an ag.*

(DM), i. e. فَلَا تَتَهَيَّبُهَا (ML), meaning الْقُدُومُ عَلَيْهَا *fear thou not (to advance towards) it (DM); (d) the saying of [Tamim Ibn Ubayy (Jsh)] Ibn Mukbil*

وَلَا تَهَيَّبُنِي الْمَوَاةُ أَرْكَبُهَا \* إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحَرِ

(ML) *And the desert that I travel over fears me (originally not, when the male owls answer one another in the time a little before daybreak (DM, Jsh), i. e. لَا أَتَهَيَّبُهَا,*

*And I fear not the desert*; (e) <sup>كَانَ</sup> <sup>أَرَبَ</sup> <sup>ذِرَاعَيْهَا</sup> <sup>الْبَحْرَ</sup> [75];

(f) the saying of 'Urwa Ibn AlWard

<sup>فَدَيْتُ</sup> <sup>بِنَفْسِي</sup> <sup>نَفْسِي</sup> <sup>وَمَالِي</sup> \* <sup>وَمَا</sup> <sup>أَلَوْكَ</sup> <sup>إِلَّا</sup> <sup>مَا</sup> <sup>أَطِيقُ</sup>

(ML) *I have ransomed myself and my property with his self! Nor do I give thee aught but what I am able*, vid. the ransoming of thee with myself, originally <sup>فَدَيْتُ</sup> <sup>نَفْسِي</sup>

<sup>بِنَفْسِي</sup> *I have ransomed his self with myself!* (DM); (g) the saying of AlKutāmi

<sup>فَلَمَّا</sup> <sup>أَنَّ</sup> <sup>جَرَى</sup> <sup>سَمْنٌ</sup> <sup>عَلَيْهَا</sup> \* <sup>كَمَا</sup> <sup>طَيَّنْتَ</sup> <sup>بِالْقَدْحِ</sup> <sup>السِّيَاءَ</sup>

(ML) *And, when fatness spread over her, as thou plastered mud with the pavilion*, this sense being inverted, because the pavilion is what is plastered and coated with mud (DM): (2) sometimes in prose, whence (a)

<sup>أَدْخَلْتُ</sup> <sup>الْقَلَنْسُرَةَ</sup> <sup>فِي</sup> <sup>رَأْسِي</sup> *I put the cap into my head*

(ML), originally <sup>أَدْخَلْتُ</sup> <sup>الْقَلَنْسُرَةَ</sup> <sup>رَأْسِي</sup> *my head into the cap*

(DM); (b) <sup>عَرَضْتُ</sup> <sup>النَّاقَةَ</sup> <sup>عَلَى</sup> <sup>الْحَوْضِ</sup> or <sup>عَلَى</sup> <sup>الْمَاءِ</sup> *I showed the she-camel to the trough or to the water* (ML), originally

<sup>عَرَضْتُ</sup> <sup>النَّاقَةَ</sup> <sup>عَلَى</sup> <sup>الْحَوْضِ</sup> or <sup>عَلَى</sup> <sup>الْمَاءِ</sup> *the trough, or the water,*

*to the she-camel*, as say Jh and many, and among them Sk

and Z, the latter of whom holds <sup>وَيَوْمَ</sup> <sup>يَعْرَضُ</sup> <sup>الَّذِينَ</sup> <sup>كَفَرُوا</sup>

<sup>عَلَى</sup> <sup>النَّارِ</sup> XLVI. 19. *And on the day when they that have*

*disbelieved shall be shown to the fire to be an instance*

of it (ML), originally <sup>تَعْرَضُ النَّارُ عَلَى الَّذِينَ كَفَرُوا</sup> *the fire shall be shown to them that have disbelieved* (B, DM), as is said (B), which is indicated by the exposition of Ibn 'Abbās *they shall be brought to it, and it shall be displayed to them* (K), while ISk says that <sup>عَرَضْتُ</sup> *I brought the trough before the she-camel* is inverted (ML), as though he held that the brought was the driven, [i. e. *the she-camel before the trough*] (DM); (c) <sup>إِذَا طَلَعَتِ الْجُوزَاءُ انْتَصَبَ الْعُودُ فِي</sup> (c) <sup>الْحَرْبَاءِ</sup> (ML) *When the constellation Gemini rises* (at which time the night is short, and the day is long), *the branch stands up on the male chameleon* (DM), i. e. <sup>الْعُودُ</sup> *the male chameleon on the branch*; (d) LXIX. 32. <sup>ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ</sup> *Then on a chain, whose measure is seventy cubits, put ye him,* meaning, says Th, <sup>اُسْلُكُوهُ فِيهِ سِلْسِلَةً</sup> (ML) *put on him*, i. e. *on his neck, a chain* (DM); (e-f) as is said, VII. 3. [126, 540] (ML), because the coming of the chastisement is before the destruction, i. e. <sup>جَاءَهَا بِأَسْنَانٍ فَاهْلَكْنَاهَا</sup> *hath Our chastisement come upon, and have We destroyed* (DM), and <sup>ثُمَّ دَنَا فَتَدَلَّى</sup> LIII. 8. *Then he drew near, and hung down* (ML), i. e., as is said, *Then he (Gabriel) hung down* (from the highest region of the heaven), and drew

near (to the *Apostle*) (B), originally تَدَلَّى فِدْنًا (DM); (g) LIII. 9. And he, etc [128], was (like) a half-length of two bows, originally, as Jh relates, قَوْسِي قَائِي *two half-lengths of a bow*, the *du.* being converted into the *sing.* (ML), and the *sing.* into the *du.* (DM), which is good if the قَاب be interpreted by *what is between the handle of the bow and its end*, [i. e. *its half-length*,] the *bow* having two ends, and therefore *two half-lengths* (ML), but not if it be interpreted by *measure*, [i. e. *length*, the *bow* not having *two lengths*] (DM). *Abstraction* is a conventional term employed by the professors of originality, who say that one of the ideal embellishments is *abstraction*, which is that from a matter possessed of a quality another matter like it in that quality should be evolved for the sake of exaggerating the completeness of that quality in that matter possessed of the quality, so that it even, as it were, attains to such a degree of qualificability by that quality that another [matter] qualified by that quality may be evolved from it. And the exaggeration mentioned is derived from the practice of the eloquent, because they never do that except for the sake of exaggeration. *Abstraction* is of several kinds, (1) what is [effected] with the abstractive مِنْ [prefixed to the involving matter], as in their saying لِي مِنْ فُلَانٍ صَدِيقٌ حَمِيمٌ *I have in him a warm friend*, i. e. *Such a one has attained, in respect of friendship, such an extreme that*



another warm friend like him in friendship may be extracted from him : (2) what is [effected] with the abstractive ب prefixed to the involving [matter], as in their saying <sup>لَنْ تَسْأَلَ</sup> <sup>فَلَانًا</sup> <sup>لَتَسْأَلَ</sup> <sup>بِ</sup> <sup>الْبَحْرِ</sup> *Assuredly, if thou ask such a one, thou wilt ask in him the ocean [of liberality]*, where the speaker so exaggerates the man's qualifiability by liberality, that he even evolves from him an *ocean in liberality*: (a) some, however, assert that the abstractive <sup>مِنْ</sup> and ب are to be explained by suppression of a *pre. n.*, so that <sup>لَقِيتُ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> <sup>أَسَدًا</sup> *I met in Zaid a lion* means <sup>مِنْ</sup> <sup>لِقَائِكَ</sup> *from, or because of, (meeting) him* [499], the object being to compare him to the lion; and similarly <sup>لَقِيتُ</sup> <sup>بِ</sup> <sup>أَسَدًا</sup> *I met in him a lion* means <sup>بِ</sup> <sup>بِلِقَائِكَ</sup> *by, or because of, (meeting) him* [503]: but the weakness of this hypothesis in the like of <sup>لِي</sup> <sup>مِنْ</sup> *لي من* [above] is not hidden, because the exaggeration escapes in supposing the full phrase to be <sup>حَصَلَ</sup> <sup>لِي</sup> *حصل لي* <sup>مِنْ</sup> <sup>حُضْرِهِ</sup> <sup>صَدِيقٍ</sup> *A [warm] friend accrued to me from, or because of, his accrual*: (3) what is [effected] with the ب of *simultaneity* and *accompaniment* in the evolved [matter], as in the saying of the poet

وَشَوْهَاءُ تَعْدُو بِي إِلَى صَارِخِ الرُّغَى  
بِمُسْتَلْتِمٍ مِثْلِ الْفَنِيْقِ الْمَرْحَلِ

(KIF) *And (many) a fierce-looking mare there is that bears me swiftly to the shouter for succour in battle with a mail-clad warrior in bulkiness like the saddled stallion prized by its owner!* (FD), meaning *bears me swiftly, while with me in myself is a mail-clad warrior because of the completeness of my readiness for battle*, where the poet so exaggerates his qualifiability by readiness for battle, that he even evolves from himself another *ready warrior clad in a coat of mail*: (4) what is [effected] with prefixion of <sup>فِي</sup> to the involving [matter], as in <sup>لَا</sup> <sup>أَزْمَ</sup> <sup>فِيهَا</sup> <sup>دَارُ</sup> <sup>الْخُلْدِ</sup> XLI. 28. *They shall have in it the abode of eternity, i. e. in Hell, where Hell [in itself (K)] is the abode of eternity (KIF), like* <sup>لَقَدْ</sup> <sup>كَانَ</sup> <sup>لَكُمْ</sup> <sup>فِي</sup> <sup>رَسُولٍ</sup> <sup>صَلَّى</sup> <sup>عَلَيْهِ</sup> <sup>وَأَلَّمَ</sup> <sup>بِأَسْوَةِ</sup> <sup>حَسَنَةٍ</sup> XXXIII. 21. *Assuredly there was for you in the Apostle of God a goodly example, the sense being that the Apostle of God was a goodly example (K); but He evolves from it another abode, which He makes ready in Hell for the unbelievers, to inspire awe of the state of Hell, and exaggerate its qualifiability by affliction*: (5) what is [effected] without the intervention of a *p.*, as in the saying of Katāda <sup>فَلَنْ</sup> <sup>يَبْقِيَتْ</sup> <sup>لَارْجِعَنَّ</sup> <sup>أَلْحَ</sup> [411], as though he evolved a noble man from himself for the sake of exaggerating his nobleness, and for this reason did not say <sup>أَوْ</sup> <sup>أَمُوتُ</sup> <sup>أَوْ</sup> <sup>أَمُوتُ</sup> unless I die: (6) what is metonymical, as in

<sup>يَا</sup> <sup>خَيْرَ</sup> <sup>مَنْ</sup> <sup>يَرْكَبُ</sup> <sup>الْمَعْلَى</sup> <sup>وَلَا</sup> <sup>يَشْرَبُ</sup> <sup>كَاسًا</sup> <sup>بَكْفٍ</sup> <sup>مِنْ</sup> <sup>بَخْلًا</sup>

(KIF) *O best of them that mount the riding beasts and drink not a cup in the hand of the niggardly (Jsh), i. e. drink the cup in the hand of a munificent man*, where the poet evolves from the subject of his eulogy *a munificent man in whose hand the subject of his eulogy drinks the cup*, [this evolution being] by way of metonymy [216], because, when he denies of him *drinking in the hand of the niggardly*, he affirms of him *drinking in the hand of the generous*, and it is known that he drinks in his [own] hand, so that he is that generous man: (7) the address of a man to himself, in which he evolves from himself another person like himself in the quality intended to be the subject of the discourse, and then addresses him, as in

لَا خَيْلَ عِنْدَكَ تَهْدِيهَا وَلَا مَالٌ  
فَلْيَسْعِدِ النَّطَاقُ إِنْ لَمْ تَسْعِدِ الْكَأَلُ

(KIF), by AlMutanabbi, addressing himself, *There are no horses in thy possession, that thou mayst present to the subject of the eulogy, and no property. Then let speech help thee if circumstances help thee not (W)*, what is meant by *circumstances* being *wealth*, as though he evolved from himself another person like himself in lack of wealth and property and horses. It is said that *abstraction* is not incompatible with *enallage*, but that the latter is producible by the speaker's abstracting himself from his own person and addressing this abstraction, for the sake of some point, like the *vividness* in تَطَارَلْ لَيْلِكَ الْخ

[above]: and indeed it is sometimes possible to regard the sentence as an instance of either of them instead of the other; but, as for their being intended together, that is not the case: thus, when the speaker speaks of himself in the 2nd or 3rd *pers.*, then, (1) if there be no quality here, his qualificability by which is intended to be exaggerated, that is not *abstraction* at all: (2) if there be a quality here, which the situation admits of exaggerating, then, (a) if the speaker evolve from himself another person qualified by it, that is *abstraction*, not *enallage* at all; (b) if he do not evolve, but intend mere variety in speaking of himself, that is *enallage* (KIF).

The address in <sup>أَنْفِ</sup>فَلَا يَغْرَنَكَ <sup>أَنْفِ</sup>أَنْفِ [523] is either (1) to an indefinite [person], like <sup>أَنْفِ</sup>وَلَوْ تَرَىٰ إِنَّ الْمَجْرُمُونَ نَاكِسُو رُءُوسِهِمْ

XXXII. 12. And, if thou sawest when the sinners were hanging down their heads, according to one of the 2 explanations (BS), as you say <sup>أَنْفِ</sup>فَلَانِ لَتَكِيْمٌ اِنْ اَكْرَمْتَهُ اِهَانَكَ <sup>أَنْفِ</sup>فَلَانِ <sup>أَنْفِ</sup>اِنْ اَكْرَمْتَهُ اِهَانَكَ. Such a one is a mean fellow: if thou honor him, he will insult thee; and, if thou do good to him, he will do evil to thee (K); or (2) to [the poet] himself by way of abstraction, as in <sup>أَنْفِ</sup>تَطَاوَلَ لَيْلُكَ اَلْحِ <sup>أَنْفِ</sup>تَطَاوَلَ لَيْلُكَ [above] (BS).

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## THE NOUN.

## THE NOUN IN GENERAL.

§ 2. The *n.* is what indicates a meaning in itself not connected with one of the three times (Sh). It is that which may be made a subject of announcement, like <sup>زَيْدٌ</sup> <sup>وَالْعِلْمُ</sup> <sup>خَرَجَ</sup> <sup>زَيْدٌ</sup> <sup>فِي</sup> <sup>الْعِلْمِ</sup> <sup>وَالْعِلْمُ</sup> <sup>حَسَنٌ</sup> *Zaid went forth and the knowledge is comely*, or which is significant of that whereof an announcement may be made, like <sup>مَتَى</sup>, <sup>إِذَا</sup>, <sup>إِذَا</sup>, for though you make no announcement respecting them since they are always used as adverbs, still they are significant of *time*, which is a subject of announcement, as in <sup>مَضَى</sup> <sup>الْوَقْتُ</sup> *The time passed* (MM). The signs which distinguish the *n.* from (IA, Sh) its two coparceners (Sh) the *v.* and *p.* (IA) are (IA, Sh) (1) [the inflection of] the *gen.* by reason of a *p.* or prothesis or apposition, as <sup>مَرَرْتُ</sup> <sup>بِغُلَامٍ</sup> <sup>زَيْدٍ</sup> <sup>الْفَاضِلِ</sup> *I passed by the manservant of the excellent Zaid*, where <sup>غُلَامٍ</sup> is in the *gen.* by reason of the *p.*, <sup>زَيْدٍ</sup> by reason of prothesis, and <sup>الْفَاضِلِ</sup> by reason of apposition : (2) Tanwīn [608] ; but only the Tanwīn of complete declension, indeterminateness, cor-

response, or compensation, belongs exclusively to the *n.*, for the quavering and hypercatalectic Tanwins are found in *n.*, *n.*, and *p.* (IA): (3) being used as a *voc.* (IA, Sh), as <sup>يَا</sup> <sup>زَيْدُ</sup> *O Zaid* (IA); every *voc.* is a *n.*, and in Ks's reading <sup>يَا</sup> <sup>أَسْجُدُوا</sup> <sup>لِلَّهِ</sup> XXVII. 25. [59] *Now, O bow ye yourselves down to God*, <sup>يَا</sup> <sup>أَيُّهَا</sup> <sup>نَرَدُّ</sup> VI. 27. *O would that we were restored!*, and the saying of Muhammad <sup>يَا</sup> <sup>رَبِّ</sup> <sup>كَاسِيَةٍ</sup> <sup>فِي</sup> <sup>الدُّنْيَا</sup> <sup>عَارِيَةٍ</sup> <sup>يَوْمَ</sup> <sup>الْقِيَامَةِ</sup> *O many a woman wearing raiment in this world will be naked on the day of resurrection*, the *voc.* is suppressed, i. e. <sup>يَا</sup> <sup>هُؤُلَاءِ</sup>, <sup>يَا</sup> <sup>قَوْمُ</sup> <sup>رَبِّ</sup> *O people* &c., or the <sup>يَا</sup> is premonitory not *voc.* (Sh): (4) <sup>أَلْ</sup> (IA, Sh), as in the saying of Abu-tTayyib <sup>الْخَيْلُ</sup> <sup>وَاللَّيْلُ</sup> <sup>وَالْبَيْدَاءُ</sup> <sup>تَعْرِفُنِي</sup> \* <sup>وَالسِّيفُ</sup> <sup>وَالرَّمْحُ</sup> <sup>وَالْقِرَاطُ</sup> <sup>وَالسَّيْفُ</sup> <sup>وَالْقِرَاطُ</sup> <sup>وَالْقَلَمُ</sup> *The horses, and night, and the waterless desert know me, and the sword, and the spear, and the scroll, and the pen,* the seven words to which [the *art.*] <sup>أَلْ</sup> is prefixed being on that account *ns.*; whereas in the saying of AlFarazdak <sup>أَلْ</sup> <sup>مَا</sup> <sup>أَنْتَ</sup> <sup>أَلْغُ</sup> [176] the <sup>أَلْ</sup> [is not the *art.*, but] a conjunct *n.* in the sense of <sup>الَّذِي</sup> prefixed to the *v.* by a bad poetic license (Sh): (5) attribution to it (IA, Sh), i. e. predication respecting it (IA), whether the attribute be a *v.*, as <sup>يَا</sup> <sup>زَيْدُ</sup> <sup>قَامَ</sup> *Zaid stood*, or a *n.*, as <sup>يَا</sup> <sup>زَيْدُ</sup> <sup>أَخُوكَ</sup> *Zaid is thy brother*, or a *prop.*, as <sup>أَنَا</sup> <sup>قَامْتُ</sup> *I stood* where <sup>قَامَ</sup> is a

v., the attribute of the ت, and قَام and the ت form a pr.p., the attribute of اَنَا; and in تَسْمَعُ بِالْمَعِيْدِي خَيْرٌ مِنْ اَنْ تَرَاهُ That thou shouldst hear of AlMu'aidi is better than that thou shouldst see him تَسْمَعُ by subaudition of اَنْ is for اَنْ تَسْمَعُ, which is renderable by the inf. n., i. e. سَمَاعُكُ, so that in reality the predication is respecting a n.: this is the most useful sign of the n., and serves to show that مَا is a n. in قُلْ مَا عِنْدَ اللَّهِ LXXII. 11. Say thou, That recompense which is with God is better than sport and than merchandise and مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ XVI. 98. That which ye possess perisheth, and that which God possesseth is everlasting, in which texts it is a conjunct n. in the sense of الَّذِي, whereas in اِنْ مَا صَنَعُوا كَيْدٌ سَاحِرٌ XX. 72. Verily what they did, or that they did, was the craft of a sorcerer it is either a conjunct n. as before, or a conjunct p. equivalent with its conj. to the inf. n., and in اِنَّمَا اللَّهُ اِلَهُ وَاحِدٌ IV. 169. God is only one God it is a restraining p. (Sh).

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## CHAPTER II.

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### THE GENERIC NOUN.

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§ 3. This is what is attached to a thing and to all that resembles it. It is divisible into abstract and concrete, each of which is divisible into substantive, like <sup>فَرَسٌ</sup> *Horse* and <sup>جَهْلٌ</sup> *Ignorance*, and *ep.*, like <sup>رَكَبٌ</sup> *Riding* and <sup>مَفْهُومٌ</sup> *Comprehended*.

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## CHAPTER III.

### THE PROPER NAME.

§ 4. This is what is attached to a thing itself without extending to what resembles it (M). It is of two sorts, personal and generic [7] (Sh). The [personal (Sh)] proper name defines its denominate absolutely, i. e. without restriction (IA, Sh) of speaking, allocation, or absence (IA), the clause *without restriction* excluding the rest of the determinates (IA, Sh), for these define their denominate only through some restriction (Sh), like the *pron.*, which defines through the restriction of speaking, as <sup>أَنَا</sup> *I*, or allocation, as <sup>أَنْتَ</sup> *Thou*, or absence, as <sup>هُوَ</sup> *He* (IA), [and] like <sup>الرَّجُلُ</sup> *The man*, which defines through the restriction of the *art.*, and <sup>عَلَامِي</sup> *My manservant*, which defines through the restriction of prothesis ; and on this account the expression for the person named *Zaid* does not vary with his presence or absence, in contrast to the pronominal expression <sup>هُوَ</sup> or <sup>أَنْتَ</sup> (Sh). The proper name is divisible into *name* (IA, Sh), i. e. such as is neither surname nor cognomen (IA), as <sup>زَيْدٌ</sup> *Zaid* and <sup>أَسَامَةُ</sup> *Usāma* (Sh) ; and *surname*, i. e. such as begins with <sup>أَبُ</sup> or <sup>أُمُّ</sup> (IA, Sh), as <sup>أَبُو بَكْرٍ</sup> *Abū Bakr* and <sup>أُمُّ عَمْرٍو</sup> *Umm 'Amr* (Sh) ; and *cognomen* (IA, Sh), which is

either laudatory, as زَيْنُ الْعَابِدِينَ *Zain al'Ābidin* [The ornament of the worshippers], or disparaging, as أَنْفُ الْنَّاقَةِ *Anf anNāḳa* [she-camel's nose] (IA). It is either a single word, like زَيْدٌ, or a *comp.* (M) : the latter is (1) a *prop.* (M, IA), like تَابَطَ شَرًّا *Ta'abbata Sharra* [He put a mischief under his armpit] (M), cognomen of Thābit Ibn Jābir alFahmī because of his keeping a sword under his armpit (D), and يَزِيدٌ *Yazīd* in such as the saying (M) of Ru'ba (SM)

نَبِئْتُ أَخَوَالِي بَنِي يَزِيدٍ \* ظَلَمَّا عَلَيْنَا لَهُمْ فَدِيدٌ

(M), where ظَلَمَّا is i. q. ظَلَمَ نَزْوِي, and لَهُمْ فَدِيدٌ is *expos.* of the ظَلَمَ, *I have been informed that my maternal uncles the sons of Yazīd are authors of wrong-doing against us, that they have a clamour, a prop. from يَزِيدُ الْمَالُ The property, it increases, whence the Damm, not [a single term] from يَزِيدُ الْمَالُ The property increases, for if so it would have been infl. يَزِيدُ with Fath [18] (SM) ; which sort must be imitated (IA), not infl. (H), as جَاؤَنِي زَيْدٌ (IA), رَأَيْتُ تَابَطَ شَرًّا, and مَرَرْتُ بِتَابَطٍ شَرًّا (H) : (2) not a *prop.* (M) ; [but] either a synthetic *comp.* (IA), two ns. made one, as مَعْدِيكَرِبٌ *Ma'dīkarib*, بَعْلَبَكٌ *Ba'labakk*,*



مُوهَّبٌ , مُحَبَّبٌ , or anomalous, like مُنْقَسٍ , حَمْدَانٌ ,  
 مَكْرُوزَةٌ , حَيَوَةٌ (M) ; and *transferred* (M, IA), i.e. such  
 as was previously used otherwise than as a proper name  
 (IA), which is of six kinds (M), (1) transferred from a  
 (M, IA) concrete (M) generic (IA) *n.*, as اَسَدٌ , (2) trans-  
 ferred from an (M, IA) abstract (M) *inf.* (IA) *n.*, as  
 فَضْلٌ , (3) transferred from an *ep.* (M, IA), as حَاتِمٌ (M)  
 and حَارِثٌ , which [three] kinds are *infl.* (IA), (4) trans-  
 ferred from a *v.*, either a *pret.*, as شَمِرٌ , or *aor.*, as تَغْلِبُ ,  
 or *imp.*, as اَصِمْتُ in the saying of ArRāʿī

اَشْلَى سُلُوقِيَّةً بَاتَتْ وَبَاتَ بِهَا \* بِوَحْشٍ اَصِمْتُ فِي اَصْلَابِهَا اَوْدُ  
*He called a greyhound bitch that passed the night and*  
*that he passed the night with in the waste of Ismit, in*  
*whose loins was a bending,* and اَصْرَقًا in the saying of the  
 Hudhali

عَلَى اَصْرَقًا بِالْبَايَاتِ الْخِيَا \* مِ اِلَّا التَّمَامَ وَالْاِغْصِي

*Upon Atrikà are the dilapidated of the booths except the*  
*panic-grass and except the poles,* (5) transferred from a  
 sound, like بَيْتَةٌ the nickname of 'Abd Allāh Ibn AlHārith  
 Ibn Naufal ; and (6) transferred from a *comp.*, which  
 has been already mentioned (M).

§ 5. The cognomen, when accompanying the name,  
 must follow it, as زَيْدٌ اَنَفٌ النَّاقَةِ ; and does not precede

it, save rarely, as in the saying (IA) of Janūb sister of 'Amr Dhu-lKalb (J, DH)

بَانَ ذَا الْكَلْبِ عَمْرًا خَيْرَهُمْ حَسْبًا \* بِيَطْوِي شَرِيَانِ يَعْوِي حَوْلَةَ الذَّيْبِ

(IA) Tell thou Hudhail, &c., that Dhu-lKalb 'Amr, the best of them in worth, is buried in Baṭn Sharyān, with the wolf howling round him, عَمْرًا being a *subst.* or *synd. expl.*

to ذَا (J). If name and cognomen be both single words, the former is *pre.* to the latter (M, IA, Sh), according to the BB, as مَرَرْتُ بِسَعِيدٍ, رَأَيْتُ سَعِيدَ كُرْزٍ, هَذَا سَعِيدُ كُرْزٍ

, (IA), or the latter is put in apposition with the former (Sh, IA), according to the KK, as هَذَا سَعِيدُ كُرْزٍ, رَأَيْتُ سَعِيدًا كُرْزًا, &c. (IA). If they be both (IA, Sh)

prothetic (Sh) compounds (IA), as عَبْدُ اللَّهِ زَيْنُ الْعَابِدِينَ, or dissimilar (Sh), [i. e.] if one be a single word and the other a [prothetic] *comp.*, as عَبْدٌ سَعِيدٌ أَنْفُ النَّاقَةِ

and عَبْدٌ سَعِيدٌ أَنْفُ النَّاقَةِ (IA), the latter must be put in apposition with the former (IA, Sh), and prothesis is not allowable (Sh); but an anacoluthic *nom.* by subaudition of an *inch.* such as هُوَ, or *acc.* by subaudition of a *v.* such as اَعْنِي

*I mean*, is allowed [in the latter], as هَذَا زَيْدٌ أَنْفُ النَّاقَةِ

*This is Zaid*, *I mean Anf anNāka*, رَأَيْتُ زَيْدًا أَنْفُ

مَرَرْتُ بِزَيْدٍ أَنْفُ النَّاقَةِ *I saw Zaid*, that is *Anf anNāka*, مَرَرْتُ بِزَيْدٍ أَنْفُ النَّاقَةِ

or أَنْفُ النَّاقَةِ. The surname may precede the cog-

nomen, as <sup>أبو عبد الله زين العابدين</sup> , or the cognomen the surname, as <sup>زين العابدين أبو عبد الله</sup> (IA) ; [and] the cognomen is made to conform [in case] to the [preceding] surname, as <sup>هذا أبو زيد ثقة</sup> (M).

§ 6. Proper names are given (M, IA) not only to rational beings, as <sup>جعفر</sup> a man's name, <sup>خرنق</sup> the name of an Arab poetess sister of Tarafa Ibn Al'Abd by the mother's side, <sup>قرن</sup> the name of a tribe, but (IA) also to [irrational (IA)] familiar objects (M, IA), as <sup>عدين</sup> the name of a place, <sup>لاحق</sup> the name of a horse, <sup>شدم</sup> the name of a he-camel, <sup>اشق</sup> the name of a dog, <sup>هيلة</sup> the name of a she-goat (IA), <sup>كساب</sup> (M) the name of a bitch (EM), <sup>اعرج</sup> (M) the name of a horse famous among the Arabs (J, 207), every one of which proper names belongs exclusively to an individual by itself, who is known thereby, like the proper names among human beings.

§ 7. Such as are not appropriated nor domesticated need a specification of the individual, like birds, wild animals, reptiles, &c. ; for in this case the proper name belongs to the entire genus, and is not more proper to one individual than another. Thus when you say <sup>اسامة</sup> *The lion*, or <sup>ثعالة</sup> *The fox*, it is as though you said "the species which is of such and such a character" (M). The

generic proper name is like the *indet.* in not particularising one individual by itself ; for <sup>أَسَمَةٌ</sup> is applicable to every lion, <sup>ثُعَالَةٌ</sup> to every fox, and <sup>أَمَّ عَرِيْطًا</sup> to every scorpion ; whereas by the personal proper name a single individual by himself is meant, like <sup>زَيْدٌ</sup> and <sup>أَحْمَدٌ</sup> *Ahmad* (IA). The generic proper name indicates by means of itself either the possessor of the quiddity, for <sup>أَسَمَةٌ</sup> of itself either the possessor of the quiddity, for <sup>أَسَمَةٌ</sup> <sup>أَشْجَعُ مِنْ ثُعَالَةٍ</sup> *The lion is braver than the fox* is equivalent to <sup>أَلْأَسَدُ أَشْجَعُ مِنْ الثُّعْلُبِ</sup> where the *art.* denotes generic determination ; or the individual present, for <sup>أَسَمَةٌ</sup> <sup>هَذَا</sup> *This is the lion advancing* is equivalent to <sup>أَلْأَسَدُ</sup> <sup>هَذَا</sup> where the *art.* denotes determination of presence (Sh). It resembles the personal proper name in admitting of a *d. s.* after it, in refusing triptote declension when another cause [18] in addition to the quality of proper name is present, and in rejecting the *art.*, as <sup>أَسَمَةٌ</sup> <sup>هَذَا</sup> where <sup>أَسَمَةٌ</sup> is diptote, has a *d. s.* after it, and has not the *art.*, for you do not say <sup>هَذَا</sup> <sup>الْأَسَمَةُ</sup> (IA). Some of these genera have both a generic name [3] and a [generic] proper name, like <sup>أَلْأَسَدُ</sup> and <sup>أَسَمَةٌ</sup>, <sup>الثُّعْلُبُ</sup> and <sup>ثُعَالَةٌ</sup> (M) ; [generic names, however, like] <sup>أَلْأَسَدُ</sup> and <sup>الثُّعْلُبُ</sup> indicate the possessor of the quiddity not by means of themselves [like the generic proper name], but

by means of prefixion of the *art.* (Sh): and some have only a [generic] proper name, like حَمَارُ قَبَائِي The wood-louse. Some genera have received both a name and surname, like human beings; thus the lion is called اسَمَةُ and ابو الحَارِثِ, the fox ثُعَالَةُ and ابو الحَصِينِ, the scorpion شَبُوءَةُ and ام عَرِيْطَا, and the hyena حَضَاجِرُ and ام عَامِرُ, (M); AshShanfari AlAzdi says

لَا تَقْبِرُونِي اِنْ قُبِرِيْ مُحَرَّمٌ \* عَلَيْكُمْ وَلَكِنْ اَبْشِرِيْ اَم عَامِرُ  
*Bury me not, when I am slain; verily the burial of me is forbidden unto you: but rejoice thou, hyena, at devouring me; or here اَبْشِرِيْ اَلْحِ is a prop., made a cognomen of the hyena, and imitated, like تَابِطُ شَرَا, the sense being but leave me to her that is called اَبْشِرِيْ اَلْحِ (D, T): some have a name and no surname, like the male hyena, which is called قَتْمٌ: and some have a surname but no name, like اَبُو بَرَّاقِشِ [a certain bird] (M).*

§ 8. The generic proper name is concrete, as before mentioned [7], and abstract, as بَرَّةٌ Goodness and فَجَّارٌ Wickedness (IA); [for] ideal are treated like real objects in that respect, so that اَلتَّسْبِيْحُ is named سُبْحَانُ [41], fate شَعُوبٌ and قُشَعْمٌ ام كَيْسَانُ treachery in the dial. of the Banu Fahm, as



اِذَا مَا دَعَوْا كَيْسَانَ كَانَتْ كَهَوْلُهُمْ \* اِلَى الْغَدْرِ اَدْنَى مِنْ شَبَابِهِمُ الْعَرَبُ

(M) by AnNamir Ibn Taulab *Whenever they call treachery, their full-grown men are nearer to treachery than*

*their beardless youth* (T), and totality زَوْبَر, as

وَإِنِّي قَالُ عَارٍ مِنْ مَعَدٍّ قَصِيْدَةٍ \* بِهَا جَرَبٌ عَدْتُ عَلَى بَزْوَرٍ

(M) by Ibn Ahmar (Lane) *And if a howler of Ma'add utter an ode, wherein is a blemish, it is imputed to me altogether. And in the case of periods of time they say*

لَقِيتُهُ غَدُوَّةً and بَكْرَةً *I met him early this morning* (M);

[for] غَدُوَّةٌ is generally made *det.* by the quality of proper

name, as جِئْتُكَ يَوْمَ الْجُمُعَةِ غَدُوَّةً *I came to thee on Friday*

*in the early morning* and مَا رَأَيْتُ كَغَدُوَّةٍ *I have not seen*

*anything like this early morning*, seldom by آل, like the

reading بِالْغَدُوَّةِ وَالْعَشِيِّ XVIII. 27. *In the early morning*

*and the evening* (BS): and in the case of numbers they

say سِتَّةٌ ضِعْفُ ثَلَاثَةٍ *Six is the double of three* and اَرْبَعَةٌ

نِصْفُ ثَمَانِيَةٍ *Four is the half of eight.*

§ 9. Among proper names are the standard measures

[of words], as فَعْلَانُ الَّذِي مَوْنَتْهُ فَعْلَى The measure فَعْلَانُ

the feminine of which is فَعْلَى, and لَا يَنْصَرِفُ فَعْلَى

The measure فَعْلَى is an epithet; it is not declined as a



*When the Pleiades rise at nightfall, the pastor seeks for a wrapper* (K, 1419), الصَّعِقُ properly the name of every person known of those who have been struck by a thunder-bolt, but prevalently applied to Khuwailid Ibn Nufail Ibn 'Amr Ibn Kilāb (M), اَلْمَدِينَةُ and اَلْكِتَابُ properly applicable to every city and book, but prevalently applied to the city of the Apostle and the Book of Sibawaih (IA), and common [names] of prevalent application [10]. And similar are اَلدَّبْرَانُ *The Hyades* and اَلثَّرِيَّاءُ *The Pleiades*, because these [names] are prevalently applied to the stars particularised out of what is characterised by اَلدَّبْرُ *following behind* and اَلثَّرْوَةُ *multitude*; and such [names] of this sort as are not known by derivation, are co-ordinated with what is known. The *art.* in [such names as] اَلنَّجْمُ and الصَّعِقُ and the prothesis in [such names as] اِبْنُ رَاحِلٍ and اِبْنُ كِرَاعٍ [10] are alike irremovable (M): this *art.* is not suppressed, except in the *voc.*, as يَا صَعِقُ, and in prothesis, as هَذِهِ مَدِينَةُ الرَّسُولِ *This is the city of the Apostle*, and sometimes anomalously in other cases, as هَذَا عَيُوقُ طَالِعَا, which has been heard, *This is the star Capella rising*, originally اَلْعَيُوقُ; and when what is a proper name by reason of prevalence of application is prothetic, this prothesis does not quit it in the *voc.* or elsewhere, as يَا اِبْنَ عَمْرٍ (IA). The separable (M) prefixion of

the *art.* denoting allusion to the *ep.* (IA) is found in proper names transferred from an *ep.*, as الْحَارِثُ (M, IA) from حَارِثُ (IA), or *inf. n.*, as الْفَضْلُ (M, IA) from فَضْلٌ, and sometimes from a non-infinitival generic *n.* like النِّعْمَانُ from نِعْمَانٌ a name of the blood; the *art.* may be prefixed in these three from regard to the original signification of *ep.* or what is in the sense of an *ep.*, as when you say الْحَارِثُ meaning, to indicate that he was so named as a prognostication that he would live and till the ground; or suppressed from regard to the actual state, as when you say حَارِثُ from regard to its being a proper name. Since the *art.*, when thus prefixed, conveys a meaning not otherwise obtained, it is not *red.*, nor is it immaterial whether it be retained or suppressed (IA).

§ 12. The proper name is sometimes interpreted to mean one of the class so named, and is therefore treated like [the *indet. generic ns.*] فَرَسٌ and رَجُلٌ, so that it may even be *pre.* or synarthrous, as

عَلَا زَيْدَنَا يَوْمَ النِّقَا رَأْسَ زَيْدِكُمْ \* بَابِيضَ مَاضِي الشَّفَرَتَيْنِ يَمَانِ (M), by a man of Tayyi, *Our Zaid on the day of the combat at the sandhill smote the head of your Zaid with a sword, piercing in the two edges, forged in Al Yaman* (SM), and the saying of Abu -nNajm

يَاعَدُ امَّ الْعَمْرُو مِنْ أَسِيرِهَا \* حَرَّاسِ أَبْوَابٍ عَلَى قُصُورِهَا

(M), i. e. <sup>أَمْرٌ</sup> <sup>عَمْرُو</sup> (SM), *Guards of doors stationed upon her mansions kept Umm 'Amr away from the captive of her love* (Jsh), and the saying of the other (M), ArRammāh Ibn Abrad (SM)

رَأَيْتُ الرَّوَيْدَ بْنَ الْيَزِيدِ مُبَارَكًا \* شَدِيدًا بِأَحْنَاءِ الْخِلَافَةِ كَاهِلَةً

(M) *I knew AlWalid, the son of Yazid, to be prosperous, strong in the upper part of his back in the complications of the State*, the art. in <sup>الْيَزِيدِ</sup> being redundantly inserted, and <sup>يَزِيدِ</sup> therefore declined as a triptote (SM), and the saying of AlAkhtal

وَقَدْ كَانَ مِنْهُمْ حَاجِبٌ وَابْنُ أُمِّ \* أَبُو جَنْدَلٍ وَالزَّيْدُ زَيْدُ الْمَعَارِكِ

(M) *And of them have been Hājib and the son of his mother, Abū Jandal, and the Zaid, the Zaid of the battle-fields*, where <sup>زَيْدٌ</sup> has the art. prefixed to it, because interpreted as *indet.*, which is rare (N) ; and according to Mb when a number of persons, each named Zaid, is mentioned, one says <sup>هَذَا</sup> <sup>الزَّيْدُ</sup> <sup>أَشْرَفُ</sup> <sup>مِنْ</sup> <sup>ذَلِكَ</sup> <sup>الزَّيْدِ</sup> *This Zaid is more noble than that Zaid*, which is rare.

§ 13. Every dualized or pluralized proper name, except such as <sup>أَبْنَانِي</sup>, <sup>عَمَائَتَانِي</sup>, <sup>عَرَفَات</sup>, and <sup>أَذْرَعَات</sup>, is made *det.* by means of the art. [171], as

وَقَبْلِي مَاتَ الْخَالِدَانِ كِلَاهُمَا \* عَمِيدُ بَنِي جَحْوَانَ وَابْنُ الْمُضَلَّلِ

(M), by AlAswad Ibn Ya'fur (T), *And before me have*

died the two Khālids, both of them, Khālīd Ibn Nadla, the pillar of the Banū Jahwān, and Khālīd Ibn Kais Ibn AlMudallal, and

أَنَا ابْنُ سَعْدٍ أَكْرَمَ السَّعْدِيْنَ

*I am the son of Sa'd, the noblest of the Sa'ds.*

§ 14. <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> are *met.* for the names, and <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> for the surnames, of human beings ; <sup>فُلَانٌ</sup> and <sup>فُلَانَةٌ</sup> with the *art.* are *met.* for the proper names of brutes ; and <sup>هَيْ</sup> and <sup>هِنَّ</sup> for generic *ns.* (M), <sup>هُنَاتُ</sup> (D, T) and <sup>هِنَاتُ</sup> (D), plurals of <sup>هِنَّ</sup> (T), being, however, used as *met.* only for things disapproved (D, T) and despised, [such as] molestations (T), bad habits, and foul acts (H), like the saying (D) of AlBurj Ibn Mushir AtTā'i (T)

فَنَعَمَ الْحَيُّ كُلُّهُ غَيْرَ أَنَا \* وَجَدْنَا فِي جَوَارِهِمْ هُنَاتَ

(D) *Then, excellent is the tribe, Kalb, save that we have found in dwelling near them some disagreeables, never for what is good (T).*

## CHAPTER IV.

### THE INFLECTED NOUN.

§ 15. The discussion of the *infl.*, though properly falling under the Fourth Part, on account of the participation of the *v.* and *n.* in inflection, is introduced here because inflection is primarily the property of the *n.*, and because knowledge of inflection is an indispensable preparation for the study of the other categories (M).

§ 16. The *n.*, when not resembling the *p.* [159], is *infl.*; and is either sound, i.e. having a sound letter for its final, like <sup>أ</sup>أَرْضِ, or unsound, i.e. having an unsound letter [697] for its final, like <sup>أ</sup>سَمًا a *dial. var.* of <sup>أ</sup>اسْمِ (IA). Inflection is an apparent or assumed impression induced by the *op.* in the termination of the *decl. n.* and of the *aor.* of the *v.* (Sh). The cases of inflection in the *n.* are the nominative with Damma, the accusative with Fatha, and the genitive with Kasra (IA, Sh), as <sup>أ</sup>وَلَوْلَا دَفَعَ <sup>أ</sup>اللَّهُ النَّاسِ II. 252. And were it not for God's repelling men (Sh); and all other modes of inflection are vicarious substitutes for these, as <sup>أ</sup>أَخُو بَنِي نَمِرٍ The clansman of the Banu Namir, where the <sup>أ</sup> in أَخُو is a substitute for the Damma and the <sup>أ</sup> in بَنِي for the Kasra (IA). The

apparent impressions are exemplified in the *Ḍamma*, *Fatha*, and *Kasra* in the termination of زَيْد in جَاءَ زَيْدٌ *Zaid came*, رَأَيْتُ زَيْدًا *I saw Zaid*, and مَرَرْتُ بِزَيْدٍ *I passed by Zaid*, induced by the *ops.* رَأَى, جَاءَ, and the ب; and the assumed impressions are exemplified in the *Ḍamma*, *Fatha*, and *Kasra* assumed in the termination of الْفَتَى in جَاءَ الْفَتَى in رَأَيْتُ الْفَتَى, and مَرَرْتُ بِالْفَتَى. The *Ḍamma* on the ن, the *Fatha* on the د, and the *Kasra* on the د in the readings قَدْ أَفْلَحَ XXIII. 1., and فَصْنٍ أَوْتَى كِتَابَهُ XVII. 73., and الْحَمْدُ لِلَّهِ I. 1. are not inflections, since they are not induced by the *ops.* The penultimate, which, as well as the final vowel, in أَمْرٌ, and ابْنٌ is *Ḍamma* in the *nom.*, as أَمْرٌ هَلَكَ IV. 175. *If a man perish*, *Fatha* in the *acc.*, as أَمْرًا سَوًى XIX. 29. *Thy father hath not been a man of evil*, and *Kasra* in the *gen.*, as لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ LXXX. 37. *Every man of them will have on that day a case that will suffice him for occupation*, is, according to the KK, a vowel of inflection, like the final vowel, but according to the BB a mere alliteration to the final vowel of inflection, (Sh). *Ns.* like طَلَبَى and دَلَو, in which the [unsound letter] و, or ي is preceded by a quiescent, follow the



course of the sound [720] (MM). The six unsound *ns.* <sup>أَبْ</sup> <sup>أَخْ</sup> <sup>أَحْ</sup> <sup>أَهْ</sup> <sup>أَمْ</sup> <sup>أَنْ</sup> without the <sup>م</sup>, when *pre.* to other than the <sup>ي</sup> of the 1st *pers.*, and <sup>أَنْ</sup> when in the sense of <sup>صَاحِبٌ</sup> (IA, Sh), in which case it is always *pre.*, and not to a *pron.*, but to an explicit generic substantive [130] (IA), not the <sup>أَنْ</sup> in the sense of <sup>الَّذِي</sup> [176], have the *nom.* with <sup>و</sup>, the *acc.* with <sup>إِ</sup>, and the *gen.* with <sup>ي</sup> (IA, Sh), in the *sing.* (IA), these letters being substitutes for the Damma, Fatha, and Kasra (IA, Sh), or rather the inflection being by means of vowels assumed upon the <sup>و</sup>, <sup>إِ</sup>, and <sup>ي</sup>, namely in the *nom.* a Damma upon the <sup>و</sup>, in the *acc.* a Fatha upon the <sup>إِ</sup>, and in the *gen.* a Kasra upon the <sup>ي</sup> (IA), as <sup>وَأَنْ رَبَّكَ</sup> XIII. 7. *And verily thy Lord is an author of forgiveness,* <sup>أَنْ كَانَ ذَا مَالٍ</sup> LXVIII. 14. *Because he hath become a possessor of riches,* <sup>إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ</sup> LXXVII. 30. *To a shade possessing three divisions,* <sup>وَأَبُونَا</sup> XXVIII. 23. *And our father is a very old man,* <sup>أَنْ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ</sup> XII. 8. *Verily our father is in manifest error,* <sup>إِرْجِعُوا إِلَى آبَائِكُمْ</sup> XII. 81. *Return ye unto your father,* and similarly the rest (Sh). When not *pre.*, these *ns.* are *infl.* with apparent vowels, as <sup>هَذَا أَبٌ</sup>,



best known they are *infl.* with  $\text{و}$ ,  $\text{ا}$ , and  $\text{ي}$  [as above mentioned]; in the second, which is better known than the next, they have  $\text{ا}$  in all the cases, the sign of the case being a vowel assumed upon the  $\text{ا}$ , as  $\text{اِنَّ اَبَاهَا اَلَخ}$  [below]; the third elides the  $\text{و}$ ,  $\text{ا}$ , and  $\text{ي}$ , and inflects through vowels apparent upon the  $\text{ب}$ ,  $\text{خ}$ , and  $\text{م}$ , as

بَابُهُ اَقْتَدَىٰ عَدِيٌّ فِي الْكَرَمِ \* وَمَنْ يَشَابِهَ اَبَاهُ فَمَا ظَلَمَ

(IA), by Ru'ba, 'Adi has emulated his father Hātim in generosity; and whoever resembles his father, does not wrong (J), which *dial.* is rare (IA). According to the chaster *dial.*  $\text{هَي}$ , which is like  $\text{اَب}$ ,  $\text{اَخ}$ , and  $\text{حَم}$ , in being a defective biliteral when not *pre.*, as  $\text{هَذَا هَي}$ , differs from them in remaining defective when *pre.*, as  $\text{هَذَا هُنْكَ}$ , whereas they then become [in the best *dial.*] complete triliterals; but some Arabs use it as a complete [triliteral] when *pre.*, as  $\text{هَذَا هُنُوك}$ , which is rare, for which reason Fr pretended that the *ns. infl.* by means of consonants were five not six, and is also less chaste in point of analogy, because what is defective when not *pre.* should be defective when *pre.*, like  $\text{يَد}$ , as  $\text{يَدُ اللّٰهِ فَوْقَ}$  XLVIII. 10. The hand of God is above their hands (Sh). The original form of  $\text{فَم}$  is  $\text{فَوَ}$  on the measure of  $\text{سَوَ}$ : but the  $\text{و}$  having been elided for lightness, the

is replaced by م ; the form فَم is used only when the word is not *pre.* (D), and is *infl.* with [apparent] vowels, as نَظَرْتُ إِلَى فَمٍ , رَأَيْتُ فَمَا , هَذَا فَمٌ (IA), though it has been heard in prothesis, [similarly *infl.*,] as

كَالْحَوْتِ لَا يَرِيهِ شَيْءٌ يَلْهَمُهُ \* يَصْبِحُ عَطْشَانٌ وَفِي الْبَحْرِ فَمَةٌ

*Like the fish, whom not a thing that he swallows satisfies, who becomes thirsty while his mouth is in the sea ; when*

the word is *pre.*, the original form is preferred, as نَطَاقُ فَوْهٍ

*His mouth spoke, فَاُفَّ He kissed his mouth, and 'Ali's saying*

هَذَا جَنَائِي وَخِيَارُهُ فِيهِ \* إِنْ كُلَّ جَانٍ يَدُهُ إِلَى فِيهِ

*This is my gathering ; and the best of it is in it, when every other gatherer has had his hand to his mouth* (D). The

unsound *n.* comprises [also] the abbreviated and the defective (IA). The abbreviated is the *infl. n.* that ends in an invariable ا (IA, Sh) preceded by a Fatha, like

رَأَيْتُ , جَاءَ الْفَتَى (IA) ; in it all the vowels of inflection are assumed (IA, Sh), [so that] you say رَأَيْتُ , جَاءَ الْفَتَى , مَرَرْتُ بِالْفَتَى , and الْفَتَى , the ا remaining quiescent in every case because of its inability to become mobile (Sh).

The defective is the *infl. n.* that ends in an invariable ي preceded by a Kasra, like الدَّاعِي and الْقَاضِي ; in it (IA, Sh) the signs of the *nom.* and *gen.* (IA), the Damma and

Kasra, (Sh), are assumed because of their heaviness (IA, Sh) upon the <sup>قَاضِي</sup> (IA), as <sup>مَرَرْتُ بِالْقَاضِي</sup> and <sup>جَاءَ الْقَاضِي</sup> (IA, Sh) with quiescence (Sh), but the sign of the *acc.* (IA), the Fatha (Sh), appears (IA, Sh) because of the lightness (Sh), as <sup>رَأَيْتُ الْقَاضِي</sup> (IA, Sh) with mobilisation, <sup>أَجِيبُوا</sup> XLVI. 30. *Answer ye God's summoner*, and <sup>فَلْيَدْعُ نَادِيَهُ</sup> XCVI. 17. *Then let him summon the people of his assembly to help him.* In [the *nom.* and *gen.* of defective *ns.* when they have Tanwin, like] <sup>قَاضِي</sup> and <sup>غَازٍ</sup>, the <sup>ج</sup> of the word is elided [to avoid the concurrence of two quiescents, the <sup>ي</sup> and Tanwin], the Tanwin being spared in preference to the <sup>ج</sup> because it is significant, and an independent word, not a final, since the <sup>ي</sup> is the final, and sound, whereas the <sup>ي</sup> is unsound (Sh).

The *du.* [228], *masc.* or *fem.*, is made *nom.* by an <sup>ا</sup> (IA, Sh), as a substitute for the Damma (Sh), and *gen.* and *acc.* by a <sup>ي</sup> (IA, Sh), as a substitute for the Kasra and Fatha (Sh), the <sup>ي</sup> being preceded by Fatha (IA, Sh) whereas the <sup>ي</sup> of the [*perf. masc.*] *pl.* is preceded by Kasra (IA), and [as well as the <sup>ا</sup>] followed by a letter [namely <sup>ن</sup>] pronounced with Kasra, as <sup>قَالَ رَجُلَانِي</sup> V. 26.

<sup>لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ</sup> XLIII. 30. *Wherefore was not this Kur'ān revealed unto a great man of one of the two cities Makka and*

AtTā'if?, and *أَنَّ هَذَيْنِ لَسَاحِرَانِ* [a reading of] XX. 66.  
*Verily these two are two enchanters.* But BalHārith Ibn  
 Ka'b and others use *ل* in all three cases, as

تَزُودُ مِنَّا بَيْنَ اذْنَيْهِ طَعْنَةً

*He got from us between his two ears a stab, and*

أَنَّ أَبَاهَا وَأَبَا أَبَاهَا \* قَدْ بَلَغَا فِي الْمَجْدِ غَايَتَاهَا

(Sh), by Abu -nNajm, *Verily her father and the father of her father have reached in glory its two extremities*, i. e. starting-point and goal, the *pron.* being *fem.* because *glory* is a *صفة* or *رَبَّة* (J), and the reading *أَنَّ هَذَانِ* [171] in XX. 66 (Sh). The *ن* of the *du.* ought to be pronounced with *Kasr* ; but *Fath* of it is a *dial. var.* (IA) in the *acc.* and *gen.* (IK), as

عَلَى أَحْزَيْنَيْنِ اسْتَقَلَّتْ عَشِيَّةٌ \* فَمَا هِيَ إِلَّا لَمَحَةٌ وَتَغِيبُ

(IA), by Humaid, *Upon two active wings she has soared aloft at evening ; and she*, i. e. the interval of seeing her, *is not aught but the extent of a glance, and she vanishes* (J), though it is disputed whether *Fath* is confined to the *ي* or occurs with the *ل* also, as in

أَعْرِفُ مِنْهَا الْجِيدَ وَالْعَيْنَانَا \* وَمَنْخَرَيْنِ أَشْبَهَا طَبْيَانَا

(IA), by one of the Banū Dabba, *I recognise of her the neck and the two eyes and two nostrils that resembled the two nostrils of Zabyān* (J), which is also an *ex.* of the *ل*

in the *acc.* of the *du.* (IK), but this verse is said to be fictitious (IA). Five words are co-ordinated with the *du.*, and follow its inflection, namely اِثْنَانِ , اِثْنَتَانِ , and ثِنْتَانِ , not duals because they have no *sing.*, but *infl.* like duals unconditionally, as شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتَ V. 105. *Testimony among you, when death presenteth itself to one of you, at the time of the will, shall be the testimony of two, and* اِثْنَيْنِ اَرْسَلْنَا إِلَيْهِمْ اِثْنَيْنِ XXXVI. 13. *When We sent unto them two, and* كِلَا and كِلْتَا when *pre.* to a *pron.* [117] (Sh). The inflection of the *du.* and its co-ordinates is really by means of a vowel assumed upon the ا in the *nom.* and upon the ي in the *occ.* and *gen.* (IA). The *perf. masc. pl.* (IA, Sh) and its co-ordinates (IA) are inflected in the *nom.* with و (IA, Sh), as a substitute for Damma (Sh), and in the *acc.* and *gen.* with ي (IA, Sh) preceded by Kasr and followed by a letter [ ن ] pronounced with Fath, as a substitute for Kasra and Fatha, as رَأَيْتَ الزَّيْدَيْنِ , جَاءَ الزَّيْدُونَ , and مَرَرْتُ بِالزَّيْدَيْنِ [234] (Sh). This ن ought to have Fath, but is sometimes anomalously pronounced with Kasr, as

عَرَفْنَا جَعْفَرًا وَبَنِي أَبِيهِ \* وَانْكُرْنَا زَعَانِفَ آخَرِينَ

(IA), by Jarir, *We recognised Ja'far and the sons of his father from their tallness ; and we knew not short persons,*

*others*, i. e. of another people (J), though this Kasra is not a *dial. var.* [236] (IA).

§ 17. The *gen.* and *acc.* are alike in the *du.* and *pl.* before mentioned, in the *perf. pl. fem.* [234] with the ا and ت, and in the imperfectly *decl.* (MM); and in these two last cases a vowel acts as a substitute for a vowel (IA). Whatever is pluralized by means of the augmentatives ا and ت (IA, Sh), whether it be a *pl.* for a *fem.*, as هُنْدَاتٌ, or for a *masc.*, as حَمَامَاتٌ, and whether *perf.*, as in those words, or modified, like غُرَفَاتٌ, سَجْدَاتٌ, and سِدْرَاتٌ (Sh), has the *nom.* with Damma and *gen.* with Kasra (IA, Sh) according to general rule (Sh), and the *acc.* with Kasra (IA, Sh) contrary to general rule, as لا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ XXIV. 21. *Follow ye not the footsteps of the devil*, اِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ XI. 116. *Verily good works put away evil works*, and فَاَنْفَرُوا ثُبَاتٌ IV. 73. *And go ye forth to war in separate bodies*, in contrast to كُنْتُمْ اَمْوَاتًا II. 26. *And ye were lifeless* and رَاَيْتُ قُضَاةً *I saw judges* (Sh), so that the Kasra in the *acc.* acts as a substitute for the Fatha. The term "augmentatives" excludes words like قُضَاةٌ, originally قَضِيَّةٌ, the ا not being augmentative but converted from an original اِي, and like اِيَّاتٍ [or اَمْوَاتٍ], the ت of which



is radical (IA). <sup>٩</sup>أُولَاتٌ though not a *pl.*, since it has no proper *sing.*, but only a quasi-*pl. n.*, is co-ordinated to this *pl.* in having its *acc.* with Kasra as a substitute for the Fatha, as <sup>٩</sup>أُولَاتٌ حَمَلٌ <sup>٢</sup>وَإِنْ كُنَّ <sup>٩</sup>أُولَاتٌ LXV. 6. *And if they be with child* (Sh). Such a *pl.* or co-ordinate when used as a name has its *acc.* with Kasra, as before, and its Tanwīn is not elided, as <sup>٩</sup>أَذْرَعَاتٌ, <sup>٩</sup>رَايَتْ أَذْرَعَاتٍ, and <sup>٩</sup>مَرَرْتُ بِأَذْرَعَاتٍ. This is the correct practice, though there are two others, (1) *nom.* with Damma, *acc.* and *gen.* with Kasra, and abolition of the Tanwīn, as <sup>٩</sup>أَذْرَعَاتٌ &c., (2) *nom.* with Damma, *acc.* and *gen.* with Fatha, and elision of the Tanwīn, as <sup>٩</sup>مَرَرْتُ بِأَذْرَعَاتٍ &c. ; and the saying (IA) of Imra alKais (J)

تَنُورَتَهَا مِنْ أَذْرَعَاتٍ وَاهِلَهَا \* يَيْثَرِبُ أَدْنَى دَارِهَا نَظَرٌ عَالِي

(IA) *I descried the region of her fire from Adhrī'āt, while her people were in Yathrib; the view of the nearest part of her abode was a lofty view* (J) is recited with Kasr of the ت and Tanwīn (IA) from regard to the original form only, <sup>٩</sup>أَذْرَعَاتٌ being originally *pl.* of <sup>٢</sup>أَذْرَعَةٌ, the *sing.* of which is <sup>٩</sup>أَذْرَعٌ *A cubit*, but transferred and made a proper name for a district in Syria, no regard whatever being paid to the combination of the quality of proper name and femininization (J), and with Kasr without Tanwīn

(IA) from regard to the quality of proper name and feminization as well as to the original form (J), and with Fath without Tanwin (IA), the Tanwin being refused from regard to the quality of proper name and feminization (J). The *infl.*, i. e. *decl.*, *n.* is of two kinds, perfectly *decl.* and imperfectly *decl.* The former, also called triptote, is what does not resemble the *v.* (IA); it receives the Tanwin (Sh, IA) of complete declension (Sh), which is neither for correspondence nor compensation, but indicates an idea by reason of which the *n.* is entitled to be termed perfectly *decl.*, namely the idea of the absence of its similarity to the *v.*, and has Kasra in the *gen.* with or without <sup>اَلْ</sup> or prothesis, as <sup>مَرَرْتُ</sup> <sup>بِغَلَامٍ</sup> and <sup>زَيْدٍ</sup> <sup>وَالْغَلَامِ</sup> and <sup>الْغَلَامِ</sup>. The latter, also called diptote, is what resembles the *v.* (IA); it does not receive this Tanwin, and has its *nom.* with Damma (IA, Sh), as <sup>جَاءَ</sup> <sup>أَحْمَدُ</sup> (IA), its *acc.* with Fathā (IA, Sh), as <sup>رَأَيْتُ</sup> <sup>أَحْمَدَ</sup> (IA), and its *gen.* with Fathā, as (IA, Sh), <sup>مَرَرْتُ</sup> <sup>بِأَحْمَدَ</sup>, the Fathā acting for the Kasra (IA), [and] <sup>فَكَبِّرُوا</sup> <sup>بِأَحْسَنَ</sup> <sup>مِنْهَا</sup> IV. 88. *Salute ye with a salutation better than it*, except when it is *pre.* or synarthrous, in which case it has Kasra in the *gen.* according to the general rule, as <sup>لَقَدْ</sup> <sup>خَلَقْنَا</sup> <sup>الْإِنْسَانَ</sup> <sup>فِي</sup> <sup>أَحْسَنِ</sup> <sup>تَقْوِيمٍ</sup> XCV. 4. *We have created man in a most goodly structure and* <sup>بِالْأَفْضَلِ</sup>.

§ 18. The general rule is for *ns.* to be triptote; but a *n.* becomes excluded from the general rule, and debarred from being triptote, when it contains two out of nine causes, or one cause equivalent to two (Sh). These causes are contained (IA, Sh) in [the mnemonic lines]

مَوَانِعُ الصَّرْفِ تَسَعٌ كُلَّمَا اجْتَمَعَتْ \* ثِنْتَانِ مِنْهَا فَمَا لِلصَّرْفِ تَصْرِيْبٌ  
عَدْلٌ وَوَصْفٌ وَتَانِيْثٌ وَمَعْرِفَةٌ \* وَعَجْمَةٌ ثُمَّ جَمْعٌ ثُمَّ تَرْكِيبٌ  
وَالذَّنُّ زَائِدَةٌ مِنْ قَبْلِهَا اَلِفٌ \* وَوَزْنٌ فِعْلٌ وَهَذَا الْقَوْلُ تَقْرِيْبٌ

(IA) *The preventives of triptote declension are nine; whenever two of them are united, there is no approving triptote declension; namely, deviation, and qualification, and femininization, and determinateness, i. e. quality of proper name (J), [for] the determination requisite for preventing triptote declension is the determination of the quality of proper name or the like as in اَجْمَعُ (ML), and foreignness, then pluralization, then composition, and the ن as an augmentative preceded by an ا, and verbal measure; but this saying is only an approximation, because it does not define what is an independent preventive, and what is a preventive when combined with the quality of proper name or with the quality of ep. (J), [and also] in*

اَجْمَعُ وَزْنَ عَادِلًا اَنْتَ بِمَعْرِفَةٍ \* رَكِبَ وَزْدَ عَجْمَةٍ فَالْوَصْفُ قَدْ كَمَلَا

(Sh), by Ibn AnNahhās (J), through their plain names or through derivation (Sh). To these nine causes IM adds the abbreviated ا of co-ordination. The only ideal causes

are the quality of proper name and the quality of *ep.*, the rest of them being literal (J). That which is equivalent to two causes is (1) the *l* of feminization, whether abbreviated (IA, Sh), as <sup>هـ</sup>بهي (Sh), or prolonged (IA, Sh), as <sup>هـ</sup>صحراء, which *exs.* are preferable to <sup>هـ</sup>حبلى and <sup>هـ</sup>حمرأ in order that the preventive may not be fancied to be qualification as well as the *l* (Sh), and whether the *n.* be a proper name, like <sup>هـ</sup>زكريا Zachariah, or not (IA), no other cause being needed: (2) the *pl.* on the measure whereof there is no *sing.*, i. e. the *pl.* on the measure of <sup>هـ</sup>مفاعِل and <sup>هـ</sup>مفاعيل (Sh), [which means] every *pl.* the *l* whereof is followed by two letters or by three with their middle one quiescent (IA, MM), as <sup>هـ</sup>مساجد and <sup>هـ</sup>مصاييح (IA, Sh), even though the initial be not a *م*, as <sup>هـ</sup>ضواريب, <sup>هـ</sup>قناديل (IA), and <sup>هـ</sup>دنانير (Sh); if the middle one be mobile, the *n.* is a triptote, like <sup>هـ</sup>صياقلة (MM); this *pl.*, when unsound in the final (IA). [i. e.] when it has a *ي* for the second of the two letters after its *l* (MM), is treated like the defective in the *nom.* and *gen.*, its sign of case being assumed (IA), [and, when anarthrous and aprothetic,] has its *ي* elided (MM), and receives Tanwin (MM, IA) as a compensation for the elided *ي* (IA), [so that] it is like <sup>هـ</sup>قاضي (M), but in the

*acc.* (IA, M) it is like ضَوَّارِب (M), [for] the *ى* remains and is vocalised with Fath without Tanwin, as هَوَّالَ جَوَّارٍ , رَايَتْ جَوَّارِيَّ وَغَوَّاشِيَّ , and مَرَرْتُ بِجَوَّارٍ وَغَوَّاشِيٍّ , originally جَوَّارِي and غَوَّاشِي in the *nom.* and جَوَّارِي and غَوَّاشِي in the *gen.* ; سَرَّارِيْلُ having the form of this *pl.* (IA), being assumably *pl.* of سَرَّوَالَةٍ (M) or سَرَّوَال (H), is a diptote because of its resemblance to this *pl.*, though some allow it to be triptote also ; and when this *pl.*, or what is co-ordinated with it, as being on its measure, like شَرَّاحِيْلُ , is used as a name, it is diptote as being a proper name and like a foreign word, since there is no word of such a measure among Arabic singulars (IA), حَضَّاجِرُ [7] being assumably *pl.* of حَضَّاجِر (M). Each of the two foregoing causes is independently a preventive (Sh); [for] formation upon an inseparable *p.* of femininization (M), [i. e.] femininization by means of the *ا* , [which] is stronger, as being original in the word, than femininization by means of the *ة* , which is affixed after the word has been used in the *masc.*, as عَائِشَةُ and عَائِشُ (D), and the [plural] measure that has no *sing.* uniform with it, are treated as equivalent to a second femininization and second pluralization (M). Any other cause is effective only when combined with another cause ; but

in the case of femininization, composition, or foreignness, the quality of proper name must be the second cause ; while deviation, [verbal] measure, or augmentation is a preventive with the quality of proper name or with qualification (Sh). [Thus] وَجِئْتُكَ مِنْ سَبَآ بِخَبَرٍ يَقِينٍ

XXVII. 22. *And have come to thee from the city, or the people, of Saba with sure tidings* is read [with سَبَآ] ]

declined like a triptote, as being a name for the حَى or the most ancient progenitor, [and therefore *masc.*,] like

الْوَارِدُونَ وَتَيْمٌ فِي نُدَى سَبَآ \* قَدْ عَضَّ أَعْنَاقَهُمْ جِلْدُ الْجَوَامِيسِ

(K), by Jarîr (T), *They that arrived and Taim were in the heights of the land of Saba, the collars made of the hide of the buffalos galling their necks* (N), and [with سَبَآ] ]

like a diptote, as being a name for the قَبِيلَةُ , [and therefore *fem.*,] like

مِنْ سَبَآ الْحَاضِرِينَ مَارِبَ إِذْ \* يَبْنُونَ مِنْ نُدَى سَيْلَةِ الْعَرَمِ

(K) *Of (the tribe of) Saba who were present at (the city of) Ma'rib, when they were building against its flood the dams* (N): [and] thus you decline قَائِمَةٌ, though *fem.*

and an *ep.*, as a triptote, because femininization is a preventive only with the quality of proper name ; and

أَنْدَرِيْبَجَانُ, which is a foreign composite augmented proper name, would be triptote if it were assumed devoid of the quality of proper name, because composition and

foreignness are effective only in a proper name, and the [augmentative] ا and ن are effective only in a proper name, like سَلْمَانُ, or an *ep.*, like سَكَرَانُ (Sh). Augmentation (IA, Sh) of ا and ن (IA) is a preventive with the *ep.* (IA, Sh), but only in [the measure] فَعْلَانُ, contrary to the preventive augmentation in the proper name (Sh), provided that the *ep.* do not take the ت (IA, Sh) in the *fem.* (IA), like سَكَرَانُ (IA, Sh) *fem.* سَكَرَى not سَكَرَانَةٌ, for if the *fem.* be فَعْلَانَةٌ it is triptote, like هَذَا رَجُلٌ سَيْفَانٌ This is a tall man, the *fem.* being سَيْفَانَةٌ (IA), and نَدْمَانٌ *fem.* نَدْمَانَةٌ, as

وَنَدْمَانٍ يَزِيدُ الْكَاسَ طَيِّبًا \* سَقَيْتُ إِذَا تَغَوَّرَتِ النُّجُومُ

(Sh), by AlBurj Ibn Mushir atTā'i, *Many a boon companion increasing the cup in deliciousness have I plied with drink when the stars declined* (T), and that it be original, so that triptote declension is requisite in such as هَذَا قَلْبٌ صَفْوَانٌ This is a heart of stone, meaning hard (Sh). The *ep.*, provided that it be original (IA, Sh), not accidental (IA), is a diptote when on the measure of أَفْعَلُ (IA, Sh), the measure preventive with the *ep.* being only أَفْعَلُ, contrary to the measure preventive with the proper name (Sh), and when it does not receive the ت, like أَحْمَرُ (IA, Sh) as an *ep.* (Sh) *fem.* حَمْرَاءُ

and <sup>س / ٨٤</sup>أخضر *fem.* <sup>س / ٨٤</sup>خضراء; but if it receive the ت, it is triptote, as <sup>س / ٨٤</sup>أرمل *fem.* <sup>س / ٨٤</sup>أرملّة; and if it be accidental, like <sup>س / ٨٤</sup>أربع, originally a numeral substantive, afterwards used as an *ep.*, as <sup>س / ٨٤</sup>مررت <sup>س / ٨٤</sup>بنسوة أربع *I passed by four women*, it is triptote (IA), so that triptote declension is requisite in <sup>س / ٨٤</sup>هذا رجل <sup>س / ٨٤</sup>أرنب *This is a man like a hare*, i. e. abject, feeble (Sh), the accidental use of a substantive on the measure of <sup>س / ٨٤</sup>أفعل as an *ep.* not being accounted a preventive, like as accidental substantivity in what is originally an *ep.*, as <sup>س / ٨٤</sup>أدهم *A fetter*, originally an *ep.* of a thing wherein is blackness, is not accounted, so that it is treated as a diptote from regard to the original form: but <sup>س / ٨٤</sup>أجدل *The hawk*, <sup>س / ٨٤</sup>أخيل *The green woodpecker*, and <sup>س / ٨٤</sup>أنعى *The serpent*, not being epithets are rightly triptotes, though by some used as diptotes because of a fancied qualification, namely *strength* in <sup>س / ٨٤</sup>أجدل, *variety of color* in <sup>س / ٨٤</sup>أخيل, and *noxiousness* in <sup>س / ٨٤</sup>أنعى (IA). Deviation and qualification are preventives (IA, Sh) in the *nums.* formed upon <sup>س / ٨٤</sup>فعل and <sup>س / ٨٤</sup>مفعّل (IA), like <sup>س / ٨٤</sup>أحد and <sup>س / ٨٤</sup>أثنان, and <sup>س / ٨٤</sup>ثلاث, <sup>س / ٨٤</sup>مثنى, <sup>س / ٨٤</sup>رباع, <sup>س / ٨٤</sup>مثلث, and <sup>س / ٨٤</sup>أربع [325. A.], which are made to deviate from <sup>س / ٨٤</sup>واحد, <sup>س / ٨٤</sup>أثنان, &c., as XXXV. <sup>س / ٨٤</sup>جاءل <sup>س / ٨٤</sup>الملائكة <sup>س / ٨٤</sup>رسلاً <sup>س / ٨٤</sup>أولى <sup>س / ٨٤</sup>أجنحة <sup>س / ٨٤</sup>مثنى <sup>س / ٨٤</sup>وثلاث <sup>س / ٨٤</sup>ورباع.



1. *Who maketh the angels to be messengers, possessors of wings, two each, and three each, and four each*, these words being in the *gen.* as epithets of <sup>أَجْنَحَةٌ</sup> and having as diptotes Fatha in the *gen.*, not apparent in <sup>مَثْنَى</sup> because it is abbreviated, but apparent in <sup>ثَلَاثَ</sup> and <sup>رَبَاعَ</sup> because their finals are sound; and, [secondly, in] <sup>أَخْرَ</sup> in such as <sup>فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ</sup> II. 180. Upon him shall be incumbent a fast of *a number of other days*, which is made to deviate from <sup>أَخْرَ</sup>, because it is *pl.* of <sup>أُخْرَى</sup> *fem.* of <sup>أَخْرَ</sup>, and according to analogy the <sup>فَعْلَى</sup> of <sup>أَفْعَلَ</sup> is used only when *pre.* to a *det.* or when synarthrous, and, where there is neither prothesis nor *art.*, <sup>أَفْعَلَ</sup> is used, as <sup>هَنْدَ</sup> <sup>أَفْضَلَ</sup> *Hind is more excellent* and <sup>أَفْضَلُ</sup> <sup>أَلْهِنْدَاتُ</sup>, not <sup>أَفْضَلَى</sup> and <sup>فُضِّلَ</sup>, and therefore <sup>أَخْرَ</sup> [in the text, being neither synarthrous, nor *pre.* to a *det.*,] is an *ep.* made to deviate [from the original form <sup>أَخْرَ</sup>], on which account it has [as a diptote] Fatha in the *gen.* Synthetic (Sh) composition is a preventive with the quality of proper name, as <sup>مُعْدِيكَرْبُ</sup> (IA, Sh), which you inflect as a diptote in the second member (IA). Augmentation (IA, Sh) of the <sup>أَ</sup> and <sup>أُ</sup> (IA) is a preventive with the quality of proper name, as (IA, Sh) <sup>عُظْفَانُ</sup>, <sup>أَصْبَهَانُ</sup>, <sup>عُثْمَانُ</sup>.

سَلَامٌ, and عَمْرَانُ. Femininization is a preventive with the quality of proper name, as فَاطِمَةُ, طَلْحَةُ, and زَيْنَبُ. Femininization is (1) in form and sense, (2) in form, but not sense, (3) in sense, but not form (Sh). If the proper name be *fem.* through the ة, it is diptote, whether denoting a male, like طَلْحَةُ, or a female, like فَاطِمَةُ (IA, Sh), exceeding three letters, as exemplified, or not so, like ثَبَّةُ and قَلَّةُ as proper names (IA); and therefore قَامَةُ هَارِيَّةُ in قَامَةُ هَارِيَّةُ CI. 6. is not a [proper] name of the fire [of Hell], *His place of abode shall be the fire of Hell*, for, if so, it would be diptote (Sh), [but] the text means, *His mother shall fall from anguish*, because he will have fallen and perished, or *His brain shall fall* into the bottom of Hell, because he will be cast into it headlong (K). If *fem.* (IA, Sh) without the ة (Sh), as proper name of something feminine (IA), it is diptote, (1) when exceeding three letters, as زَيْنَبُ and سَعَادُ, (2) when trilateral with the medial mobile, like سَقَرُ (IA, Sh) and لَطْفَى, as مَا سَلَكَكُمْ فِي سَقَرٍ LXXIV. 43. *What hath brought you into Hell?*, and كَلَّا إِنَّهَا لَطْفَى LXX. 15. *Nay, verily the case will be this, Hell-fire* (Sh), or quiescent, the word being foreign (IA, Sh), like حَمَصُ, جُورُ, and بَلَخُ, names of cities (Sh), or [Arabic, but (Sh)]

transferred from a male to a female, like <sup>زَيْدٌ</sup> (IA, Sh),  
<sup>بَكْرٌ</sup>, <sup>عَمْرٌ</sup> as names of women (Sh) ; but when [triliteral,]  
 quiescent in the medial (IA), not transferred from the  
*masc.* (IA, Sh) to the *fem.* (Sh), nor foreign (IA), it  
 admits of either mode (IA, Sh), diptote or triptote (IA),  
 like <sup>هَنْدٌ</sup>, <sup>دَعْدٌ</sup>, <sup>جَمَلٌ</sup>, both being contained in

لَمْ تَتَلَفَعْ بِفَضْلِ مِثْرَرِهَا \* دَعْدٌ وَلَمْ تَسْقِ دَعْدٌ فِي الْعَلْبِ

(Sh) *Da'd did not muffle her head with the end of her wrapper, but had another head-dress; nor was Da'd made to drink water in the milkpails, as is the custom of the poor (Jsh), but the diptote declension is better (Sh). The [monograms used as] names of the Chapters of the Kūr'ān are susceptible of inflection when single names, like قَاف L. 1., or several names on the measure of a single name, like حَامِيمٌ XL. 1., which is uniform in measure with قَابِيلُ Cain; and may be either imitated, or infl. as diptotes, because fem. and proper names; as says Shuraih Ibn Aufā Al'Absī slayer of Muhammad Ibn Talḥa AsSajjād (K, 14), who was of the kindred of the Apostle of God (N), inflecting حَامِيمٌ like a diptote,*

يَذْكُرْنِي حَامِيمٌ وَالرَّمْحُ شَاجِرٌ \* فَهَلَّا تَلَا حَامِيمٌ قَبْلَ التَّقْدِمِ

(K) *Reminding me of Hā-Mīm, while the spear was piercing him; why then did he not recite Hā-Mīm before the advance to the encounter?*, for AsSajjād had said "I adjure

thee by Hā-Mīm," meaning *حَمَّعَسَق*, because of the text XLII. 22. *I will not ask of you on account of it any recompense beside love for thee, i. e. my, kindred* (N); whereas the others do not admit of inflection, and must be imitated, like

*كَهَيْعَص* XIX. 1. (K). Foreignness (IA, M, Sh) with determination (IA), [i. e.] with the quality of proper name (M, Sh) exclusively (M), is a preventive (IA, M, Sh), provided that the *n.* be a proper name in the foreign language, exceeding three letters, like *أَبْرَاهِيمَ* (IA, Sh); so that such as *لَجَام* and *فَيْرُوز*, [foreign] proper names of males, are triptote (Sh), [for] foreign words not proper names in the foreign language but in Arabic, or *indet.* in both languages like *لَجَام*, a proper name and otherwise, are triptotes; and similarly trilateral foreign proper names are triptote, whether mobile in the medial, like *شَتْر*, or quiescent, like *نُوح* and *لُوطَا* (IA), [as] says the *Kur'ān* *كَذَّبَتْ قَوْمَ نُوحٍ الْمُرْسَلِينَ* XXVI. 105. *The people of Noah imputed falsehood to the Apostles* and *قَوْمَ لُوطَا* *وَاصْحَابَ مَدْيَنَ* XXII. 43. *And the people of Lot and the inhabitants of Midian*, and the assertion of Z that there are two modes [of declension] in *نُوح* and the like (Sh) triliterals quiescent in the medial (M) is refuted by the fact that they have never been heard *infl.* as diptotes (Sh). The proper name is a diptote when of a measure either pecu-

liar to the *v.* (IA, Sh), i. e. ordinarily not found elsewhere, like <sup>فَعْلٌ</sup> and <sup>فَعَلٌ</sup> (IA), as <sup>ضَرْبٌ</sup>, <sup>شَمْرٌ</sup>, [as] says the poet (Sh) Jamil (T)

أَبُوكَ حَبَابٌ سَارِقُ الضَّيْفِ بَرْدَةٌ \* وَجَدِي يَا حَبَّاجٌ فَارِسٌ شَمْرًا

(Sh) *Thy father is Hubáb, who steals from the guest his garment; but my grandsire, O Hajjaj, was the rider of the steed Shammar* (T), or more appropriate to the *v.* than to the *n.* (Sh), [i. e.] more commonly found in the *v.* or containing an augment significant in the *v.* and not in the *n.*, like <sup>أُتِمِدَ</sup> and <sup>أُصْبِعَ</sup>, for these formations are common in the *v.*, like <sup>أُضْرِبَ</sup> and <sup>أُسْمِعَ</sup>, as imperatives of trilateral *vs.*, and not in the *n.*, and (IA) like <sup>أَحْمَدٌ</sup>, <sup>يَزِيدٌ</sup> (IA, Sh), <sup>يَشْكُرُ</sup>, and <sup>أَحْمَرٌ</sup> and <sup>أَفْكَلٌ</sup> as proper names (Sh), for (IA, Sh) this measure (Sh), the [*aug.*] Hamza or <sup>ي</sup> (IA), though common in *ns.* as well as *vs.* (Sh), signifies speaking (IA, Sh) or absence (IA) in the *v.*, and in the *n.* has no signification (IA, Sh). But if the measure be neither peculiar to, nor prevalent in, the *v.*, the proper name is not diptote, like <sup>ضَرْبٌ</sup> as a man's name, this measure being found in the *n.* like <sup>حَبْرٌ</sup> and *v.* like <sup>ضَرْبٌ</sup>. The quality of proper name with the abbreviated <sup>!</sup> of co-ordination is a preventive, as <sup>أَرْطَى</sup> and <sup>عَلَّقَى</sup>, because this <sup>!</sup> bears thus much resemblance to the <sup>!</sup> of feminization that a proper name containing it does not receive

the ت of feminization and you do not say عِلْقَةٌ from عُلِّيَ as a name, like as you do not say حَبْلَةٌ from حَبِلَى ; but a word containing this ل , when not a proper name, like اِرطَى and عُلِّيَ before they are used as names, and similarly a word containing the prolonged ل of co-ordination, whether a proper name or *indet.*, like عِلْبَاء , are trip-totes (IA). Deviation with the quality of proper name (IA, Sh) or its like (IA) is a preventive (IA, Sh) in (1) corroboratives on the measure of فَعْل , as جَاءَتِ النِّسَاءُ جَمْع , *The women came, all of them*, originally جَمْعَاوَات from sing. جَمْعَاء , made to deviate from جَمْعَاوَات to جَمْع , and *det.* through assumed prothesis, i. e. جَمْعِهِنَّ , so that it resembles the proper name in being *det.* though not containing an expressed determinative, (2) the proper name made to deviate to فَعْل (IA), like زُفْر , عَمْر (IA, Sh), نُعْل (IA), زَحْل , جَمْع , and دَلْف , (Sh), made to deviate from [the *det.* (MM)] زَافِر , عَامِر (Sh, MM), دَالِف , &c., for since these names have been transmitted as diptotes, though not containing a [second] cause apparent besides the quality of proper name, it is necessary to invent the claim of deviation in them (Sh), (3) سَكْر in the sense of a particular day, as جِئْتُكَ يَوْمَ الْجُمُعَةِ سَكْر *I came to thee on Friday at day-*

*break*, because it resembles the proper name in being *det.* without an expressed determinative, being made to deviate from the original *det.* form <sup>اَلْسَحَرُ</sup> [206]. When a *n.*, which is diptote because of the quality of proper name and another cause, ceases to be a proper name by being made *indet.*, it becomes triptote, because the remaining cause does not require it to be diptote ; thus <sup>عَمْرٌ</sup>, <sup>عَلَقَى</sup>, <sup>أَحْمَدُ</sup>, <sup>أَبْرَاهِيمُ</sup>, <sup>فَاصِمَةٌ</sup>, <sup>عُطْفَانُ</sup>, <sup>مُعْدِيكَرِبُ</sup>, diptotes when proper names, are triptote when made *indet.*, as <sup>رَبِّ</sup> <sup>مُعْدِيكَرِبٍ</sup> <sup>رَأَيْتُ</sup> *Scarce any Ma'dikarib have I seen* (IA), except such as <sup>أَحْمَرُ</sup> (M, MM), as a man's name (MM), in which instance there is a disagreement between Akh and the Author of the Book (M). Every defective, whose counterpart sound in the final is diptote, is itself so, but is treated like <sup>جَوَارٌ</sup> in having the compensatory Tanwīn in the *nom.* and *gen.* and Fatha without Tanwīn in the *acc.*, like <sup>قَاضِي</sup> as a woman's name, counterpart of the sound <sup>ضَارِبٌ</sup> as a woman's name, both being diptotes as *fem.* proper names ; so that you say <sup>رَأَيْتُ قَاضِي</sup>, <sup>مَرَرْتُ بِقَاضِي</sup>, <sup>هَذَا قَاضِي</sup>. The diptote is frequently declined as a triptote by poetic license [608], as <sup>تَبَصَّرْ خَلِيلِي</sup> <sup>هَلْ تَرَى مِنْ طُعَائِنِي</sup> \* <sup>سَوَالِكِ نَقَبَاتَيْنِ</sup> <sup>حَزْمِي شَعْبَعِبِ</sup> (IA), by Imra alKais, *Look thou, my friend, whether thou see any women borne in camel-litters defiling through a mountain-pass between the two rugged heights of Sha'ab'ab,*

where طَعَانِي [properly] diptote from its form as a *pl.* is made triptote for the metre (J). It has also been transmitted thus declined for conformity, as سَلَسَلًا وَأَغْلَالًا سَعِيدًا, LXXVI. 4. *Chains and collars and flame* (IA), so read by Nāfi', Ks, and Abū Bakr (B), with سَلَسَلًا made triptote for conformity to what follows. Diptote declension of the triptote by poetic license, though disallowed by most of the BB, is allowed by some (IA), and correctly because actually heard (J), on the authority of

وَمِمَّنْ وَلَدُوا عَامِرًا ذُو الطَّوْلِ وَذُو الْعَرْشِ

(IA), by Dhu -l-Iṣṣā' [ul'Adwānī (Dh, KF)], lamenting his people Kuraish[?], *And of those whom they begat was 'Amir endowed with length and endowed with breadth*, where عَامِر, though containing only the quality of proper name, and therefore [properly] triptote, is made diptote for the metre (J).

§ 19. Each of the cases is a sign for a meaning [407]. The *nom.* is the sign of the quality of *ag.*: the *ag.* is single, not otherwise; while [the other varieties of *nom.*, such as] the *inch.* and *enunc.*, the *pred.* of اِنَّ and its sisters and of the generic *neg.* لَا, and the *sub.* of the مَا and لَ assimilated to لَيْسَ, are co-ordinated with the *ag.* in the way of assimilation and approximation. Similarly the *acc.* is the sign of the quality of *obj.*: the



*obj.* is of five kinds, the unrestricted *obj.* the direct *obj.*, the adverbial *obj.*, the concomitate *obj.*, and the causative *obj.*; while [the other varieties of *acc.*, such as] the *d. s.*, the *sp.*, the excepted governed in the *acc.*, the *pred.* in the *cat.* of كَانِ , the *sub.* in the *cat.* of اِنِ , the *acc.* governed by the generic *neg.* لَا , and the *pred.* of the مَا and لَا assimilated to لَيْسَ are co-ordinated with the *obj.* And the *gen.* is the sign of prefixion [110]. And the *appos.* in respect of their cases are included under the predicaments of the *ants.*, the influence of the *op.* being simultaneously discharged upon both classes [131] (M). The *noms.* will be first discussed, because they are the essentials of attribution; the *accs.* will come next, because they are mostly complements; and the *gens.* will come last, because they follow the *pre. n.*, being essential if it be essential, as in قَامَ غُلَامٌ زَيْدٌ , and complementary if it be so, as in رَأَيْتُ غُلَامًا زَيْدًا (Sh). The complement is the contrary of the essential, the essential being what is indispensable [to attribution], like the *ag.*; and the complement being what can be dispensed with, like the direct *obj.* (IA).

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## THE NOMINATIVES.

§ 20. The *nom.* required by the *att. v.* [432] is the *ag.* or *pro-ag.* [436] (IA). The *ag.* is that [genuine *n.* or paraphrase of a *n.* (IA)] to which an [*act.* (IA)] *v.*, or the like, [i. e. an *act. part.*, assimilate *ep.*, *inf. n.*, verbal *n.*, *adv.*, *prep.* and *gen.*, or أَفْعَلٌ denoting superiority (IA), placed before it (Sb),] is made attribute (IA, Sh) as subsisting in it or proceeding from it (Sh), as قَامَ زَيْدٌ *Zaid stood*, يُعْجِبُنِي أَنْ تَقُومَ, i. e. قِيَامُكَ, *That thou shouldst stand, i. e. Thy standing, pleases me*, أَقَامَ الزَّيْدَانِ *Are the two Zaid's standing?*, زَيْدٌ حَسْبَى وَجْهَهُ *Zaid is handsome in face*, [339] إِنْ عَجِبْتُ مِنْ ضَرْبِ زَيْدٍ عَمْرًا *I wondered at Zaid's beating 'Amr*, هَيْهَاتَ الْعَقِيقِ [187], فِي زَيْدٍ عِنْدَكَ غَلَامَةٌ *Zaid, his servant is beside thee* or مَرَرْتُ بِغَلَامَتَيْنِ *his two servants are in the house*, and مَرَرْتُ بِأَبِيهِ *I passed by him whose father is the most excellent*. In زَيْدٌ أَخِي *Zaid is thy brother* زَيْدٌ is not an *ag.*, the attribute being [a *n.*,] not a *v.* (IA); nor is it in قَامَ زَيْدٌ and زَيْدٌ قَامٌ, because the attribute, though a *v.* or the like, does not precede; nor is زَيْدًا in أَنَا ضَارِبُ زَيْدًا and ضَرَبْتُ زَيْدًا, because the preceding *v.* or



أ. فَعَلْنَا بِهِم XIV. 47. *And it became manifest unto you how We had dealt with them and* وَأَإِنَّا قِيلَ لَهُمْ لَا تَقْسُدُوا فِي الْأَرْضِ

II. 10. *And when it is said unto them, Work ye not disorder in the earth the props.* كَيْفَ فَعَلْنَا بِهِم and لَيْسَ جَنَّةً

and تَبَيَّنَ and بَدَأَ لَا تَقْسُدُوا فِي الْأَرْضِ are not ags. to

and *pro-ag.* to قِيلَ ; but in XII. 35. the *ag.* is a latent

*prom.*, relating either to the *inf. n.* of the *v.*, i. e. بَدَأَ لَهُم بَدَأَ , as is actually expressed in

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ لِقَاؤُهُ \* بَدَأَ لَكَ فِي تِلْكَ الْقُلُوبِ بَدَأَ

[by Muḥammad Ibn Bashir alKhārījī, *May-be (but the engagement, it is right to meet it) a different idea has presented itself to thee concerning the disposal of that young she-camel, which thou didst promise me (SM)*], or to

السَّجْنِ understood from لَيْسَ جَنَّةً , as is indicated by

XII. 33. رَبِّ السَّجْنِ الخ [thus read as an *inf. n.* (B)]; and XIV. 47. is similar,

i. e. وَتَبَيَّنَ التَّبَيَّنُ meaning وَتَبَيَّنَ هُوَ , the *interrog. prop.*

being *expos.*; and in II. 10. the attribution is not in sense but form, i. e. *And when this expression is said unto them,* and formal attribution is allowable in all expressions, like

زَعَمُوا مَطِيَّةَ الْكُذِبِ “*They said*” is the *riding-beast*, i. e. vehicle, of lying and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ كُنْزٌ مِّنْ كُنُوزِ

الْجَنَّةِ “*There is no strength nor power but by means of*

*God*" is a treasure of the treasures of Paradise a tradition. The *ag.* is in the *nom.*, in order to be distinguished from the *obj.*, which is not the case with the *inch.* (Sh): what puts it in the *nom.* is its attribute (M), the *op.* of the *ag.*, i. e. a *v.* or the like, being *lit.*, whereas that of *the inch.*, i. e. inchoation, is *id.* (Sh). The general rule is for the *ag.* to follow next to the *v.*, because it is like a part thereof (M, IA), for which reason the final of the *v.* is made quiescent when the *ag.* is the *pron.* of the first or second *pers.*, to avoid the succession of four mobiles, which is disliked only in one word; and for the *obj.* to be separated from the *v.* through being preceded by the *ag.*: but sometimes it precedes the *ag.*, as ضَرَبَ زَيْدًا عَمْرًا. The *obj.* sometimes even precedes the *v.*: this is (1) necessary, when it is a *cond. n.*, as أَيَا تَضْرِبُ أَضْرِبُ Whichever thou beatest, I will beat, or an *interrog. n.*, as أَي رَجُلٌ ضَرَبْتَ Which man didst thou beat?, or the *enunciatory* كَمْ غَلَامٍ مَلَكَتْ How many a slave have I owned!, or a *pron.* detached, which would necessarily be attached if it followed [the *v.*], as أَيَا نَعْبُدُ I. 4. Thee do we worship, which would have been نَعْبُدُكَ had the *obj.* been *postpos.* [163], whereas أَيَا in أَعْطَيْتَكَ الْدِرْهَمَ The dirham, I have given it to thee need not necessarily be *prepos.*, since if it followed it might be attached or detached, as أَعْطَيْتَكَ الْدِرْهَمَ or أَعْطَيْتَ الْدِرْهَمَ [164]; (2) optional, as ضَرَبَ زَيْدٌ عَمْرًا or

<sup>ع</sup>عمر<sup>ا</sup> <sup>ز</sup>ضرب<sup>ي</sup> زيد<sup>ا</sup>. The *ag.* must precede the *obj.*, (1) when [otherwise] there is fear of confounding one with the other, as when their inflection is imperceptible, and the context contains no distinction, as <sup>م</sup>ضرب<sup>م</sup> موسى<sup>ع</sup> عيسى<sup>ا</sup> *Moses beat Jesus*; but if the context supplies a distinction the *obj.* may precede or follow [the *ag.*], as <sup>ا</sup>اكل<sup>ا</sup> موسى<sup>ع</sup> الكمثرى<sup>ا</sup> or <sup>ا</sup>اكل<sup>ا</sup> موسى<sup>ع</sup> الكمثرى<sup>ا</sup> *Moses ate the pears*: (2) when the *ag.* is a *pron.* not circumscribed, as <sup>ز</sup>ضربت<sup>ي</sup> زيد<sup>ا</sup>; but when it is a circumscribed *pron.*, it must follow, as <sup>ما</sup>ضرب<sup>ي</sup> زيد<sup>ا</sup> *Not any one has beaten Zaid but I*. The *ag.* or *obj.*, when circumscribed by <sup>ا</sup>الا<sup>ا</sup> or <sup>ا</sup>انما<sup>ا</sup>, must be *postpos.*, as <sup>ما</sup>ضرب<sup>ي</sup> عمر<sup>ا</sup> <sup>الا</sup>زيد<sup>ا</sup> *Not any one but, or Only, Zaid has beaten 'Amr*, where the *ag.*, and <sup>ما</sup>ضرب<sup>ي</sup> زيد<sup>ا</sup> <sup>الا</sup>عمر<sup>ا</sup> *Zaid has beaten only, or has not beaten any one but, 'Amr*, where the *obj.* is circumscribed by <sup>ا</sup>الا<sup>ا</sup>, and <sup>انما</sup>ضرب<sup>ي</sup> عمر<sup>ا</sup> زيد<sup>ا</sup> *Only Zaid beat 'Amr*, where the *ag.*, and <sup>انما</sup>ضرب<sup>ي</sup> زيد<sup>ا</sup> <sup>عمر</sup>*Zaid beat only 'Amr*, where the *obj.* is circumscribed by <sup>ا</sup>انما<sup>ا</sup> [516]: but the circumscribed *ag.* or *obj.* sometimes precedes the [*obj.* or *ag.*] not circumscribed, when the circumscribed is obvious from something besides posteriority, as when circumscribed by <sup>ا</sup>الا<sup>ا</sup>, in which case it is recognizable from its occurring [immediately] after <sup>ا</sup>الا<sup>ا</sup>, as

فَلَمْ يَدْرِ إِلَّا اللَّهَ مَا هَيَّجَتْ لَنَا \* عَشِيَّةَ إِنْاءِ الدِّيارِ وَشَامَهَا

[Nor did any but God know that love which her tattooed embellishments stirred up for, i. e. in, us on the evening of the removal of the people of the dwellings to a distance, where the ag. restricted by <sup>ع</sup>إِلَّا precedes the uncircumscribed obj. (J)], and

تَزَوَّدْتُ مِنْ لَيْلَى بِتَكْلِيمٍ سَاعَةً \* فَمَا زَانَ إِلَّا ضَعْفَ مَا بِي كَلَامَهَا

(IA), by Majnūn, I have procured sustenance from Lailā by means of an hour's speech; and her language has not added aught but the double of what ailed me, where the obj. circumscribed by <sup>ع</sup>إِلَّا precedes the uncircumscribed ag. (J); whereas that which is circumscribed by <sup>ع</sup>أَنَا may not precede [by common consent (J)], because its being circumscribed becomes apparent only through its posteriority (IA, J). As regards circumscription by <sup>ع</sup>إِلَّا there is this dispute, however (J): most of the BB [and KK (J)] hold that the ag. circumscribed [by <sup>ع</sup>إِلَّا (IA)] may not precede [the uncircumscribed (obj.) (J)], and explain فَلَمْ يَدْرِ أَلَمْ by making مَا هَيَّجَتْ لَنَا the obj. of a suppressed v., i. e. دَرَى مَا أَلَمْ, Nor did any but God know: (He knew) &c. (IA, J), not of the v. mentioned (J), so that the circumscribed ag. does not precede the obj., because this is not an obj. to the v. mentioned (IA), or as anomalous or a poetic license (J); but that an obj.

[so] circumscribed may precede (IA, J), as مَا ضَرَبَ إِلَّا زَيْدٌ (IA), because it is [still] meant to be understood as posterior (J): Ks [of the KK (J)] allows the circumscribed to precede, whether it be *ag.* [as in the former verse (J)], or *obj.* [as in the latter (J)]: some BB [and KK (J)] hold that it may not precede, whether it be *ag.* or *obj.* (IA, J), making مَا ضَرَبَ to accord with أَنَا, which is the most correct [view], as AlFākili says, and explain the former verse like the majority, and in the latter supply زَادَنِي before كَلَامُهَا, which thus becomes *ag.* to the suppressed زَادَ, a latent *pron.* relating to تَكْلِيمُ being *ag.* of the expressed زَادَ, and it has not added &c. (*What?*) Her language (has added unto me), زَادَنِي كَلَامُهَا occurring in reply to an assumed question, or [in their opinion] it is anomalous or a poetic license (J). When anything else is made to precede the *ag.*, it is meant to be understood as posterior to the latter, on which account مَا ضَرَبَ غَلَامَةً زَيْدًا is allowed, but not مَا ضَرَبَ زَيْدًا غَلَامَةً (M). [For] the *obj.* containing a *pron.* relating to the posterior *ag.* may precede [the *ag.*], as خَافَ رَبَّهُ عُمَرُ, 'Umar feared his Lord, though the *pron.* thus relates to a word literally posterior; because the *ag.* is meant to be understood as preceding the *obj.*, being *orig.* attached to the *v.*, and is therefore prior in natural order though literally posterior. The *obj.* containing a *pron.* relating to what is



attached to the *ag.* may also precede, as ضَرَبَ غُلَامُهَا جَارٌ *Hind's neighbour beat her manservant*; because the *pron's.* relating to what is attached to that which precedes in natural order is like its relating to what precedes in natural order, since the attached to the preceding precedes. But it is anomalous for the *pron.* to relate from the prior *ag.* to the posterior *obj.*, as in زَانِ نَوْرَةَ الشَّجَرِ *Its flowers have ornamented the tree*; because the *pron.* would thus relate to a word posterior both literally and in natural order. This is disallowed by most of the BB, who explain away the instances of it, as in

لَمَّا رَأَى طَالِبُوهُ مُصْعَبًا ذُعِرُوا \* وَكَانَ لَهُ سَاعِدُ الْمَقْدُورِ يَنْتَصِرُ

[by a companion of Muṣ'ab Ibn AzZubair Ibn Al'Awwām, *When his pursuers saw Muṣ'ab, they were affrighted at him; and he was on the point, had destiny aided him, of being victorious over them (J)*] and

كَسَا حِلْمَهُ ذَا الْحِلْمِ أَثْوَابَ سُودٍ  
وَرَقَّى نَدَاةَ ذَا النَّدَى فِي نَرَى الْمَجْدِ

[*His gravity clad the possessor of gravity in the vestments of supremacy; and his liberality elevated the possessor of liberality among the pinnacles of glory (J)*] and

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهْرَ وَاحِدًا  
مِنْ النَّاسِ أَبْقَى مَجْدَةَ الدَّهْرِ مَطْعَمًا

[by Ḥassān Ibn Thābit, *And if it had come to pass that glory had for ever perpetuated one of men, his glory would for ever have preserved Muṭ'im (J)*] and [160]

جَزَى رَبِّهٖ عَنِ عَدِيٍّ بَنِ حَاتِمٍ \* جَزَاءَ الْكِلَابِ الْعَارِيَاتِ وَقَدْ فَعَلَ

[by AnNābigha adhDhubayānī, *May his Lord requite 'Adī Ibn Ḥātim for me with the requital of the howling dogs; and He has done so (J)*] and

جَزَى بَنُوهُ أَبَا الْغِيلَانِ عَنْ كَبِيرٍ \* وَحَسَنِ فَعَلَ كَمَا يَجْزَى سِنِمَارٌ

(IA), by Salīṭ Ibn Sa'd, *His sons have requited Abu -l-Ghīlan after old age and excellence of dealing with them, like as Sinimmār is, meaning was, requited, as poetic licenses, or anomalies, or otherwise explicable, as in جَزَى رَبِّهٖ* جَزَى رَبِّهٖ, where they say that the *pron.* relates to الْجَزَاءُ understood from جَزَى, *May its Lord, i. e. the Lord of requital, or to a person other than 'Adi; while some GG allow this [construction] in poetry though not in prose, which view AlAshmūnī says is the truth, because it only occurs in poetry from exigency (J). But the case in which a pron. attached to the preceding ag. would relate to what is attached to the subsequent obj., as ضَرَبَ بَعْلَهَا صَاحِبَ هِنْدٍ Her, i. e. Hind's, husband beat the companion of Hind, is disallowed (IA).*

§ 21. The pronominal is like the explicit *ag.* in being made the subject, as ضَرَبْتُ *I beat* and زَيْدٌ ضَرَبَ *Zaid*

beat; so that an *ag.*, namely a *pron.* relating to <sup>زَيْدٌ</sup> *زيد*, like the *ت* relating to <sup>أَنَا</sup> *أنا* in <sup>ضَرَبْتُ</sup> *أنا ضربت*, is meant to be understood in <sup>ضَرَبُ</sup> (M). The *ag.* and *pro-ag.*, being essentials and regarded as part of the *v.*, are not suppressed; and when apparently suppressed, they are latent *prons.*, as in the words of the Prophet <sup>لَا يَزْنِي الزَّانِي حِينَ يَزْنِي</sup> *لا يزني الزاني حين يزني* <sup>وَهُوَ مُؤْمِنٌ</sup> *وهو مؤمن* <sup>وَلَا يَشْرِبُ الْخَمْرَ حِينَ يَشْرِبُهَا</sup> *ولا يشرب الخمر حين يشربها* <sup>وَهُوَ مُؤْمِنٌ</sup> *وهو مؤمن* The adulterer doth not commit adultery, when he committeth adultery, while he is a believer; nor doth he that drinketh drink wine, when he drinketh it, while he is a believer, so that the *o. f.* is not <sup>يَشْرِبُ الشَّارِبُ</sup> *يشرب الشارب*, but the *ag.* of <sup>يَشْرِبُ</sup> *يشرب* is a *pron.* latent in the *v.* and relating not to <sup>الزَّانِي</sup> *الزاني* before mentioned, because that would be contrary to what is meant, but to the <sup>يَشْرِبُ</sup> *يشرب* necessitated by <sup>يَشْرِبُ</sup> *يشرب*. The *op.* of the *ag.* and *pro-ag.* has usually no *du.* or *pl.* sign affixed to it (Sh); [for] when the *v.* is attribute of an explicit *du.* or *pl.*, the majority of the Arabs divest it of *du.* or *pl.* sign, as if it were attribute of a *sing.* (IA), [so that] the *v.* is made *sing.*; as V. 26. [16], <sup>إِذَا جَاءَكَ الْمُنَافِقُونَ</sup> *إذا جاءك المنافقون*, LXIII. 1. When the hypocrites come unto thee (D), <sup>قَامَتْ</sup> *قامت* <sup>نِسْوَتُكَ</sup> *نِسْوَتُكَ* or <sup>قَامَ اخْوَتُكَ</sup> *قام اخوتك* (IA), <sup>الْهِنْدَاتُ</sup> *The Hinds stood* (IA), <sup>قَامَ اخْوَتُكَ</sup> *Thy brothers, or Thy women, stood*, like <sup>قَامَ اخْوَتُكَ</sup> *قام اخوتك* (Sh). In <sup>قَمَى الْهِنْدَاتُ</sup> *قَمَى الهندات*, <sup>قَامُوا الزَّيْدُونَ</sup> *قاموا الزيدون*, <sup>قَامَا الزَّيْدَانِ</sup> *قاما الزيداني* what

follows the *v.* is not made *nom.* by it, nor are the **أ**, **و**, and **ن** *ps.* showing that the *ag.* is *du.* or *pl.*; but the explicit *n.* is a *postpos. inch.*, and what is attached to the preceding *v.* is a *n.* [i. e. *pron.*] in the position of a *nom.* through it, and the *prop.* [e. g. **قَامَا**] is in the position of a *nom.* as *enunc.* of the *postpos. n.*; or what is attached to the *v.* may be governed by it in the *nom.* [as its *ag.*], as before, while what follows is a *subst.* for the [attached] *prons.* **أ**, **و**, and **ن** (IA): [thus] in XXI. 3. [1] **الَّذِينَ** is a *subst.* for the *pron.* in **أَسْرُوا** (D), [or] **الَّذِينَ ظَلَمُوا** is an *inch.* and **أَسْرُوا النُّجُومَ** an *enunc.*, which is the best analysis of this text (Sh); and in **ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ** V. 75. *Afterwards they waxed blind and deaf, many of them* **كَثِيرٌ** is a *subst.* to the *pron.* in **عَمُوا** and **صَمُوا** (D), but should not be called *inch.* to the preceding *prop.*, because the *enunc.* may not precede [the *inch.*] in such a case as this [28] (B). But the sign of the *du.* and *pl.* is affixed when the *v.* follows [the subject], as **الرَّجُلَانِ قَامَا** and **الرَّجُلَانِ قَامُوا**, the **أ** and **و** being *prons.*; because the [former] *ag.* then becomes an *inch.* by reason of its precedence, and if the *v.* were made *sing.*, as **النَّاسُ خَرَجَ**, it might be supposed that a part [only] was meant, as **النَّاسُ خَرَجَ سَيِّدُهُمْ** *The people, their chief went forth*; whereas when the *v.* precedes, the sign of the *du.* and *pl.* in the

*ag.* makes a sign in the *v.* unnecessary (D). Some Arabs, however, [namely the Banu -lHārith Ibn Ka'b, as Aṣ-Ṣaffār says (IA),] affix such signs (IA, Sh) to a *v.* attributed to a *du.* or *pl.* explicit *n.* (IA), like as all affix a sign indicating the *fem.* (Sh), in which case the ا, و, and ي are [not *prons.*, but] *ps.* indicating the *du.* and *pl.*, like as the ت in قَامَتْ هُنْدُ is a *p.* indicating the *fem.* [607], and the *n.* after the *v.* is its *nom.*, as هُنْدُ is of قَامَتْ (IA); e. g.

تَوَلَّى قِتَالِ الْمَارِقِيِّينَ بِنَفْسِهِ \* وَقَدْ اسْلَمَ مَبْعُدٌ وَحَمِيمٌ

(IA, Sh), by 'Abd Allāh Ibn Kays, *He conducted the fighting against the schismatics himself; stranger and relation having deserted him* (J), the saying of the Prophet

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ Angels in the night and angels in the day relieve one another by turns

among you, the saying of an Arab أَكَلُونِي الْبَرَاغِيثُ The fleas have devoured me (Sh),

يَلُمُونَنِي فِي اشْتِرَائِ النَّخِيلِ أَهْلِي فَكُلُّهُمْ يَعْذِلُ

(IA), by Umayya, *My family blame me for the purchase of the palm-trees; and every one of them upbraids me on that account* (J),

رَأَيْتُ الْغَوَانِي الشَّيْبَ لَاحَ بِعَارِضِي

فَاعْرَضَ عَنِّي بِالْخُدُودِ النَّوَاضِرِ

(IA, Sh), by Abū 'Abd ArRaḥmān Muḥammad Ibn 'Abd Allāh al'Utḡī, *The women too fair to need ornaments saw hoariness, it having appeared in my side-face; wherefore they turned away from me with blooming cheeks* (J), XXI. 3., as some say (Sh), <sup>أَسْرَوُا</sup> being *ag.* of <sup>الَّذِينَ</sup> and the <sup>و</sup> the sign of the *pl.*, [V. 75.,] <sup>كَثِيرٌ</sup> being an *ag.* (B), and

نَتَجَ الرَّبِيعُ مَحَاسِنًا \* الْقَحْنَهَا غَرَّ السَّحَابُ

(Sh) *The spring-herbage was delivered of goodnesses which the white ones of the clouds made fruitful* (Jsh). But that combination is rare when the *v.* is attribute of the explicit *n.* after it (IA), [and] has not been heard save in a weak *dial.* not found in the *Qur'ān* or the traditions of the Apostle [?](D), though not rare when the *v.* is attribute of the <sup>و</sup>, <sup>و</sup>, and <sup>و</sup> and the explicit *n.* is an *inch.* or a *subst.* for the *pron.* (IA). When the *ag.* or *pro-ag.* is *fem.*, its *op.* is made *fem.*, necessarily, or more correctly, or less correctly. The feminization is necessary (Sh), [so that] the quiescent <sup>ت</sup> of feminization is inseparable from the *pret. v.*, (1) when the *v.* is attribute of an attached *fem. pron.* (IA), [i. e.] when the *fem. ag.* [or *pro-ag.*] is an attached *pron.* (Sh), no distinction being here made between properly and tropically *fem.*, as <sup>هَئِذَا قَامَتْ</sup>, [i. e. <sup>هَئِذَا</sup> being an *inch.*, the *ag.* latent in the *v.*, and the <sup>ت</sup> a necessary sign of the *fem.* (Sh)],

and طَلَعَ الشَّمْسُ طَلَعَتْ (IA, Sh), not قَامَ and طَلَعَ (IA), the saying of the poet

إِنَّ السَّمَاةَ وَالْمَرْوَةَ ضَمِنَا \* قَبْرًا بِمَرْوَ عَلَى الطَّرِيقِ الْوَاضِحِ

*Verily munificence and manliness have been committed to a grave in Marv upon the clear road, instead of ضَمِنْنَا,*

being a poetic license (Sh), سَمَاةٌ being taken as equivalent to سَخَاءٌ and مَرْوٌ to كَرَمٌ (W); but when the pron.

is detached, the ت is not put, as هِنْدٌ مَا قَامَ إِلَّا هِيَ *Hind, not any but she has stood* (IA): (2) when the ag. is an

explicit n., properly fem. (IA, Sh), not detached [from the v.], sing., du., or pluralized with the ا and ت, as

أَنْ قَالَتْ أَمْرَأَةُ عِمْرَانَ III. 31. *When the wife of 'Imrān said, قَامَتِ الْهِنْدَانِ or الْهِنْدَانِ*; for

تَعْنَى ابْنَتَايَ أَنْ يَعِيشَ أَبُوهُمَا \* وَهَلْ أَنَا إِلَّا مِنْ رِبْعَةٍ أَوْ مَضْرُ

[by Labīd, *My two daughters have wished that their father should live; and am I aught but a man of Rabi'a or Mudar?* (N)] is a poetic license if the v. be supposed

*pret.*, but not if it be a contraction of تَتَمَنَّى the aor., *wish*;

and in إِذَا جَاءَكَ الْمُؤْمِنَاتُ LX. 12. *When the believing women come unto thee* the obj. is interposed, or the

ag. is really the conjunct quasi-pl. n. أَلْ, as though

الَّتِي آمَنَ were said, or is a suppressed *quasi-pl. n.* qualified by الْمُؤْمِنَاتُ, i. e. النِّسْوَةُ الَّتِي آمَنَ. Femininization

is more correct (Sh), [though] the ت is not inseparable (IA), (1) when the *ag.* [or *pro-ag.*] is an explicit *n.* tropically *fem.* [attached (to the *v.*) Sh)], as

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ طَلَعِ (IA), طَلَعَتِ الشَّمْسُ (IA, Sh) or

VIII. 35. And their prayer at the House has not been, and لَXCV. 9. And the sun

and the moon shall be brought together (Sh); (2) when it is [an explicit *n.* (Sh)] properly *fem.*, but separated by

means of something other than الَّا [from the *v.* (IA)], as

قَامَتِ or قَامَ الْيَوْمَ هُنْدُ (IA, Sh), the latter being better (IA), and

إِنِّ امْرَأَةٌ مِّنْكُمْ وَاحِدَةٌ \* بَعْدِي وَبَعْدَكَ فِي الدُّنْيَا لَمُغْرُورٌ

[Verily a man that one of you has duped after me and after thee, an address to his beloved, in the world will indeed be duped, where the *v.* ought to be *fem.*, i. e.

غُرْتُ (Jsh)], which [construction with the *op. masc.*] is

confined by Mb to poetry. It is less correct (Sh), the ت may not be expressed according to the majority (IA), when the [*fem.* (IA)] *ag.* [or *pro-ag.*] is separated

[from the *v.* (IA)] by means of الَّا, as مَا قَامَ إِلَّا هُنْدُ

طَلَعَتِ and قَامَتِ, مَا طَلَعَ إِلَّا الشَّمْسُ (IA, Sh) and





to a proper *fem.* without separation; and sometimes, but only in poetry, from the *v.* attributed to the tropically *fem. pron.*, as

فَلَا مَزْنَةٌ وَدَقَّتْ وَدَقَّتْهَا \* وَلَا أَرْضٌ أَبْقَلَ أَبْقَالَهَا  
ع

(IA), by 'Āmir Ibn Juwain at-Tā'i, with the first *لَا* otiose and the second operative, This cloud is more beneficial than others, *for not a cloud has rained with raining like its raining; and this land is so too, for there is not a land that has produced herbs with herb-producing like its herb-producing* (J). If the *v.* be attribute of a *perf. pl. masc.*, the *ت* may not be affixed to it, as قَامَ الزَيْدُونَ not قَامَتْ. But when the *v.* is attribute of (IA), [i. e.] when the *ag.* [or *pro-ag.*] is (Sh), a broken *pl.* (IA, Sh) *masc.* or *fem.* (IA), or a *quasi-pl. n.*, or [collective] generic *n.* (Sh), or *perf. pl. fem.* (IA), the *ag.* [or *pro-ag.*] belongs to the class of (Sh), [and therefore] the *ت* is like the *ت* with (IA), the tropically *fem. explicit n.* (IA, Sh), [so that] the *ت* may be expressed or suppressed, as قَامَ قَامَ الْهِنْدَاتِ, قَامَتْ and قَامَ الْهِنْدُ, قَامَتْ and الْقَالَتِ الْأَعْرَابُ, قَامَتْ and قَامَ النِّسَاءُ (IA), قَامَتْ and قَالَتْ. XLIX. 14. The Arabs of the desert said, قَالَتْ نِسْوَةٌ XII. 30. And certain women said, [where نِسْوَةٌ, being a *quasi-pl. n.* to أَمْرَاءَ and therefore not properly *fem.*, has its *v.* denuded (of the *ت*) (B),] and أَرْدَقَ الشَّجَرِ and

أوردت <sup>أوردت</sup> *The trees became leafy*, all with the *fem.*, because the <sup>جماعة</sup> *جماعة*, or the *masc.*, because the <sup>جمع</sup> *جمع* is meant; for <sup>نساء</sup> *نساء* and <sup>هنود</sup> *هنود* are not properly *fem.*, because the proper *fem.* is what has a <sup>فرج</sup> *فرج*, and the <sup>فرج</sup> *فرج* belongs to the individuals of the collection, not to the collection, whereas the *v.* is attributed to the collection, not to the individuals. Of this *cat.* are <sup>نعمت المرأة هند</sup> *نعمت المرأة هند* or <sup>نعم</sup> *نعم* (Sh), [so that] the *ت* may be expressed or elided in <sup>نعم</sup> *نعم* and its sisters, when the *ag.* is *fem.* (IA): the femininization is in conformity with the apparent [femininity of the *ag.*], and the masculinization is because <sup>المرأة</sup> *المرأة* is used in the sense of the genus not of one particular [woman], the genus being [first] eulogized generally, and the person whom it is intended to eulogize being then particularized (Sh); [so] the *ag.* is treated like the broken *pl.* as regards expression or elision of the *ت*, because it resembles the latter in denoting a multiplicity (IA): and similarly you say <sup>بئس المرأة</sup> *بئس المرأة* <sup>بئست</sup> *بئست* or <sup>حاملة الخطب</sup> *حاملة الخطب* *Most evil is the woman, the female carrier of firewood* (Sh): elision [of the *ت*] in such cases is good, but expression [of it] is better (IA).

§ 22. An instance of the pronominal *ag.* is <sup>ضربني</sup> *ضربني* <sup>وَضَرَبْتُ زَيْدًا</sup> *وَضَرَبْتُ زَيْدًا* *He (Zaid) beat me and I beat Zaid*, where you desire to make Zaid both *ag.* and *obj.* (M) Two

or more *ops.*, of the species of the *v.* or of *ns.* similar to it, may contest one or more *regs.* posterior to them, as

أَتُونِي أَفْرِغْ عَلَيْهِ قَطْرًا XVIII. 95. *Bring ye unto me, I will pour upon it, molten brass*, where two *ops.* أَفْرِغْ and أَتُونِي

claim one *reg.* ضَرَبْتُ وَاهَنْتُ زَيْدًا يَوْمَ الْخَمِيسِ , قَطْرًا *I beat and disgraced Zaid on Thursday*, where two *ops.* contest more than one *reg.*,

أَرْجُو وَأَخْشَى وَادْعُوا اللَّهَ مُتَبَغِّيًا \* عَفِّرُوا وَعَافِيَةً فِي الرُّوحِ وَالْجَسَدِ

*I hope, and dread, and supplicate God, earnestly seeking pardon and health in soul and body*, where more than two

*ops.* contest one *reg.*, تَسْبَحُونَ وَتُحَمِّدُونَ وَتُكَبِّرُونَ دَبْرَ كُلِّ

ثَلَاثِينَ words of the Prophet *Ye shall pronounce the*

اللَّهُ سُبْحَانَ اللَّهِ and the الْحَمْدُ لِلَّهِ and the اللَّهُ أَكْبَرُ at the con-

clusion of every prayer three and thirty times, where more than two *ops.* contest more than one *reg.*, namely the *adv.*

ثَلَاثًا and the unrestricted *obj.* دَبْرَ

قَضَى كُلُّ ذِي دَيْنٍ قَرْضَهُ غَرِيمَةً \* وَعِزَّةٌ مَمْطُولٌ مَعْنَى غَرِيمَةً

*Every debtor has satisfied and fully paid off his creditor; but 'Azza is so backward that her creditor is put off,*

*wearied out*, where two [*pass. participial*] *ns.* (Sh) مَمْطُولٌ

مَعْنَى (BS) contest [the (second) غَرِيمَ (BS)], as some say

(Sh, BS), as likewise the two *quals.* contest أَثَرَهَا in

بَانَتْ سَعَادُ قَلْبِي الْيَوْمَ مَتَبُولٌ \* مَتِيمٌ أَثَرَهَا لَمْ يَفِدْ مَكْبُولٌ

by Ka'b, *Su'ād has departed; and therefore my heart to-day is love-sick, enslaved, on her track, unransomed, shackled*, provided that it be an *adv.* to مَتَبُولٌ, dependent upon it, but not if it be a *d.s.* to its *pron.*, dependent upon *being* suppressed, because in that case the *quals.* will claim the unrestricted *being* upon which it depends, this being the real *d.s.*, whereas contest in the case of a suppressed word does not take place, and because when we make the first [*qual.*] govern we shall express [the real *d.s.* as] a *pron.* in the second, whereas the *pron.* does not govern, and the *d.s.* is not made a *pron.*, since it is necessarily *indet.* (BS), and هَاؤُمُ اقْرَؤْا كِتَابِيهٗ LXIX. 19, *Take, read ye, my book*, where a *v.* and [verbal] *n.* contest. There is no contest between *ps.*, nor between a *p.* and another word; nor when the *reg.* precedes, or is intermediate, though some allow it in both cases (Sh), بِالْمُؤْمِنِينَ IX. 129. *To the believers pitiful, merciful* being assigned as an instance of the two posterior *ops.*, and

ظَلَّتْ صَوَافِنُ بِاللَّرْزَاقِ صَارِيَةً \* مَهْمٌ نَصَبٌ اِنْفَاقًا مِّنْ بَارِقٍ تَشْمِ

[by Sā'ida Ibn Juwayya (SM),] as an *ex.* of the intermediate *reg.*, اِنْفَاقًا being an *adv.*, مِّنْ *red.*, and بَارِقٍ claimed by تَشْمِ or نَصَبٌ, one of which governs, while

the *reg.* of the other is suppressed (BS), *They* (wild cows oppressed by the heat) *have passed the day standing with one foot raised, in the hard elevated places, parched with thirst; if, or whenever* [181], *they find in the border of the horizon, they watch to see where it will rain, a cloud charged with lightning*, but مَهْمَا is obj. of تُصَبُّ, and مِنْ بَارِقٍ an exposition of مَهْمَا, *whatever cloud &c. they find &c., they watch &c.* (SM); nor is the saying of Imra alKais

وَلَوْ أَنَّ مَا اسْعَى لِادْنَى مَعِيشَةٍ \* كَفَانِي وَلَمْ اَطْلُبْ قَلِيلَ مِنَ الْمَالِ

[*And if it were the case that my toiling were for the sake of a most ignoble livelihood, a small portion of the world's goods would suffice me, nor should I seek for grandeur* (Jsh)] a case of contest (M, ML) at all, because of the difference of the [*regs.*] claimed by the two *ops.* (ML), since the second *v.* [of the second hemistich] is not directed to the same [*reg.*] as the first (M), for كَفَانِي claims قَلِيلٌ, and اَطْلُبْ claims the مَلِكُ suppressed because indicated, not قَلِيلٌ, lest the sense be vitiated. The two *ops.* in the process of contest must be connected together (a) by a *con.*, as قَامَ وَقَعَدَ, (b) by the first's governing the second, as وَاِنَّهُ كَانَ يَقُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا LXXII. 4. *And that our fool was wont to speak against God an extravagance and* LXXII. 7. وَانْهَمَ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لِيْ يَبْعَثَ اللّٰهُ اَحَدًا

*And that they thought, like as ye thought, that God would not raise any from the dead*, [which is loosely worded, because the first, namely <sup>كَانَ</sup> and <sup>طَنُوا</sup>, does not govern the second *v.* itself, but only the inflectional place of the *prop.* that the second *v.* belongs to (MA), <sup>يَقُولُ سَفِيهًا</sup> being *pred.* of <sup>كَانَ</sup>, and <sup>كَمَا طَنَنْتُمْ</sup> a *reg.* of <sup>طَنُوا</sup> (DM), as likewise there is loose wording in the remainder of what he says here (MA)]: (c) by the second's being a reply to the first, either a *correl.* [419] of condition, as XVIII. 95.; or a reply to a question, as <sup>يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ</sup> IV. 175. [*They consult thee* (where <sup>فِي الْكَلَالَةِ</sup> is suppressed because indicated by the reply): *say thou God declareth unto you His ordinance concerning the man that leaveth neither child nor parent* (B)]: or (d) by some similar mode of connection: while <sup>قَامَ قَعْدَ زَيْدٍ</sup> is not allowable (ML): but I have not seen it said that the two *ops.* must be connected together, except by IU; and others disagree with him, F allowing <sup>فَهَيَّاهُ هَيَّاهُ</sup> [187], and IAR <sup>قَامَ قَعْدَ زَيْدٍ</sup>, to be an instance of contest (MA). Either of the two *ops.* may be made to govern (IA, Sh) the explicit *n.*, while the other is withheld from governing it and governs its *pron.* (IA); but there is a dispute as to which is preferable [for governing the explicit *n.*]. The KK prefer the first to govern, because of its precedence: but the BB prefer the last, because of its proximity to the *reg.*; and this

mode is correct in analogy and more frequent in usage (Sh). The *pron.* governed by the neglected *op.* must be expressed, if it be such as must be mentioned, like the *ag.* or *pro-ag.*, whether the neglected be the 1st [*op.*], as in <sup>أَبْنَاكَ</sup> <sup>يُحْسِنَانِ</sup> <sup>وَيُسِيئَانِ</sup> *Thy two sons do good and do evil*, where the *ag.* is necessarily expressed as a *pron.* in the 1st *v.*; or the 2nd [*op.*], as in <sup>يُحْسِنُ</sup> <sup>وَيُسِيئَانِ</sup> <sup>أَبْنَاكَ</sup>, where the *ag.* is necessarily expressed as a *pron.* in the 2nd *v.* Similarly you say <sup>بَغْيًا</sup> <sup>وَأَعْتَدَى</sup> <sup>عَبْدَاكَ</sup> *Thy two slaves acted oppressively and injuriously*, where the 2nd, and <sup>بَغْيًا</sup> <sup>وَأَعْتَدَى</sup> <sup>عَبْدَاكَ</sup>, where the 1st governs [the explicit *n.*]. The *pron.* [in these neglected *ops.*] may not be discarded, because that would produce suppression of the *ag.* (IA): according to the two opinions [of the BB and KK] (M), you say <sup>قَامَا</sup> <sup>وَقَعَدَا</sup> <sup>أَخَوَاكَ</sup> [160] and <sup>قَامَ</sup> <sup>وَقَعَدَا</sup> <sup>أَخَوَاكَ</sup> (M, Sh); and by common consent the *pron.* may not be suppressed when it is a *nom.* (Sh). A *non-nom.* [*pron.*] required by the neglected *v.* is either *orig.* an essential, i. e. the *obj.* of <sup>طَلَى</sup> and its sisters, because *orig.* an *inch.* and *enunc.* [440], or not so (IA). If it be not (IA, Sh) *orig.* an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [*op.*] (IA, Sh), when the 2nd is made to govern [the explicit *n.*], it must be suppressed (Sh); [and] it may not be expressed as a *pron.* (IA), because, being a complement, it need not be expressed as a *pron.* before being



mentioned [explicitly], since it may still be borne in mind, the relation of a *pron.* to a word posterior literally and in natural order being avoided only when the *pron.* is expressed (J), as ضَرَبْتُ وَضَرَبَنِي زَيْدٌ not ضَرَبْتُهُ I beat him (Zaid) and Zaid beat me (IA, Sh) and مَرَرْتُ وَمَرَّ بِي زَيْدٌ, not مَرَرْتُ بِهِ (IA), except in poetry, as

إِذَا كُنْتَ تَرْضِيهِ وَيَرْضِيكَ صَاحِبٌ  
 جَهَارًا فَكُنْ فِي الْغَيْبِ أَحْفَظَ لِلْعَهْدِ  
 وَالْغِ أَحَادِيثَ الْوَشَاةِ قَلَّمَا  
 يُكَارِلُ وَاشِ غَيْرَ هَجْرَانِ نِي وَدَّ

(IA, Sh) *When thou art so circumstanced that thou satisfiest him and a friend satisfies thee in presence, then be thou in absence more careful of the compact of affection; and disregard the tales of the slanderers, for seldom is it that a slanderer devises aught else than estrangement of an affectionate friend, where صَاحِبٌ being required as an obj. by تَرْضِي and ag. by يَرْضِي is governed by the latter and expressed as a pron. with the former for the sake of the metre (J). If the non-nom. [pron.] be (IA, Sh) orig. an essential (IA) [or otherwise] indispensable (Sh), and be required by the 1st [op.], it must be placed last [in a pronominal form (IA)], as (IA, Sh) طَلَنْتُ وَطَلَنْتُ*

<sup>٤٨</sup> <sup>٤٩</sup> <sup>٥٠</sup> <sup>٥١</sup> <sup>٥٢</sup> <sup>٥٣</sup> <sup>٥٤</sup> <sup>٥٥</sup> <sup>٥٦</sup> <sup>٥٧</sup> <sup>٥٨</sup> <sup>٥٩</sup> <sup>٦٠</sup> <sup>٦١</sup> <sup>٦٢</sup> <sup>٦٣</sup> <sup>٦٤</sup> <sup>٦٥</sup> <sup>٦٦</sup> <sup>٦٧</sup> <sup>٦٨</sup> <sup>٦٩</sup> <sup>٧٠</sup> <sup>٧١</sup> <sup>٧٢</sup> <sup>٧٣</sup> <sup>٧٤</sup> <sup>٧٥</sup> <sup>٧٦</sup> <sup>٧٧</sup> <sup>٧٨</sup> <sup>٧٩</sup> <sup>٨٠</sup> <sup>٨١</sup> <sup>٨٢</sup> <sup>٨٣</sup> <sup>٨٤</sup> <sup>٨٥</sup> <sup>٨٦</sup> <sup>٨٧</sup> <sup>٨٨</sup> <sup>٨٩</sup> <sup>٩٠</sup> <sup>٩١</sup> <sup>٩٢</sup> <sup>٩٣</sup> <sup>٩٤</sup> <sup>٩٥</sup> <sup>٩٦</sup> <sup>٩٧</sup> <sup>٩٨</sup> <sup>٩٩</sup> <sup>١٠٠</sup> <sup>١٠١</sup> <sup>١٠٢</sup> <sup>١٠٣</sup> <sup>١٠٤</sup> <sup>١٠٥</sup> <sup>١٠٦</sup> <sup>١٠٧</sup> <sup>١٠٨</sup> <sup>١٠٩</sup> <sup>١١٠</sup> <sup>١١١</sup> <sup>١١٢</sup> <sup>١١٣</sup> <sup>١١٤</sup> <sup>١١٥</sup> <sup>١١٦</sup> <sup>١١٧</sup> 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(IA); and therefore in XVIII. 95. the 2nd [op.] governs [the explicit *n.*], because otherwise <sup>أَفْرَغَ</sup> would be said, and similarly in the rest of the texts of the *Kur'ān* belonging to this *cat.* [of contest] (Sh), <sup>كَتَابِي</sup> being *obj.* of <sup>أَقْرَأَ</sup>, because, if it were *obj.* of <sup>هَآؤُم</sup>, <sup>أَقْرَأَ</sup> would be said (B). [In short] when the 1st [op.] is neglected, a *pron.* other than a *nom.*, i. e. an *acc.* or *gen.*, is not expressed with it, unless the *obj.* be *orig.* an *enunc.* [or otherwise indispensable], for this must be expressed [as a *pron.*] at the end; but with the 2nd [op., when neglected,] the *pron.* is expressed, whether *nom.*, *acc.*, or *gen.*, and whether *orig.* an essential or not. The BB, however, hold that the *obj.* of the neglected *v.* must be expressed as an explicit *n.* when, if made a *pron.*, it would not agree with its exponent [160], because of its being *orig.* an *enunc.* to what does not agree with the exponent, as when it is *orig.* an *enunc.* to a *sin.*, while its exponent is *du.*, as <sup>أَطْنِ وَيَطْنَانِي</sup> <sup>أَنَا زَيْدٌ وَعَمْرٌ أَخَوَيْنِي</sup> *I think, and they two think me to be a brother to them, Zaid and 'Amr to be brothers to me,* where, if you said <sup>أَيَا وَيَطْنَانِي</sup>, though agreeing with the *ي* which is the first *obj.* of <sup>يَطْنَانِي</sup> would not agree with <sup>أَخَوَيْنِي</sup> to which it relates, and the agreement between the exponent and expounded would thus be lost, which is not allowable, while, if you said

وَيُطْلَنَانِي أَيَاهُمَا, though the exponent and expounded would then agree, the 2nd *obj.* أَيَاهُمَا, *orig. an enunc.*, would cease to agree with the first *obj.* the *ي*, *orig. its inch.*, whereas the *enunc.* must agree with its *inch.* Agreement being, therefore, impossible with a *pron.*, the explicit *n.* is requisite, and then there is no contest, because each *op.* governs an explicit *n.* But the KK allow a *pron.* agreeing with the [original] *inch.*, as أَطْلَى وَيُطْلَنَانِي أَيَا الْخ, or suppression, as أَطْلَى وَيُطْلَنَانِي زَيْدَا الْخ (IA). The *ag.* is also made a *pron.* in إِذَا كَانَ غَدًا فَاتْنِي *When it shall be to-morrow, come thou to me*, i. e. إِذَا كَانَ مَا نَحْنُ عَلَيْهِ غَدًا *When our circumstance as to time shall be &c.* (M).

§ 23. The *op.* of the *ag.* [or *pro-ag.* (Sh)] is sometimes (M, Sh) suppressed (Sh) [but] understood (M), because indicated by the context, (1) allowably, as زَيْد said in reply to "Who stood?" or "Who was beaten?," where you may also express the *v.*, saying قَامَ زَيْد or يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ رِجَالٌ ضَرَبَ زَيْد (Sh), a reading of XXIV. 36. 37., *Wherein is His perfection extolled in the mornings and the evenings; men (extol His perfection)*, [رِجَالٌ being made *nom.* by what يُسَبِّحُ

indicates (B),] i. e. <sup>يَسْبَحُ</sup> لَكَ رَجُلٌ, and

لَيْبِكَ يَزِيدُ ضَارِعٌ لِمُضْمَرَةٍ \* وَمُخْتَبِطٌ مِمَّا تُطْلِعُ الطَّوَائِفَ

[by Dirār Ibn Nahshal (N) or Nahshal Ibn Ḥarri (Jsh), lamenting Yazīd Ibn Nahshal, *Let Yazid be bewailed: one that succumbs because of hostility, and one that begs on account of the destroying* (مَا being infinitival) *of disasters*

(shall bewail him) (N, Jsh), i. e. <sup>يَبْكِيهِ</sup> ضَارِعٌ, a reply to an assumed question (Jsh), as though it were said "Who shall bewail him?" (N, Jsh), or] *be made to weep: (let) one*

&c. (make him weep), i. e. <sup>لَيْبِكَ</sup> ضَارِعٌ (M): (2) necessarily

(IA, Sh), when a v. follows *expos.* of the op., as (Sh) in هَلْ

زَيْدٌ خَرَجَ (Has) Zaid (gone forth,) has he gone forth?,

[where] the *nom.* is the *ag.* of an understood v. expounded

by the expressed [v.], and similarly (M) in وَأَنْ أَحَدٌ مِنْ

الْمُشْرِكِينَ اسْتَجَارَكَ IX. 6. And if any one of the poly-

theists (ask protection of thee, if) he ask protection of thee

(M, IA), in full وَأَنْ أَحَدٌ مِنَ اسْتَجَارَكَ, and (IA) إِذَا السَّمَاءُ

انْشَقَّتْ وَإِذَا الْأَرْضُ مَدَّتْ LXXXIV.

1—3. When the heaven (shall be riven in sunder, when) it shall be riven in sunder, and shall give ear unto its Lord, and be made meet for hearkening and obeying, and when the earth (shall be stretched out flat, when) it shall be stretched out flat (IA, Sh), where <sup>الْأَرْضُ</sup> اسْتَجَارَكَ is *ag.* to <sup>انْشَقَّتْ</sup> اسْتَجَارَكَ suppress-

ed, like <sup>أَنْشَقَّتِ السَّمَاءُ</sup> in <sup>فَإِذَا</sup> LV. 37. *And when the heaven shall be riven in sunder*, except that here the *v.* is mentioned (Sh), the full phrase being <sup>إِذَا أَنْشَقَّتِ السَّمَاءُ</sup> (IA), and [similarly] <sup>الْأَرْضُ</sup> is *pro-ag.* to <sup>مَدَّتْ</sup> suppressed, and each of the two [suppressed] *vs.*, being expounded by the *v.* mentioned, may not be expressed, because the *v.* mentioned is a compensation for it (Sh), and in

<sup>إِذَا لَقَامَ بِنَصْرِي مَعْشَرَ خَشْيَ \* عِنْدَ الْكَفِيزَةِ أَنْ ذُو لَوْثَةٍ لَأَنَّا</sup>  
(M), by Kuraīṭ Ibn Unaif, *And had they made spoil of my camels, then, by God, a band fierce to resent injury on the occasion of indignation at aggression, though a feeble man (be yielding, though) he be yielding, would have charged themselves with aiding me*, i. e. <sup>إِنْ لَانَ ذُو آلَخِ</sup>,  
(T), every *n.* in the *nom.* [similarly] situated after <sup>إِذَا</sup> or <sup>إِنْ</sup> being thus made *nom.* [as *ag.* or *pro-ag.*] by a *v.* necessarily suppressed (IA), and in the *prov.* <sup>لَوْ ذَاتُ سِرَازٍ</sup> <sup>لَطَمَتْنِي</sup> *If a braceleted, i. e. noble, woman (had slapped me, if) she had slapped me*, it would have been endurable. In <sup>وَلَوْ أَنَّهُمْ صَبَرُوا</sup> XLIX. 5. *And if (it had come to pass) that they had been patient* the meaning is <sup>وَلَوْ ثَبَّتْ</sup> (M), i. e. <sup>وَلَوْ ثَبَّتْ صَبَرُوا</sup> (K, B); for <sup>وَلَوْ ثَبَّتْ صَبَرُوا</sup> is in the position of

a *nom.* as *ag.* (K), [and] since <sup>أَنْ</sup> , while indicating the *inf. n.* by means of its annexure, indicates <sup>الْثَبُوتُ</sup> by its own means, the *v.* [ثَبَّتَ] must be understood (B). The *prov.* <sup>إِنْ لَا تَكُنْ لَكَ فِي النِّسَاءِ إِلَّا حَظِيَّةٌ فَلَا إِلِيَّ</sup> means <sup>حَظِيَّةٌ فَانِّي غَيْرُ إِلِيَّ</sup>, *If (thou have) not a favorite (among the women), (I will) not (be) backward in showing love for thee* (M). When the case is such that either the suppressed is a *v.* and what remains is an *ag.*, or what remains is an *enunc.* and what is suppressed is an *inch.*, the latter is better, because the *inch.* is the *enunc.* itself, and therefore the suppressed is the expressed itself, so that it is a suppression like no suppression, whereas the *v.* is not the *ag.* ; unless indeed the former [alternative] be supported (a) by another version in that position, like the reading of XXIV. 36-37. and <sup>يُسَبِّحُهُ رِجَالٌ</sup> , in full <sup>يُسَبِّحُهُ رِجَالٌ</sup> and <sup>يُبْكِيهِ ضَارِعٌ</sup> , [rather than <sup>هُمْ رِجَالٌ</sup> and <sup>هُمْ ضَارِعٌ</sup> *they*, i. e. *the extollers and the bewailers*, &c. (DM),] these *noms.* not being construed to be *inchs.* whose *enuncs.* [properly *enuncs.* whose *inchs.* (MA, DM)] are suppressed, because these *ns.* are actually *ags.* in the versions with the *v.* in the *act. voice*, [<sup>يَزِيدُ</sup> being then in the *acc.* as *obj.*, *Let one &c. bewail Yazid*, while one (MA, DM) of the moderns (MA) says that there may be no suppression at all in the verse, <sup>يَزِيدُ</sup> (MA, DM) with *Damm* in either version

(MA) being a *voc.*, *Let one &c. be made to weep or weep*, O Yazīd, for thy loss (MA, DM),] or (b) by another position resembling it or a position analogous to it, as

XXXI. وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

24. *And assuredly, if thou ask them who hath created the heavens and the earth, they will say, God (hath created*

*them)*, this being construed to be not اللَّهُ خَلَقَهُمْ, [or rather

لَهُ خَلَقَهُمْ (DM),] but اللَّهُ خَلَقَهُمْ, because that occurs in the

similar position وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

XLIII. 8. *And assuredly, &c.,*

*The Mighty, the Wise hath created them*, and in analogous

positions, e. g. قَالَتْ مِنْ أَنْبَاكَ هَذَا قَالَتْ نَبَانِي الْعَلِيمِ الْخَبِيرِ

LXVI. 3. *She said, Who hath informed thee of this?*

*He said, The Wise, the Omniscient hath informed me*

(ML).

§ 24. The *inch.* is that which, being made a subject of enunciation, or being a *qual.* governing in the *nom.* a sufficient substitute [for the *enunc.* (§. 25)], is denuded of *lit. ops.* The *enunc.* is that which together with an *inch.* other than the *qual.* before mentioned affords a complete sense (Sh). The *inch.*, [therefore,] is of two sorts;

(1) such as has an *enunc.* (IA, Sh), as زَيْدٌ عَانِرٌ *Zaid is excusing*, where زَيْدٌ is *inch.* and عَانِرٌ its *enunc.* (IA), which is the prevalent [sort] (Sh); (2) such as has (IA,



Sh) not an *enunc.*, but a *nom.* (Sh), an *ag.* [or *pro-ag.*] (IA), that supplies the place of the *enunc.* (IA, Sh), as <sup>أَسَارُ</sup> ذَانِ *Are these two travelling by night?*, where the Hamza is *interrog.*, <sup>سَارُ</sup> an *inch.*, and ذَانِ an *ag.* supplying the place of the *enunc.* (IA) The two sorts have two matters in common : (1) both are denuded of *lit. ops.*; (2) both have an *id. op.*, namely inchoation, i. e. their being thus denuded for the sake of attribution (Sh). If denuded not for the sake of attribution, the *inch.* and *enunc.* would be in the predicament of the *ejs.* [200], the property of which is to be cried out *uninfl.*, because inflection is required only after construction [159] and composition (M). The *inch.* [of either sort, then], [according to the BB (IY, IA),] and the *enunc.* [according to some of them (IY, IA), and apparently to Z (IY),] are governed in the *nom.* by [inchoation (IY, IA), an *id. op.* (IA), i. e. (IY, IA)] the being denuded (M, IA) of *lit. ops.* (IY, IA) neither *red.*, as in <sup>بِحَسْبِكَ</sup> دِرْهَمٌ *Thy sufficiency is a dirham* [201, 503], where <sup>بِحَسْبِكَ</sup> is an *inch.*, the <sup>ب</sup> being *red.*, nor *quasi-red.*, as in <sup>رَبَّ</sup> رَجُلٍ قَائِمٌ *Scarce any man is standing* [498, 505], where <sup>رَجُلٍ</sup> is an *inch.*, as is shown by the fact that the *n.* coupled to it is put into the *nom.*, as <sup>قَائِمٌ</sup> رَجُلٌ <sup>وَأَمْرًا</sup> (IA), [when this denudation is] for the sake of attribution (M); but according to (IY, IA) others (IY), [vid.] S and the majority of the BB (IA), the *enunc.* is governed [in the *nom.* (IA)] by the *inch.* (IY, IA), a *lit. op.*, which is the

justest doctrine (IA). The two sorts of *inch.* differ in two things: (1) that which has an *enunc.* is either a plain *n.*, as <sup>لَهُ رَبُّنَا وَمُحَمَّدٌ نَبِينَا</sup> *God is our Lord, and Muhammad is our Prophet*, or a paraphrase of a *n.*, as <sup>وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ</sup> II. 180. [571] *And that ye should fast is better for you*, i. e. <sup>وَصِيَامُكُمْ الْخَيْرُ</sup>, and similarly <sup>أَنْ تَسْمَعَ الْخَيْرُ</sup> [2]; whereas that which dispenses with an *enunc.* is never a paraphrase of a *n.*, and is not even every *n.*, but [only] an epithetic *n.* [3], as <sup>مَا أَقَاتِمُ الزَّيْدَانِ</sup> and <sup>مَضْرُوبُ الْعُمَرَانِ</sup> : (2) the *inch.* that has an *enunc.* needs no support; whereas the other must be supported upon a *neg.* or *interrog.*, as just exemplified, and as in <sup>خَلِيلَيَّ مَا وَافٍ بِعَهْدِي أَنْتَمَا \* إِذَا لَمْ تَكُونَا لِي عَلَى مَنْ أَقَاطِعُ</sup> [My two friends, ye are not faithful to my covenant, when ye are not for me against him that I break with (Jsh)] and

أَقَاطِلُ قَوْمَ سَلَمَى أَمْ نَزُوا طَلَعْنَا

أَنْ يَطْلَعُوا فَعَجِيبٌ عَيْشٌ مِنْ قَطْلَنَا

(Sh) *Will the people of Salmà abide at home, or have they proposed journeying? If they journey, wonderful will be the life of him that abides at home (Jsh).* The *qual.*, when not supported upon a *neg.* or *interrog.*, is not an *inch.*, though Akh and the KK allow it to be so, as <sup>قَاتِمُ</sup> <sup>الزَّيْدَانِ</sup> [25]: an *ex.* of it is

فَخَيْرُ نَحْنٍ عِنْدَ النَّاسِ مِنْكُمْ \* إِذَا الدَّاعِي الْمَثُوبُ قَالَ يَا لَا  
 [by Zuhair Ibn Mas'ūd adDabbī, *For better are we in the*  
*estimation of men than ye, when the summoner, who waves*  
*his garment that he may be seen, says, Ho! such a one,*  
*come for me, orig. يَا لَفُلَانٍ لِي* (J)], خَيْرٌ being an *inch.*,  
 and نَحْنُ an *ag.* supplying the place of the *enunc.*, [not  
 respectively a *prepos. enunc.* and *postpos. inch.*, lest the  
 أَفْعَلُ of superiority be separated from its *reg.* عِنْدَ النَّاسِ  
 by an extraneous (word); but this construction is  
 anomalous, and خَيْرٌ is held by the BB except Akh to  
 be *enunc.* of a suppressed (*inch.*), i. e. نَحْنُ خَيْرٌ, the  
 expressed نَحْنُ being a *corrob.* of the *pron.* of the sup-  
 pressed *inch.* (latent) in خَيْرٌ; and (in Akh's analysis)  
 the verse contains another anomaly, namely that the  
 أَفْعَلُ of superiority, خَيْرٌ orig. أَخِيرٌ, governs an expressed  
 (pronominal) *n.* in the *nom.* otherwise than in the case of  
 الْكَذَلِ (360) (J): and

خَيْرُ بَنُو لَهَبٍ فَلَا تَكْ مُلَغِيًا \* مَقَالَةٌ لَهَبِي إِذَا الصَّيْرُ مَرَّتْ  
 [by a man of Tayyi, *Skilled in augury are the Banū*  
*Lihb; so be not thou neglectful of the saying of a Lihbī,*  
*when the birds pass* (J)] is [also] pronounced to be an *ex.*  
 thereof, خَيْرٌ being an *inch.*, and بَنُو لَهَبٍ an *ag.* supplying

the place of the *enunc.*; [but the BB (except Akh) make it a case of *hyst.-prot.*, <sup>٩</sup>خَيْرٌ, (though *sing.*), being *enunc.* of the *pl.* <sup>٩</sup>بَنُو, because it is on the measure of an *inf. n.*, like <sup>٩</sup>نَهَيْقُ *Braying*, and the *inf. n.* is used as *enunc.* of *sing.*, *du.*, or *pl.*, like <sup>٩</sup>وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ LXVI. 4. (571) *And the angels thereafter will be helpers* (J)]. The *qual.* must govern in the *nom.* an explicit *ag.* [or *pro.-ag.*] or a detached *pron.* [163], not a latent *pron.*; so that in <sup>٩</sup>مَا زَيْدٌ قَائِمٌ وَلَا قَاعِدٌ it is not said that <sup>٩</sup>قَاعِدٌ is an *inch.*, and the *pron.* latent in it an *ag.* supplying the place of the *enunc.*, though this is disputed (IA). My saying “governing in the *nom.* a sufficient substitute [for an *enunc.*]” is general enough for that *nom.* to be an explicit *n.*, like <sup>٩</sup>قَوْمٌ سَلَمَى in the 2nd verse, or a detached *pron.*, like <sup>٩</sup>إِنَّمَا in the 1st verse—which [verse] refutes the KK and Z and IH, who hold that the *nom.* must be explicit—and for that *nom.* to be an *ag.*, as in the two verses, or a *pro.-ag.*, as in <sup>٩</sup>امْضُوبٌ الزَّيْدَانِ (Sh). The sentence must become complete by means of the *ag.* [or *pro.-ag.*], otherwise the *qual.* is not an *inch.*, as <sup>٩</sup>أَقَائِمٌ أَبْوَالُ زَيْدٍ (IA), which sort of phrase is excluded from “a sufficient substitute [for an *enunc.*]” (Sh); so that <sup>٩</sup>زَيْدٌ is a [*postpos.* (IA)] *inch.*, <sup>٩</sup>قَائِمٌ a *prepos. enunc.*, and <sup>٩</sup>أَبْوَالُ an *ag.* to <sup>٩</sup>قَائِمٌ, which can-

not be an *inch.*, because the sentence does not become complete by means of <sup>أَبَوَا</sup> (IA, Sh). The *interrog.* may be a *p.*, as exemplified, or *n.*, as <sup>كَيْفَ جَالِسِ الْعَمْرَانِ</sup> *How are the two 'Amrs sitting?*: and the *neg.* may be a *p.*, as exemplified, or *v.*, as <sup>لَيْسَ قَائِمُ الزَّيْدَانِ</sup>, where <sup>لَيْسَ</sup> is a *pret. v.*, <sup>قَائِمُ</sup> its *sub.*, [orig. an *inch.*,] and <sup>الزَّيْدَانِ</sup> an *ag.* [to <sup>قَائِمُ</sup>] supplying the place of the *pred.* of <sup>لَيْسَ</sup>, [orig. an *enunc.*], [or *n.*, for] you say <sup>غَيْرَ</sup> <sup>قَائِمِ الزَّيْدَانِ</sup>, where <sup>غَيْرَ</sup> is an *inch.*, <sup>قَائِمِ</sup> governed in the *gen.* by prothesis, and <sup>الزَّيْدَانِ</sup> an *ag.* supplying the place of the *enunc.*, because the meaning is <sup>مَا قَائِمُ الزَّيْدَانِ</sup>, so that <sup>غَيْرَ قَائِمِ</sup> is treated like <sup>مَا قَائِمِ</sup>, as

<sup>غَيْرَ لَا عِدَاكَ فَاطْرَحِ اللَّهُ—وَلَا تَغْتَرِبْ بِعَارِضِ سَلَمٍ</sup>

[Not playing are thy foes; wherefore discard thou play, nor be duped by a casual truce (J)], <sup>غَيْرَ</sup> being *inch.*, <sup>لَا</sup> *gen.* by prothesis, and <sup>عِدَاكَ</sup> *ag.* to <sup>لَا</sup> supplying the place of the *enunc.* of <sup>غَيْرَ</sup>, [since the *qual.* <sup>لَا</sup> is supported upon the *neg. n.* <sup>غَيْرَ</sup>, because the sense is <sup>مَا لَا</sup>, so that <sup>غَيْرَ</sup> is treated like <sup>مَا</sup>, the objection that the *qual.* in this verse is not an *inch.*, but a *post. n.*, being met with the reply that it is really an *inch.*, though lite-

rally governed in the *gen.* by the *pre. n.*, as though مَا لَا were said, or that, since the *pre.* and *post. ns.* are like one thing, it is as though the *qual.* were the *inch.* (J),] and

غَيْرَ مَاسُوفٍ عَلَى زَمْنٍ \* يَنْقُضِي بِالْهَمِّ وَالْحُزْنِ

[by Abū Nuwās (J),] a verse that IJ boggled in parsing to his son, [*Unregretted is a time that passes in trouble and grief*, which is like the preceding (J),]

غَيْرَ مَاسُوفٍ عَلَى زَمْنٍ being a *prep.* and *gen.* in the position of a *nom.* through مَاسُوفٍ, as *pro-ag.*, and supplying the place of the *enunc.* of the *inch.* غَيْرَ. When the *qual.* and *ag.*

[or *pro-ag.*] are both *sing.*, as أَقَاتِمُ زَيْدَ, the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.*, [the better analysis, as appears below, because of the absence of *hyst.-prot.*,] or the *qual.* may be a *prepos. enunc.*, and what follows it a *post-pos. inch.*; e. g. أَرَاغِبُ أَنْتَ عَنِ آلِهَتِي XIX. 47.

Art thou forsaking my gods?, where أَرَاغِبُ may be an *inch.*, and أَنْتَ an *ag.* supplying the place of the *enunc.*, or may be a *prepos. enunc.*, and أَنْتَ a *post-pos. inch.*;

[(for) the verse خَلِيلِيَّ أَخْج refutes the assertion of the KK and Z and IH that *hyst.-prot.* is obligatory in XIX. 47., since in the verse it would be impossible, for the *enunc.* of the *du.* cannot be *sing.* (Sh);] and, عَنْ آلِهَتِي

being a *reg.* of رَاغِبٌ, the former [analysis] is more [especially] appropriate, since it does not involve separation of the *op.* and its *reg.* by an extraneous [word], for أَنْتَ as *ag.* to رَاغِبٌ is not extraneous to it, whereas in the second [analysis] أَنْتَ, being an *inch.*, and therefore not governed by the *enunc.* رَاغِبٌ, is extraneous to it.

When both are *du.*, as أَقَاتِمَانِ الزَّيْدَانِ, or *pl.*, as أَقَاتِمُونَ الزَّيْدُونَ, the *qual.* is a *prepos. enunc.*, and what follows it an *inch.*, according to the ordinary *dial.*; but in the *dial.* of أَكْلُونِي الْبُرَاغِيثَ [21] the *qual.* may be an *inch.*, and what follows it an *ag.* [or *pro-ag.*] supplying the place of the *enunc.* They may, however, disagree in number: this [construction] is of two kinds; (1) disallowed, as أَقَاتِمَانِ زَيْدٌ and أَقَاتِمُونَ زَيْدٌ, which composition is [obviously] wrong; and (2) allowable, as أَقَاتِمُ الزَّيْدَانِ and أَقَاتِمُ الزَّيْدُونَ, in which case the *qual.* must be an *inch.*, and what follows it an *ag.* supplying the place of the *enunc.* (IA). The *nom.* in أَفِي اللَّهَ شَكٌّ

XIV. 11. *Is there concerning God any doubt?* and مَا فِي الدَّارِ زَيْدٌ *Not in the house is Zaid* may be an *inch.* or an *ag.* [498], the latter being preferable, because the *o. f.* is absence of *hyst.-prot.*: and like it are (a) the two غُرْفٌ

XXXIX. لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ

21. *But they which have feared their Lord shall have pavilions above which shall be pavilions (DM)],* because the 1st *adv.* is supported upon what is predicated of, [i. e.

لَكِنَّ الْآخِ, since الَّذِينَ is an *inch.* and لَهُمْ غُرَفٌ an *enunc.*

(DM),] and the 2nd upon the qualified, the 1st غُرَفٌ being qualified by what follows it; (b) the *n.* following the

*qual.* in زَيْدٌ قَائِمٌ أَبُوهُ and أَقَاتِمُ زَيْدٌ, because of what we have mentioned, [that the *o. f.* is absence of *hyst.-prot.*

(DM),] and because, when the أَب is an *ag.*, the *enunc.*

of زَيْدٌ is a single term [26], the *o. f.* of *enunc.*; and (c)

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ in ظُلُمَاتٌ (which

is like the 2nd غُرَفٌ,) *Or like the similitude of men caught in a rain-storm from heaven, wherein are dark-nesses (B),]* the *ep.* being *orig.* a single term: and,

if you say أَقَاتِمُ أَنْتَ, the case is similar, according to the BB; and the doctrine of the KK, with whom IH agrees, that this [*pron.* (DM)] must be an *inch.* is conclu-

sively falsified by XIX. 47. and خَلِيلِيَّ الْآخِ, the saying that the *pron.* is an *inch.*, as Z asserts [and IA allows]

in the text, leading [in the text] to separation of the *op.* from the *reg.* by an extraneous [word], and in the verse

to making the *sing.* the *enunc.* of the *du.* And أَخُوهُ in





the proper name (262) (DM),] or unequal, as <sup>زَيْدُ الْفَاضِلِ</sup> زَيْدُ الْفَاضِلِ and <sup>الْفَاضِلُ زَيْدٌ</sup> الْفَاضِلُ زَيْدٌ : this [30] is the ordinary [doctrine]; but the truth is that the *inch.* is (a), [if both be alike known or unknown (DM),] [the] *more det.*, like <sup>زَيْدٌ</sup> زَيْدٌ in the *ex.*, [whether it be first or last, and, if one be not more *det.*, the *first* (DM),] or (b), [if they differ as to being known and unknown (DM),] the one *known* to the person addressed, [whether it be first or last, more *det.* or not (DM),] as if he say *Who is the stander ?*, and you then say <sup>زَيْدُ الْقَائِمِ</sup> زَيْدُ الْقَائِمِ *The stander is Zaid*, but (c), if he know them both, though not the relation [of one to the other], the *first*: (2) when both are *indet.*, suitable for being made the *inch.* [25], as <sup>أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي</sup> أَفْضَلُ مِنْكَ أَفْضَلُ مِنِّي [28]: (3) when they differ as to determinateness and indeterminateness, and the 1st is the *det.*, like <sup>زَيْدٌ قَائِمٌ</sup> زَيْدٌ قَائِمٌ : but if the first be the *indet.*, then, if it have not a permissive, it is, an *enunc.* by common consent, as <sup>خَزْ ثَوْبَكَ</sup> خَزْ ثَوْبَكَ *Thy garment is silk*; and if it have a permissive, it is still so, according to the majority, while S holds it to be the *inch.*, as <sup>خَيْرٌ مِنْكَ زَيْدٌ</sup> خَيْرٌ مِنْكَ زَيْدٌ *Zaid is a better than thou* or *A better than thou is Zaid*, and in my opinion either mode is allowable, the latter on the evidence of the saying <sup>بِحَسْبِكَ زَيْدٌ</sup> بِحَسْبِكَ زَيْدٌ [above], the *ب* not being prefixed to the *enunc.* in affirmation, [(and) <sup>حَسْبٌ</sup> حَسْبٌ being (*indet.*),

i. q. <sup>أ</sup>مُحَسِّبٌ, since you say <sup>هَذَا رَجُلٌ حَسْبُكَ</sup> This is a man sufficing thee, where it (K, B on III. 167.) does not import determinateness through being *pre.* (B), (but) is an *ep.* of the *indet.*, because its prothesis is not real, since it is in the sense of the *act. part.* (111) (K),] and the former on that of the saying <sup>مَا جَاءَتْ حَاجَتُكَ</sup> [448] with the *nom.*, *What has thy want become?*, orig. <sup>مَا حَاجَتُكَ</sup>, [<sup>مَا</sup> being *indet.* (180), a *prepos. enunc.* (DM),] so that the annulling [*v.*] is introduced after the *det.* is assumed to be an *inch.*, otherwise it would not be introduced, since an *interrog.* is not governed by what precedes it, [for, if <sup>مَا</sup> were an *inch.*, the annuller would be prefixed to it, so that the *interrog.* would be governed by what preceded it (DM),] whereas with the *acc.* the *o. f.* is <sup>أَيُّ حَاجَةٍ هِيَ أَلَمْ</sup> i. q. <sup>مَا هِيَ حَاجَتُكَ</sup>, [<sup>مَا</sup> being a 1st *inch.*, <sup>هِيَ</sup> a 2nd, and <sup>حَاجَتُكَ</sup> *enunc.* of the 2nd (DM),] then, the annuller being prefixed to the *pron.*, the latter becomes latent in it, [so that <sup>مَا</sup> is an *inch.*, the *sub.* of <sup>جَاءَتْ</sup> a latent (*pron.*), <sup>حَاجَتُكَ</sup> a *pred.*, and the *prop.* the *enunc.* of <sup>مَا</sup> (DM)]. The last, however, must be the *inch.* in <sup>بَنُونَا أَلَمْ</sup> and <sup>أَبُو حَنِيفَةَ أَبُو يُوسُفَ</sup> [28] from regard to the sense (ML), notwithstanding the equality in [degree of] determinateness (DM). The primary condition of the *n.* is inchoation; but that which

governs the *nom.* otherwise than in the case of inchoation or the *acc.* or *gen.* sometimes invades the *inch.*, so that it becomes non-inchoative: e. g. <sup>عَبْدُ اللَّهِ مُنْطَلِقٌ</sup> becomes <sup>رَأَيْتُ عَبْدَ اللَّهِ مُنْطَلِقًا</sup> by prefixion of <sup>رَأَيْتُ</sup> or <sup>مَرَرْتُ</sup> <sup>بِعَبْدِ اللَّهِ مُنْطَلِقًا</sup> (S). [Thus] the *ops.* <sup>كَانَ</sup> &c. rob the *inch.* and *enunc.* of stability upon the *nom.* (M). The annullers of inchoation are (1) *vs.*, i. e. <sup>كَانَ</sup> and its sisters [447], the *vs.* of *app.* [459], and <sup>طَنَّ</sup> and its sisters [440], (2) *ps.*, i. e. <sup>مَا</sup> and its sisters [38, 107], the generic *neg.* <sup>لَا</sup> [36, 99], and <sup>إِنْ</sup> and its sisters [33, 97, 516] (IA). The *inch.* resembles the *ag.* [19] in being a subject of attribution; and the *enunc.* resembles it in being a second constituent of the *prop.* (M), [for] the *v.* cannot dispense with the *n.* [432], like as the first *n.* cannot dispense with the other in inchoation (S).

§ 25. The *inch.* is (1) *det.*, which is the general rule, (2) *indet.* (M, IA, Sh), either qualified or unqualified (M), but only [on condition that (the predication made of) it import a material sense, which is realised (IA)] in particular cases extended by some moderns to upwards of 30 (IA, Sh), said to be [all] reducible to generality or particularity of the *indet.* (Sh). Those not here mentioned are either referable to what is mentioned, or not correct. [Of] these cases (IA), [i. e.

of] the permissives of inchoation by means of the *indet.* (ML), instances of particularity (Sh) are (1) the *indet.*'s being (a) qualified (IA, Sh, ML), (a) literally (IA, ML), [i. e.] by an *ep.* mentioned (Sh), as وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مَّشْرِكٍ II. 220. *And assuredly a believing servant of God is better than a polytheist* (ML, Sh), رَجُلٌ مِّنَ الْكِرَامِ عِنْدَنَا *A man of the nobles is with us* (IA), and ضَعِيفٌ عَادَ بِقَرْمَلَةٍ *A feeble man takes refuge in a weak thornless tree of the kind termed قَرْمَلٌ, orig. رَجُلٌ ضَعِيفٌ, the inch. being really the suppressed [indet.], which is qualified; but every ep. does not produce material sense, so that رَجُلٌ مِّنَ النَّاسِ جَاءَنِي is not allowable (ML), the man being known to be of mankind, so that the qualification imports nothing material (DM); (b) constructively (IA, ML), [i. e.] by an *ep.* supplied (Sh), as شَرُّهُ السَّمْنُ الْخَبِيثُ [27], i. e. مِنْهُ مَنَوَائِي (Sh, ML), شَرُّهُ شَرُّ أَهْرِ [below] *An evil, (being what an evil!), made &c., or A (great) evil, i. e. (IA, ML) شَرُّهُ شَرُّ أَيْ شَرٍّ (ML) [or] شَرُّهُ شَرُّ عَظِيمٍ (IA), and**

قَدَرُ أَحَلَّكَ ذَا الْمَجَازِ وَقَدْ أَرَى \* أَيْ مَا لَكَ ذُو الْمَجَازِ بِدَارِ

i. e. قَدَرُ لَا يُغَابِبُ, [A decree (that is not to be contested) has made thee to sojourn at Dhu lMajāz; and indeed I think, by my fathers (130), Dhu-lMajāz is not a home

for thee (DM, Jsh)]; (c) logically (ML), being a *dim.* (IA, Sh), as رَجِيلٌ جَاءَنِي, i. q. رَجُلٌ صَغِيرٌ (Sh, ML) [or] حَقِيرٌ (IA), *A small, or contemptible, man came to me*, because the *dim.* formation qualifies in sense (IA, Sh) with smallness (Sh), or containing the sense of wonder (IA), as مَا أَحْسَنَ زَيْدًا [180, 478] (IA, ML), i. q. شَيْءٌ عَظِيمٌ أَحْسَنَ زَيْدًا, though in these two sorts there is no supplied *ep.*, so that they might be of the 2nd kind (ML); or (b) a relic of a qualified (IA, ML), as the GG say (ML), e. g. مُؤْمِنٌ خَيْرٌ مِنْ كَافِرٍ *A believing man is better than an unbelieving* (IA), though the correct is what I have explained (ML), that the *inch.* is suppressed, and the permissive the qualification mentioned (DM): (2) its having a *reg.* [dependent upon it (Sh)] or being *pre.* (IA, Sh), [i. e.] its governing the *nom.*, as قَائِمُ الزَّيْدَانِ according to him that allows it [1, 24], or the *acc.* (ML), as أَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ وَنَهْيٌ عَنِ مَنكَرٍ صَدَقَةٌ [words of the Prophet (Sh)] *An enjoining of right is an alms, and a prohibiting from wrong is an alms* and أَفْضَلُ مِنْكَ جَاءَنِي *A more excellent than thou came to me* (Sh, ML), the *adv.* being in the place of an *acc.* through the *inf. n.* and *qual.*, or the *gen.* (ML), as خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ [words of the Prophet (Sh)] *Five prayers hath God prescribed unto men* (Sh, ML), provided that the *post. n.* be

*indet.*, as exemplified, or *det.* when the *pre. n.* is such as does not become *det.* through prothesis, like <sup>أ</sup>مِثْلَكَ لَا <sup>يُبْخَلُ</sup> *The like of, i. e. One like, thee is not niggardly* [114], the *pre. n.* in other cases being *det.*, not *indet.* (ML): an instance of generality is (Sh) (3) its being general (IA, Sh, ML), (a) itself (Sh, ML), like [ <sup>كُلُّ</sup> and ] the *cond.* and *interrog. ns.* (ML), as <sup>كُلُّ</sup> لَّهُ قَانِتُونَ XXX. 25. *All are continually obedient unto Him* and <sup>مَنْ</sup> يَقُمْ أَتَمَّ <sup>مَعَهُ</sup> *Whoever stands, I shall stand with him* (Sh); (b) through something else (ML), being preceded by a *neg.* (IA, Sh) or *interrog.* (IA), as <sup>مَا</sup> رَجُلٌ فِي الدَّارِ *Not a man is in the house* (Sh, ML), <sup>هَلْ</sup> رَجُلٌ فِي الدَّارِ *Is any man in &c.?*, and <sup>أَلَا</sup> مَعَ اللَّهِ XXVII. 61. *What! is any god fellow with God?*: [and permissives not mentioned in Sh are] (4) *syndesis*, provided that the coupled or *ant.* be such as might be an *inch.* [if it stood alone (DM), (which includes the cases of) (a) the *indet.*'s being coupled to a *det.*, as <sup>زَيْدٌ</sup> وَرَجُلٌ قَائِمَانِ *Zaid and a man are standing*, or to (a *n.* qualified by) an *ep.* (IA)], as <sup>قَوْلٌ</sup> مَعْرُوفٌ وَمَغْفِرَةٌ <sup>خَيْرٌ</sup> مِنْ صَدَقَةٍ يَتْبَعُهَا إِذَى *A kind saying and forgiveness are better than an alms that injury follows*, [(and) as <sup>تَمِيمِي</sup> وَرَجُلٌ فِي الدَّارِ *A Tamimi and a man are in the house* (IA),] and [(b) a qualified *n.*'s being coupled to it

(IA),] as <sup>٩</sup>اَمْثَلُ <sup>٨</sup>مِنْ <sup>٩</sup>غَيْرِهِمَا <sup>٩</sup>طَاعَةٌ <sup>٩</sup>وَقَوْلٌ <sup>٩</sup>مَعْرُوفٌ meaning

[29] *Obedience and a right saying (are more exemplary than aught else)*; IM omits the proviso, citing

عِنْدِي <sup>٩</sup>اَصْطِبَارٌ <sup>٩</sup>وَشَكْوَى <sup>٩</sup>عِنْدَ <sup>٩</sup>قَاتِلَتِي  
فَهَلْ <sup>٩</sup>بَاعْجَبَ <sup>٩</sup>مِنْ <sup>٩</sup>هَذَا <sup>٩</sup>اَمْرٌ <sup>٩</sup>سَمِعَا

but this is not an *ex.* of the case, since the <sup>٩</sup>و may be for the *d. s.*, which [ <sup>٩</sup>و of the *d. s.* (DM)] is a permissive, and, even if the syndesis be preserved, a supplied *ep.*

<sup>٩</sup>عَظِيمَةٌ required by the situation is there [as the permissive (DM)], while syndesis may not be the permissive, because the coupled in the verse is the *prop.*, not the *indet.* (ML), *I have patience, while, or but, she that kills me has (great) complaining: then has any man heard of a more marvellous matter than this?* (Jsh): (5) the *enunc.*'s being an *adv.* or [*prep.* and (IA)] *gen.*, [or, as IM says, *prop.*, as

<sup>٩</sup>وَلَدَيْنَا <sup>٩</sup>مَزِيدٌ L. 34. *And We have an additional store*, <sup>٩</sup>لِكُلِّ <sup>٩</sup>اَجَلٍ <sup>٩</sup>كِتَابٌ XIII. 88. *For every period is an*

*ordinance*, and <sup>٩</sup>قَصْدَكَ <sup>٩</sup>غُلَامَةٌ <sup>٩</sup>رَجُلٌ (*Such that*) *his young man repaired to thee was a man* (ML)], provided that the *enunc.* be [particular (ML), which means that what the *adv.* is *pre.* to, or the *gen.*, or the subject in the *prop.*,

should be such as might be an *inch.*, like the *det.* <sup>٩</sup>نَا in <sup>٩</sup>لَدَيْنَا, the general <sup>٩</sup>كُلِّ <sup>٩</sup>اَجَلٍ, and the *det.* <sup>٩</sup>غُلَامَةٌ (DM),



so that <sup>فِي</sup> <sup>دَارِ</sup> <sup>رَجُلٍ</sup> is not allowable, because there must be at the time some man in some house, and therefore to predicate that imports nothing material, and (ML)] *prepos.* (IA, ML), as they say, though the precedence is requisite only to preclude its being mistaken for an *ep.*, [the *indet.* having more need of the *ep.* than of the *enunc.* (DM)]; [thus in the last verse] the *enunc.* is a particular *adv.* [عِنْدَ قَاتِلَتِي], and this is by itself a permissive, its precedence not being necessary, because particularity [of the *indet.*] is attained through the supplied *ep.*, [so that the *indet.* needs no (other) *ep.* (DM),] and therefore the *adv.* may be *postpos.*, as in <sup>وَاجِلٌ</sup> <sup>مُسَمًّى</sup> <sup>عِنْدَهُ</sup> VI. 2. *And a named period hath He* [28]: (6) the *indet.*'s being intended to denote the possessor of the essential nature considered abstractedly, as <sup>رَجُلٌ</sup> <sup>خَيْرٌ</sup> <sup>مِنْ</sup> <sup>امْرَأَةٍ</sup> *A man is better than a woman*: (7) its being in the sense of the *v.*, which includes (a) its being meant to denote wonder, as <sup>عَجَبٌ</sup> <sup>لِزَيْدٍ</sup>, [i. e. <sup>أَتَعْجَبُ</sup> <sup>مِنْ</sup> <sup>زَيْدٍ</sup> *I wonder at Zaid!* (DM),] or invocation [28], as <sup>سَلَامٌ</sup> <sup>عَلَى</sup> <sup>آلِ</sup> <sup>يَاسِينَ</sup> XXXVII. 130. *Peace be upon the family of Yā-Sin!*, [i. e. <sup>أَدْعُو</sup> <sup>لَهُمْ</sup> *I invoke a blessing for them* (DM),] and <sup>وَيْلٌ</sup> <sup>لِلْمُطَفِّفِينَ</sup> LXXXIII. 1. *Woe unto them that give short measure!*, [i. e. <sup>أَدْعُو</sup> <sup>عَلَيْهِمْ</sup> *I invoke a curse upon them* (DM),] and (b) <sup>قَاتِمٌ</sup> <sup>الزَّيْدَانِ</sup>,

so that <sup>أَصْدَقُ</sup> <sup>قَائِمُ</sup> <sup>الزَّيْدَانِ</sup> contains two permissives, [or rather three, the *neg.* and the two in <sup>قَائِمُ</sup> <sup>الْخ</sup>, i. e. government (of the *nom.*) and verbal sense (DM),] the majority [of the BB] disallowing <sup>قَائِمُ</sup> <sup>الْخ</sup> not because it contains no permissive, but either for want of the condition of government [346], i. e. support, or, more obviously, for want of the condition requisite for the *ag.* to be a sufficient substitute for the *enunc.* [24], i. e. precedence of a *neg.* or *interrog.*: (8) that the appertaining of that *enunc.* to the *indet.* should be an infringement of the usual course [of nature], as <sup>أَسَجَدَتْ</sup> <sup>شَجَرَةٌ</sup> *A tree bowed down* and <sup>أَتَكَلَّمَتْ</sup> <sup>بَقَرَةٌ</sup> *A cow spoke*, such an occurrence on the part of the individuals of this genus being abnormal, so that there is a material sense in predicating it thereof, [because of its being unknown (DM),] in contrast to <sup>رَجُلٌ</sup> <sup>مَاتَ</sup> : (9) occurrence of the *indet.* after <sup>إِذَا</sup> denoting unexpectedness, as <sup>أَخْرَجْتُ</sup> <sup>فَإِذَا</sup> <sup>أَسَدٌ</sup> <sup>بِالْبَابِ</sup> *I went forth, and, lo, a lion was at the door!*, since the ordinary course [of nature] does not *necessitate* your being surprised by a lion on your going out, [so that the predication has a material sense (DM)]: (10) for the same reason as the last (ML), its occurrence [at the beginning of a circumstantial *prop.* (ML),] after the *و* of the *d. s.*, as

سَرِينَا وَنَجْمٌ قَدْ إِضَاءَ فَمَذَّ بَدَا \* مَحْيَايَ أَخْفَى ضُرُوءُهُ كُلَّ شَارِقٍ

(IA, ML) *We journeyed by night, a star having given light; but after thy face appeared, its lustre hid the light of every shining star* (J), or not after the و, as

الذئب يطرقها في الدهر واحدة \* وكل يوم تراني مديّة بيدي

(ML) *The wolf comes by night to them (the sheep) in the period of life one (single time); but every day they see me, a big knife in my hand* (DM, Jsh). Other permissives mentioned are the *indet.*'s being (IA, ML) (11) circum-

scribed, as انما في الدار رجل Only a man is in the house

(ML), [or] in the sense of the circumscribed, as شر اهر (ML), [or] in the sense of the circumscribed, as ما اهر ذا ناب الا شر (Not aught but) an evil has made a possessor of a canine tooth to whine (IA), (12) distributive, as

فاقبلت زحفا على الركبتين \* فتوب نسيّت و ثوب اجر

[by Imra alKais, *And I approached crawling upon the two knees, from fear of being tracked to her abode; and when I come forth, I walk boldly, a garment have I forgotten at her dwelling, and a garment I trail on the ground* (J)], (13) after the ف of the *apod.*, as ان ذهب

غير فعير في الرباط If an ass be gone away, an ass is fast in the tether (IA, ML), (14) after لولا, as

لولا اصطبار لودي كل ذي مقة \* لما استقلت مطاياهن للطنع

(IA) *Had there not been patience, every lover would have*

perished, when their riding-beasts arose for departure (J); these, however, require consideration, because in the 1st inchoation by means of the *indet.* is correct without <sup>أَنَا</sup> , [ a reflection upon the *ex.*, however, not upon the rule, the author's objection being non-apparent in <sup>أَنَا قَائِمٌ رَجُلٌ</sup> Only a man is standing (DM),] in the 2nd the two *vs.* may be *eps.*, the *enunc.* being suppressed, i. e. and (of my garments is) a garment (that) I have forgotten, and (of them is) a garment (that) I trail, or *enuncs.*, two supplied *eps.* being there, and a garment (of mine) have I forgotten, and a garment (of mine) I trail, in the 3rd the sense is <sup>أَخْرَ</sup> another ass, the *ep.* being suppressed (ML), and in the 4th [also] the author holds the permissive to be a supplied *ep.* (DM); (15) a reply, as <sup>رَجُلٌ</sup> , i. e. <sup>رَجُلٌ عِنْدِي</sup> , said in reply to "Who is with thee?" (16) [intended to be (J)] vague, as

أَيَا هِنْدَ لَا تَنْكَحِي بُوَهَّ \* عَلَيْهِ عَقِيْقَتُهُ أَحْسَبَا  
مَرْسَعَةٌ بَيْنَ أَرْسَاعَةٍ \* بَدَ عِصْمٍ يَبْتَغِي أَرْبَابَا

by Imra alKais, [O Hind, wed thou not a dolt, upon whom (so dirty is he) is still the hair that he was born with, red-haired, between whose wrists and ankles is some amulet, in whom is a dryness of the wrist-joint producing distortion of the hand, who seeks the ankle-bone of the hare as a charm against the evil eye and sorcery, no

مرسعة being meant to the exclusion of another, for, while the vagueness of the *indet.* is what disqualifies it from being an *inch.*, when an *indet. inch.* with no (other) permissive is found in the speech of the eloquent, the *intention* of making (it) vague is held to be the permissive (J),] (17) subjoined to the ل of inception, as لرجل قائم *Assuredly a man is standing*, (18) after the enunciatory كم, as كم عمّة الخ [224] (IA), كم being enunciatory, in the position of an *acc.* as an *adv.*, its *sp.* in the *gen.* being suppressed, i. e. كم وقت, and عمّة in the *nom.* being an *inch.*, which has, however, another permissive, its being qualified by لك (J).

§ 26. The *enunc.* is (1) a single term [24], either [*prim.*, and then, according to the KK (and Z) and IM, absolutely (IA)] void of the *pron.* [relating to the *inch.*]

(M, IA), as زيد غلامك *Zaid is thy young man* (M), though Ks and many others hold that it does assume the

*pron.*, زيد أخوك being in full, according to them, زيد

أخوك, while the BB say that it assumes the *pron.*

when it implies the sense of the *deriv.*, as زيد أسد *Zaid*

*is a lion*, i. e. شجاع *brave*, but not otherwise, as [before]

exemplified (IA); or [*deriv.*, and then (IA)] assuming the

*pron.* (M, IA), as عمرو منطلق *Amr is departing* (M),

when not governing an explicit *n.* in the *nom.*, and when

following the course of the *v.*, like the *act.* and *pass. parts.*, [the intensive paradigms (C),] the assimilate *ep.*, and the <sup>أَفْعَلُ</sup> of superiority, as <sup>زَيْدٌ مُنْطَلِقٌ</sup> <sup>هُوَ</sup>, i. e. <sup>هُوَ</sup>, but not when not following the course of the *v.*, like the instrumental *ns.*, as <sup>هَذَا مُفْتَلِحٌ</sup> *This is a key*, where there is no *pron.*, and likewise *ns.* on the mould of <sup>مُفْعَلٌ</sup> denoting time and place, as <sup>هَذَا مَرْمَى زَيْدٍ</sup> *This is Zaid's place* or time, of shooting, where there is no *pron.*, nor when following the course of the *v.*, but making an explicit *n. nom.*, as <sup>زَيْدٌ قَائِمٌ غَلَامَةٌ</sup> *Zaid, his two young men are standing*, where <sup>قَائِمٌ</sup> makes <sup>غَلَامَةٌ</sup> *nom.*, and therefore does not assume a *pron.* (IA); the *deriv.* [*enunc.*] when not governing an explicit *n.* in the *nom.*, [and when following the course of the *v.*,] governs the *pron.* of the *inch.* in the *nom.*, because the *deriv.* is like the *v.* in meaning, and therefore must have an *ag.* [or *pro-ag.*], either explicit, as <sup>زَيْدٌ ضَارِبٌ غَلَامَةً</sup> *Zaid's young man is striking*, or pronominal, as <sup>زَيْدٌ مُنْطَلِقٌ</sup> <sup>هُوَ</sup> in full <sup>مُنْطَلِقٌ</sup> (C); when the [*deriv.* (IA)] *enunc.* falls to the person [or thing] that [the attribute denoted by] it belongs to, the *pron.* is [necessarily (C)] *latent* [in it, as <sup>زَيْدٌ قَائِمٌ</sup>, S (however) allowing <sup>هُوَ</sup> in <sup>زَيْدٌ قَائِمٌ</sup> <sup>هُوَ</sup> to be either a *corrob.* of the latent *pron.* or an *ag.* to <sup>قَائِمٌ</sup> (IA)]; but when it falls to a person [or thing] other than that which [the attribute

denoted by] it belongs to [and whose *pron.* it governs in the *nom.* (C)], the *pron.* must be *expressed*, according to the BB, whether ambiguity be [otherwise] precluded, as (IA, C) <sup>ضَارِبَهَا</sup> <sup>هُوَ</sup> <sup>زَيْدٌ</sup> <sup>هَنْدٌ</sup> *Zaid is beating Hind* (IA) [and] <sup>هَنْدٌ</sup> <sup>زَيْدٌ</sup> <sup>ضَارِبَتَهُ</sup> <sup>هِيَ</sup> *Hind is beating Zaid* (C), or not precluded [without the *pron.* (IA)], as <sup>زَيْدٌ</sup> <sup>عَمْرُو</sup> <sup>ضَارِبُهُ</sup> *Zaid is beating 'Amr*, [<sup>زَيْدٌ</sup> being an *inch.*, <sup>عَمْرُو</sup> a 2nd *inch.*, <sup>ضَارِبُهُ</sup> *enunc.* of <sup>عَمْرُو</sup>, the  $\delta$  relating to him, and <sup>هُوَ</sup> an *ag.* relating to *Zaid*, which must be expressed, lest 'Amr be imagined to be the *ag.* of the beating (C),] while, according to the KK, the *pron.* [may be either expressed or latent, if ambiguity be precluded, as in <sup>زَيْدٌ</sup> <sup>هَنْدٌ</sup> <sup>أَلْفٌ</sup>, so that <sup>هُوَ</sup> may be expressed or not, at will, and (IA)] must be expressed [only (C)] when ambiguity is apprehended [(without it), as in <sup>زَيْدٌ</sup> <sup>عَمْرُو</sup> <sup>أَلْفٌ</sup>, where without the *pron.* the *ag.* of the beating might be either *Zaid* or 'Amr, whereas with the *pron.* *Zaid* must be the *ag.* (IA)]; and the saying of the poet

قَوْمِي نُرَى الْمَجْدَ بَانُوهَا وَقَدْ عَلِمْتُ  
بَصْدَقِ ذَلِكَ عَدْنَانُ وَقَحْطَانُ

[*My people are the builders of the pinnacles of glory: by God, 'Adnān and Kaḥṭān have known the truth of that* (J), in full <sup>بَانُوهَا</sup> <sup>هُمْ</sup> (IA),] is an *ex.* (IA, C) of the KK's doctrine

(IA) that shows them to be right, [قَوْمِي being an *inch.*, نَرَى a 2nd *inch.*, forming with its *enunc.* بَانُوها a *prop.* in the position of a *nom.* as *enunc.* of the 1st *inch.*, and the *cop.* هُمْ suppressed (J),] since he does not say بَانُوها هُمْ (C), there being no fear of ambiguity, as the *pinnacles* are known to be built, not builders; the BB, however, hold نَرَى to be the *reg.* of a suppressed *qual.* indicated by the one mentioned, i. e. قَوْمِي بَانُون نَرَى أَلخ, the بَانُون, though [denoting] past [time] and anarthrous [345], governing [the *acc.*], because it is meant to express *continuance*, so that it may govern as well as what is meant to denote the present or future, *My people (have been building) the pinnacles of glory, have been the builders thereof* (J): (2) a *prop.* (M, IA), which some say must be enunciatory, [but, correctly, may be originative, though the *inch.* may not have an annuller, like اَنَّ and اِنَّ and their sisters, prefixed to it, unless its *pred.* be enunciatory (DM),] so that there is a dispute as to زَيْدٌ اَضْرَبَ [144] and زَيْدٌ كَيْفَ هُوَ *Zaid, beat thou him and how is he?*, some saying that [كَيْفَ هُوَ (DM) or] the [other] *prop.* after the *inch.* is in the place of a *nom.* as an *enunc.*, which is correct, and some that it [is not, because it is originative (DM), but] is in the place of an *acc.* through an understood *saying*, [i. e. اَقُولُ فِيْهِ اَضْرَبَ (DM),] which is the *enunc.* : the major [1] *prop.* is *biform*, i. e. nominal



in the former and verbal in the latter part, as <sup>٩٨٧</sup>زَيْدٌ يَقُومُ <sup>٩٨٧</sup> as <sup>٩٨٧</sup>أَبُوهُ, or *uniform*, [i. e. nominal in both parts (DM),] as <sup>٩٨٧</sup>زَيْدٌ أَبُوهُ قَائِمٌ (ML) : the [cnunciative] *prop.* is (a) verbal, as <sup>٩٨٧</sup>زَيْدٌ ذَهَبَ أَخُوهُ <sup>٩٨٧</sup> *Zaid's brother went away*; (b) nominal as <sup>٩٨٧</sup>عَمْرُو أَبُوهُ مُنْطَلِقٌ <sup>٩٨٧</sup> '*Amr's father is departing*'; (c) *cond.*, as <sup>٩٨٧</sup>بَكَرُ إِنْ تَعْطَلْ يَشْكُرَكَ <sup>٩٨٧</sup> *Bakr, if thou give unto him, will thank thee*, [the *cond. prop.* being added by Z and others (ML), thus making *four* divisions of the *prop.* (DM), though correctly a branch of the verbal (ML)]; (d) adverbial, as, <sup>٩٨٧</sup>فِي الدَّارِ خَالِدٌ (M); Z's *ex.* of the adverbial [1] *prop.*, <sup>٩٨٧</sup>فِي الدَّارِ زَيْدٌ <sup>٩٨٧</sup> in <sup>٩٨٧</sup>الدَّارِ, supposes the supplied <sup>٩٨٧</sup>إِسْتَقْرَارٌ to be not a *n.*, but a *v.* [27], suppressed alone, the *pron.* being transported to the *adv.* after being governed by it (ML); for in <sup>٩٨٧</sup>زَيْدٌ اسْتَقَرَّ فِي الدَّارِ <sup>٩٨٧</sup> there is a latent *pron.* in <sup>٩٨٧</sup>اسْتَقَرَّ governed by it; and, when the *v.* is suppressed, the *pron.*, becoming devoid of *op.*, is then governed by the *adv.*, and consequently is transported to it, and becomes latent in it, because the *pron.* is attached only to its *op.* (DM): (3) an *adv.* or [*prep.* and] *gen.*, as <sup>٩٨٧</sup>زَيْدٌ عِنْدَكَ <sup>٩٨٧</sup> and <sup>٩٨٧</sup>زَيْدٌ <sup>٩٨٧</sup> dependent upon a word necessarily suppressed, according to some an *act. part.*, in full <sup>٩٨٧</sup>زَيْدٌ كَأَنَّ الْخ <sup>٩٨٧</sup> or <sup>٩٨٧</sup>مُسْتَقَرٌّ, in which case the *cnunc.* belongs to the class of the single term, but according to the majority of the BB

a *v.*, in full <sup>زَيْدٌ</sup> <sup>أَسْتَقَرَّ</sup> <sup>أَلْغَ</sup> or <sup>يَسْتَقَرُّ</sup>, in which case the *enunc.* belongs to the class of the *prop.*, and according to some, among them IM, either one or the other, while Abū Bakr Ibn AsSarrāj wrongly holds that the *adv.* or [*prep.* and] *gen.* is a distinct class: the suppressed [word] is anomalously expressed in

لَكَ الْعِزُّ إِنْ مَوْلَاكَ عَزَّ وَانَّ يَهَى  
فَأَنْتَ لَدَى بِحُبُوحَةِ الْهُونِ كَأَنْتَ

(IA) *Thine will be might if thine ally be mighty; and if he be mean, thou wilt be at the centre of meanness*, while IJ declares that it may be expressed, because it is original (J): the *adv.* assumes a *pron.* transported to it from the suppressed <sup>أَسْتَقَرَّ</sup>, which [*pron.*] therefore is corroborated in

فَإِنْ يَكُ جُثْمَانِي بِأَرْضٍ سِوَاكُمْ \* فَإِنَّ قُرُونِي عِنْدَكَ الدَّهْرُ أَجْمَعُ

[498], by Kuthayyir [or Jamīl, *For if my body be in a land other than the land of you, still verily my heart shall be beside thee ever all of it* (Jsh)], whether the *adv.* precede or follow the *inch.*, so that in

أَلَا يَا نَخْلَةً مِنْ ذَاتِ عِرْقٍ \* عَلَيْكَ وَرَحْمَةُ اللَّهِ السَّلَامُ

[by ALAḥwaṣ, *Now O palm-tree, i.e. woman, from Dhāt 'Irq, peace, upon thee be it and the mercy of God!* (Jsh),] the coupling may be to the *pron.* of سَلَامٌ latent in عَلَيْكَ,

like <sup>مَرَرْتُ بِرَجُلٍ سَوَاءٍ وَالْعَدَمِ</sup> [158], whereas according to the assertion that the *adv.* does not assume a *pron.*, absolutely or with precedence, the verse must be a case of precedence of the coupled before the *ant.* [539], *upon thee be peace and the mercy of God!* (BS): the *adv.* of place is *enunc.* to a concrete *n.*, as <sup>زَيْدٌ عِنْدَكَ</sup>, or abstract *n.*, as <sup>الْقِتَالُ عِنْدَكَ</sup> (IA); the [adverbial (IA)] *n.* of time [in the *acc.* or governed in the *gen.* by <sup>فِي</sup> (IA), though *enunc.* to an abstract *n.* (IA, Sh), as <sup>الْقِتَالُ يَوْمٌ</sup> (IA, Sh), as <sup>فِي يَوْمِ الْجُمُعَةِ</sup> or <sup>الْجُمُعَةِ</sup> (IA),] is not *enunc.* to a concrete *n.*, as (IA, Sh, BS) <sup>زَيْدٌ الْيَوْمَ</sup> (IA, Sh) [or] <sup>زَيْدٌ فِي</sup> (IA, Sh), because all mankind are in a day (BS), but may be so (IA, BS), according to IM (IA), when qualified by a restrictive *ep.* (BS), [or] when [otherwise] affording a material sense, as <sup>الْهَلَالُ اللَّيْلَةَ</sup> *The new moon will be to-night*, <sup>الرَّطْبُ شَهْرِي رَبِيعٍ</sup> *Fresh, ripe dates are in the two months of Rabī'*, and <sup>نَحْنُ فِي يَوْمٍ طَيِّبٍ</sup> *We are in a pleasant day* and <sup>فِي شَهْرٍ كَذَا</sup> *in such a month*, though most of the BB hold the prohibition to be absolute (IA), <sup>اللَّيْلَةُ الْهَلَالُ</sup> (Sh) [and other apparent] instances of it (IA) being paraphrased, as (IA, Sh) <sup>طُلُوعُ الْهَلَالِ</sup> (IA) [or] <sup>رُؤْيَا الْهَلَالِ</sup>, [rising or] seeing being an accident, not a substance

(Sh), <sup>وَجُودُ الرُّطْبِ</sup> (IA), and similarly the *prov.* <sup>الْيَوْمِ</sup> *اليوم* (Sh), <sup>خَمْرٌ</sup> *خمر*, i. e. <sup>شَرِبَ خَمْرٌ</sup> *شرب خمر* and <sup>حَدُوثٌ</sup> *حدوث*, *To-day is (drinking of) wine; and to-morrow will be (betiding of) business* (Sh).

§ 27. The enunciative *prop.*, [when not itself logically the *inch.* (IA),] must contain (M, IA, ML) a mention relating to the *inch.* (M), [i. e.] a *cop.* (IA, ML) connecting it with the *inch.* (IA), <sup>أَسْتَقِرُّ فِي الدَّارِ</sup> meaning *استقر في الدار* (M): hence the sayings that <sup>لَا كَرَمَتَكَ</sup> *لا كرمتك* in <sup>أَوَّلًا</sup> [26] (M): hence the sayings that <sup>زَيْدٌ لَا كَرَمَتَكَ</sup> *زيد لا كرمتك* is the *enunc.*, and that <sup>فَالْحَقُّ لَأَمْلَانِ</sup> *فالحق لاملان* in <sup>XXXVIII. 85.</sup> *والحق أقول لاملان* is the *enunc.* of the 1st <sup>الْحَقُّ</sup> *الحق*, are refuted, [because there is no *cop.* (DM),] the *enunc.* being in both cases suppressed, i. e. <sup>لَا زَيْدٌ مَوْجُودٌ</sup> *لا زيد موجود* [29] and <sup>فَالْحَقُّ قَسَمِي</sup> *فالحق قسمي*, as in <sup>لَعَمْرُكَ لَأَفْعَلُنِ</sup> [29] (ML), <sup>أَقُولُ</sup> meaning *أقوله* (K), the *pron.* being suppressed (B), like <sup>كَلِمَةُ لَمْ أَصْنَعُ</sup> [1], *Then the truth (is Mine oath)—and the truth, I say (it)—I will surely fill* (K, B). The *cop.* is (1) a *pron.* (IA, ML) relating to the *inch.* (IA): this, being the *o. f.*, serves as a *cop.* when mentioned, as <sup>زَيْدٌ</sup> *زيد*, and when suppressed, [the *rel.* being sometimes known, so that it need not be mentioned (M),] in the *nom.*,

as XX. 66. [171], i.e. <sup>لَهُمَا سَاحِرَانِ</sup>, *Verily these two* [16, 171], or *Verily (the case is this,) these two* [166], or *Yea, these two* [527, 556], *assuredly (they are) &c., or acc.,* as <sup>كَلَّةٌ لَمْ اصْنَعْ</sup> [1], or *gen., as* <sup>الْأَسْمَنُ مَنَوَانٍ بِدِرْهَمٍ</sup> *Clarified butter is two manā weight for a dirham, i.e.* <sup>مَنَوَانٍ</sup> [25], the saying of a woman [in the presence of the Prophet (DM)] <sup>زَوْجِي الْمَسِّ مَسٌّ أَرْنَبٍ وَالرَّيْحُ رَيْحُ زَرْبٍ</sup>, [i.e. <sup>الْمَسِّ مَنَّةٌ</sup>, *My husband, the feel (of him) is a feel of a hare in softness; and the odour is an odour of saffron* (DM),] unless <sup>أَلْ</sup> acts for the *pron., his feel*, and <sup>وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ</sup> XLII. 41. [*And assuredly he that hath suffered patiently under wrong, and forgiven, verily that (from him) is from the Divine ordering of affairs* (K, B)], i.e. <sup>إِنَّ ذَلِكَ مِنْهُ</sup> : in three instances, however, the *pron.* does not produce connection, [in which case the sentence is vitiated (DM),] (a) when coupled [to something in the *enunc.* (DM)] by some [*con.*] other than the <sup>و</sup>, as <sup>ثُمَّ هُوَ</sup> <sup>زَيْدٌ قَامَ عَمْرٌو فَهُوَ</sup> or <sup>هُوَ</sup>, whereas with <sup>هُوَ</sup> the *ex.* is allowable (DM)]; (b) when the *op.* is repeated [with the *con.* <sup>و</sup> (DM)], as <sup>زَيْدٌ قَامَ</sup> <sup>عَمْرٌو وَقَامَ هُوَ</sup>; (c) when the *pron.* is a *subst.*, as <sup>حَسْبِيَ</sup> <sup>الْجَارِيَةُ الْجَارِيَةُ</sup> <sup>أَعْجَبْتَنِي هُوَ</sup>, where <sup>هُوَ</sup>, being a *subst.* of implication [150] for the latent *pron.* relating to the

*young woman*, is constructively as though it belonged to another *prop.* (ML), because with the *subst.* the *op.* is meant to be understood as repeated [152] (DM): (2) a *dem.* [to the *inch.* (IA)], as [in the reading (IA)] وَلِبَاسُ التَّقْوَى رَبَّاسُ التَّقْوَى VII. 25. *And the vesture of piety, that is better*: (3) *lit.* repetition of the *inch.*, generally in importing [awe and (ML)] solemnity, as لَخَاتَّةَ مَا لَخَاتَّةَ LXIX. 1. 2. (IA, ML), *orig.* مَا هِيَ, *The certain hour, what is the certain hour?* (K, B), الْقَارِعَةُ مَا الْقَارِعَةُ CI. 1. *The catastrophe, what is the catastrophe?* (IA), LVI. 26. [160], and لَا أَرَى الْمَوْتَ آتٍ [160] (ML), but sometimes in other cases, as زَيْدٌ مَا زَيْدٌ (IA): (4) logical repetition of it, as زَيْدٌ جَارِنِي أَبُو عَبْدِ اللَّهِ, when *Abū 'Abd Allāh* is a surname for him; this is allowed [only (DM)] by Abu-l-Ḥasan (ML): (5) a generality [in the *prop.* (DM)] such as includes the *inch.*, as زَيْدٌ نَعَمْ الرَّجُلُ (IA, ML), أَلْ in the *ag.* of نَعَمْ being generic [469] (DM), and

أَلَا لَيْتَ شَعْرِي هَلْ إِلَى أُمِّ جَعْدَرٍ  
سَبِيلٌ فَمَا الصَّبْرُ عَنْهَا فَلَا صَبْرًا

by ArRammāh Ibn Abrad, *Now would that I knew whether there be a way to Umm Jahdar! for as for patience at separation from her, there is no patience (Jsh)]*: but

in that case <sup>زَيْدٌ مَاتَ النَّاسُ</sup> and <sup>خَالِدٌ لَا رَجُلٌ فِي الدَّارِ</sup> must be allowed, [which is absurd, because the sentence is incoherent (DM)]; and in the *ex.* the *cop.* is logical repetition of the *inch.*, as allowed by Abu -l-Ḥasan, <sup>أَل</sup> denoting knowledge, not the genus, and in the verse is *lit.* repetition of the *inch.*, generality not being intended in it, since what is meant is that he has no patience at separation from *her*, not that he has no patience at separation from *anything*: (6) coupling by means of the illative <sup>ف</sup> a *prop.* having a *pron.* to a *prop.* void thereof, or the converse, as

<sup>وَأَنسَانِ عَيْنِي يَحْسِرُ الْمَاءُ تَارَةً \* فَيَبْدُو وَتَارَاتٍ يَجْمُ فَيَغْرُقُ</sup>

*And the image reflected in mine eye, the water clears away at one time, so that it (the image) appears; and at times it gathers, so that it is drowned, which, however, may be orig.* <sup>وَالَّذِي يَطِيرُ</sup> <sup>يَحْسِرُ الْمَاءُ عَنْهُ</sup>; [(similarly) <sup>وَالَّذِي يَطِيرُ</sup>]

<sup>الْفَخ</sup> (540) is allowable, because, the <sup>ف</sup> being illative, what follows and what precedes it are on the footing of the *cond.* and *correl. props.*, which are in the predicament of a single *prop.*, since <sup>زَيْدٌ إِنْ قَامَ غَضِبَ عَمْرُو</sup> If Zaid, stand, 'Amr will be angry and <sup>زَيْدٌ إِنْ سَافَرَ عَمْرُو أَقَامَ</sup> Zaid if 'Amr journey, will abide are allowable (BS)]: (7) [the like (DM)] coupling by the <sup>و</sup>, allowed by Hishām alone, as <sup>زَيْدٌ قَامَ وَقَعْدَتِ هِنْدٌ</sup> and <sup>زَيْدٌ قَامَتِ هِنْدٌ وَكَرَمَهَا</sup>, the <sup>و</sup>

denoting union, so that the two *props.* are like one, as in the case of the ف : but the و denotes union only in the case of single terms, not in that of *props.*, since هَذَا يَقُومُ وَيَقْعَدُ هَذَا قَائِمٌ وَقَاعِدٌ is allowable, but not هَذَا يَقُومُ وَيَقْعَدُ :

(8) a condition containing a *pron.*, and having its *correl.* indicated by the *enunc.*, as زَيْدٌ يَقُومُ عَمْرُوٌّ إِنْ قَامَ Zaid, 'Amr will stand, even if he (Zaid) stand, [the connection here being through a *pron.* in a *cond. prop.* exterior to the *enunc.* though a condition thereof (DM) ] : (9) إِنْ

acting for the *pron.*, according to the KK and some BB, as أَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَاِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

LXXIX. 40. 41. And as for him that hath feared the bar of his Lord, and refrained his soul from lust, verily Paradise, it shall be his abode, orig. مَأْوَاةٌ, but, according to the disallowers, in full الْمَأْوَىٰ لَهُ the abode (for him):

(10) the *prop.*'s being logically the *inch.* itself, as in هَجَّيْرِي أَبِي بَكْرٍ لَا إِلَهَ إِلَّا اللَّهُ [ The mid-day custom of Abū Bakr was to say "There is no god but God", which (*ex.*), however, is irrelevant, because the *enunc.*, being the *expression*, is a single term, not a *prop.* (DM),] and in the *enunc.* of the *pron.* of the case [167], as CXII. 1. [160] (ML). But the [enunciative (IA)] *prop.*, when logically the *inch.* [itself (ML)], needs no *cop.*

(IA, ML) in addition to the *prop.* itself (DM), as نَطَقَ



الله حسبي <sup>أ ص</sup> My speech is "God is sufficient for me," where  
 الله حسبي <sup>أ ص</sup> is itself what is meant by نطاقى <sup>أ</sup>, and simi-  
 larly قولى لا إله إلا الله <sup>ع</sup> My saying is "There is etc."

§ 28. The *inch.* orig. precedes the *enunc.*, because the latter is logically a qualification of it, and therefore ought to follow, like the *ep.* As regards preceding the *inch.*, the *enunc.* is of 3 kinds, what may either precede or follow, what must follow, and what must precede (IA). The *enunc.* may precede [the *inch.* (M)], when no such ambiguity or the like, as will be mentioned, is thereby produced: you say (a) قاتم زيد <sup>أ ص</sup> (IA)], as مشنوء <sup>أ ص</sup> تمبى <sup>أ</sup> Hateful is he that hates thee! (M, IA) <sup>أ</sup>  
 أنا <sup>أ</sup> Tamīmī am I, <sup>أ ص</sup> سوا <sup>أ</sup> محباهم ومماثهم <sup>أ ص</sup> XLV. 20 [(Or have they which have committed iniquities thought that We should make them to be like them which have believed, and wrought righteous works,) to be such that alike should be their time of life and their time of death in happiness and glory, as will be the case with the believers?, كالدین <sup>أ</sup> أنا <sup>أ</sup> being a *subst.* for (the preceding) <sup>أ</sup> the 2nd of the 2 objs. of <sup>أ</sup> نجعل <sup>أ</sup> (B)], and <sup>أ ص</sup> سوا <sup>أ</sup> انذرتهم <sup>أ</sup> <sup>أ ص</sup> عليهم <sup>أ</sup> II 5. Alike will it be to them whether thou <sup>أ ص</sup> have warned them, or have not warned them, i. e. <sup>أ</sup> سوا <sup>أ</sup> <sup>أ ص</sup> قام <sup>أ</sup> ابوة زيد <sup>أ</sup> [541] (M); (b) <sup>أ</sup> قام <sup>أ</sup> ابوة زيد <sup>أ</sup> as

قَدْ تَكَلَّتْ أُمُّهُ مِنْ كُنْتُ وَاحِدَةً \* وَبَاتَ مُنْتَشِبًا فِي بَرَثْنِ الْأَسَدِ

[by Ḥassān Ibn Thābit, *He whose sole antagonist thou wast, bereft of him has been his mother, and he has passed the night stuck fast in the claw of the lion* (J),] where

قَدْ تَكَلَّتْ أُمُّهُ, [a verbal *prop.* (J),] is the *prepos. enunc.*

of the *postpos. inch.* مِنْ كُنْتُ وَاحِدَةً, [the *cop.* being

the δ in أُمُّهُ, which *pron.* may relate to مِنْ, as being prior in natural order though literally posterior (J)] ; (c)

أَبُوهُ مُنْطَلِقٌ زَيْدٌ, as

إِلَى مَلِكٍ مَا أُمُّهُ مِنْ مُكَارِبٍ \* أَبُوهُ وَلَا كَانَتْ كَلِيبُ تَصَاهِرُهُ

[by AlFarazdaq, the δ in أُمُّهُ and تَصَاهِرُهُ relating to أَبُوهُ

(*I will drive my riding-beast*) towards a king, whose father is such that his mother is not of the tribe of Muḥārib, nor has the tribe of Kulaib become connected with him by marriage, meaning that this king's father did not take a wife from Kulaib, and was not the son of a woman

of Muḥārib (J),] where مَا أُمُّهُ مِنْ مُكَارِبٍ, [a nominal

*prop.* (J),] is a *prepos. enunc.* to أَبُوهُ ; (d) قَائِمٌ أَبُوهُ زَيْدٌ, (e)

فِي الدَّارِ زَيْدٌ, and (f) عِنْدَكَ عَمْرُو The *enunc.* must follow,

(1) when the *inch.* and *enunc.* are both *det.* [30], or *indet.*

but capable of being an *inch.* [24], and there is nothing

to distinguish the *inch.* from the *enunc.*, as زَيْدٌ أَخُوكَ

and أَفْضَلُ مِنْ زَيْدٍ أَفْضَلُ مِنْ عَمْرٍو *A better than Zaid is &c.*, where the *enuncs.* may not precede, because, if so, they would become *incls.*, whereas they are meant to be *enuncs.*; but the *enunc.* may precede when there is evidence to show that the first-comer is an *enunc.*, so that in أَبُو يُوسُفَ أَبُو حَنِيفَةَ *Abù Yūsuf is like Abù Ḥanīfa* [100] the *enunc.* أَبُو حَنِيفَةَ might be put first [24], because it is known that the object is to liken Abù Yūsuf to Abù Ḥanīfa, not Abù Ḥanīfa to Abù Yūsuf, whence the saying

بَنُونَا بَنُو أَبْنَانِنَا وَبَنَاتِنَا \* بَنُوهُنَّ أَبْنَاءُ الرِّجَالِ الْآبَاعِ

[*The children of our sons are our children; but our daughters, their children are the children of the most alien men (J)*], the intention being to predicate of their sons' children that they are like their own children, not to predicate of their own children that they are like their sons' children: (2) when the *enunc.* is a *v.* governing in the *nom.* the latent *pron.* of the *inch.*, as قَامَ زَيْدٌ; for قَامَ زَيْدٌ is not admissible, if زَيْدٌ is to be a *postpos. inch.*, because it would be *ag.* of قَامَ; but when the *v.* governs in the *nom.* an explicit *n.*, like زَيْدٌ قَامَ أَبُوهُ, or a prominent *pron.*, like الزَّيْدَانِ قَامَا, the *enunc.* may precede, as قَامَ الزَّيْدَانِ أَبُوهُ above and قَامَا الزَّيْدَانِ, though some, [e.g. B on V. 75. (21),] disallow that in the latter case: (3) when the

*enunc.* is circumscribed by <sup>أَنَا</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> , as <sup>أَنَا</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> *Zaid is only standing*, or <sup>أَلَّا</sup> , as <sup>مَا</sup> <sup>زَيْدٌ</sup> <sup>أَلَّا</sup> <sup>قَائِمٌ</sup> *Zaid is not aught but standing*, though it anomalously precedes with <sup>أَلَّا</sup> in

<sup>فَيَا رَبِّ هَلْ إِلَّا بِكَ النَّصْرُ يَرْتَجَى</sup> \* <sup>عَلَيْهِمْ</sup> <sup>وَهَلْ</sup> <sup>إِلَّا</sup> <sup>عَلَيْكَ</sup> <sup>الْمَعْوَلُ</sup>

[by AlKumait, *Then, O my Lord, is help to be hoped save through Thee against them, and is reliance save upon thee? (J)*], orig. <sup>وَهَلْ</sup> <sup>الْمَعْوَلُ</sup> <sup>إِلَّا</sup> <sup>عَلَيْكَ</sup> , [while if <sup>بِكَ</sup> be supposed the *enunc.* and <sup>يَرْتَجَى</sup> a *d. s.* to <sup>النَّصْرُ</sup> , there will be another *ex.* in the first hemistich (J) ] : (4) when the *ل* of inception is prefixed to the *inch.*, as <sup>لَزَيْدٌ</sup> <sup>قَائِمٌ</sup> , because this *ل* requires the head of the sentence, though precedence [of the *enunc.*] occurs anomalously in

<sup>خَالِي</sup> <sup>لَأَنْتَ</sup> <sup>وَمَنْ</sup> <sup>جَرِيرٌ</sup> <sup>خَالَةٌ</sup> \* <sup>يَنْبُلُ</sup> <sup>الْعَلَاءُ</sup> <sup>وَيَكْرُمُ</sup> <sup>الْأَخْوَالُ</sup>

[*Assuredly thou art my maternal uncle; and whoever has Jarîr for his maternal uncle will attain eminence and surpass the, i. e. his, maternal uncles in nobility (J)*] : (5) when the *inch.* requires the head of the sentence, like the *interrog. ns.*, as <sup>مَنْ</sup> <sup>لِي</sup> <sup>مُنْجِدًا</sup> *Who is for me, being a helper? (IA)*. The *enunc.* must precede (1) when the *inch.* is an *indet.* [with no permissive save precedence of the *enunc.* (IA)], and the *enunc.* is an *adv.* or *prep.* and *gen.* (M, IA), as <sup>عِنْدَكَ</sup> <sup>رَجُلٌ</sup> and <sup>فِي</sup> <sup>الدَّارِ</sup> <sup>أَمْرًا</sup> but if

the *indet.* have a permissive, either order is admissible, as <sup>عُنْدِي</sup> رَجُلٌ ظَرِيفٌ or <sup>عُنْدِي</sup> رَجُلٌ ظَرِيفٌ. A witty man is by me (IA); [thus] in VI. 2. [25] the *indet. inch.* may precede the adverbial *enunc.*, because, being particularized by the *ep.*, it approximates to the *det.*, like II. 220. [25], though the current idiom is <sup>عُنْدِي</sup> ثَوْبٌ جَيِّدٌ I possess an excellent garment, <sup>عُنْدِي</sup> لِي عَبْدٌ كَيِّسٌ I have a clever slave, and the like (K): <sup>عَلَيْكَ</sup> سَلَامٌ, however, <sup>وَيْلٌ</sup> لَكَ, and such like invocations [25] are left in the same condition as when they are in the *acc.* [41], made to occupy the place of the *v.* (M), <sup>وَيْلٌ</sup> [e. g.], orig. an *inf. n.* having no *v.*, being permissible as an *inch.*, while *indet.*, only because it is an invocation (B on II. 73): (2) when the *inch.* contains a *pron.* relating to something in the *enunc.*, as <sup>فِي الدَّارِ</sup> صَاحِبُهَا In the house is its owner, in order that the *pron.* may not relate to a [word] posterior literally and in natural order, and similarly

أَهَابَكَ إِجْلَالًا وَمَا بِكَ قُدْرَةٌ \* عَلَى وَلَكِنْ مِلءُ عَيْنِي حَبِيبَهَا

[by Nuṣaib Ibn Rabāḥ, I reverence thee to do thee honor, there not being in thee any power over me; but its beloved is what fills an eye (J)], <sup>عَيْنِي</sup> مِلءُ being a [necessarily (J)] *prepos. enunc.* and <sup>حَبِيبَهَا</sup> an *inch.*, since, if [the *enunc.* were made posterior (J), and] you said

حَبِيبَهَا مِلْءَ عَيْنٍ, the *pron.* would relate to a [word] posterior literally and in natural order, [the *pre.* and *post.* being like one thing, so that it is as though the *pron.* related to the *enunc.* مِلْءَ itself (J)]: (3) when the *enunc.* requires the head of the sentence, as (IA) in أَيْنَ زَيْدٌ *Where is Zaid?* (M, IA), the *interrog.* requiring the head of the sentence (IA), كَيْفَ عَمْرُو *How is 'Amr?*, and مَتَى الْقِتَالُ *When will be the fighting?* (M): (4) when the *inch.* is circumscribed, as أَمَّا فِي الدَّارِ زَيْدٌ *Only Zaid is &c.* and مَا لَنَا إِلَّا اتِّبَاعُ أَحْمَدَ *We have not any duty save the following of Ahmad.*

§ 29. The *inch.* or *enunc.*, when indicated, is allowably or necessarily suppressed (IA). The *inch.* is [allowably (M, IA)] suppressed (M, IA, ML), (1) frequently, (a) in reply to interrogation, as وَمَا ادْرَاكَ مَا الْحَطْمَةُ نَارٌ *And what hath made thee to know what the fire that breaketh in pieces is?* (It is) the fire of God, مَا أَصْحَابُ الْيَمِينِ فِي سِدْرٍ مَخْضُودٍ CIV. 5. 6., i.e. هِيَ نَارُ اللَّهِ, LVI. 26. 27., [i.e. هُمْ فِي سِدْرٍ (DM),] *What shall the companions of the right hand be?* (They shall be) among thornless lote-trees (ML), [and] as صَحِيمٌ *(He is) well,* i.e. هُوَ صَحِيمٌ, which you may also say, in reply to “How is

Zaid?" (IA), (b) after the ف of the *correl.*, as <sup>أ</sup>مِنْ <sup>عَمَلٍ</sup> <sup>أ</sup>صَالِحًا <sup>فَلِنَفْسِهِ</sup> وَمِنْ <sup>أَسَاءَ</sup> <sup>فَعَلِيهَا</sup> XLI. 46. *Whoso doeth righteously, (his doing shall be) for his own soul; and whoso doeth evil, (his evil-doing shall be) against it,* i.e. <sup>أ</sup>فَعَمَلُهُ <sup>لِنَفْسِهِ</sup> and <sup>أ</sup>فَأَسَآئُهُ <sup>عَلَيْهَا</sup>, (c) after *saying*, as

XVIII. 21 [539] (ML), i.e. <sup>أ</sup>هَمْ <sup>ثَلَاثَةٌ</sup> (DM), [and] as

<sup>أ</sup>لَا <sup>يُبْعَدُ</sup> <sup>اللَّهُ</sup> <sup>التَّلْبَبُ</sup> وَالْغَارَاتُ <sup>أ</sup>إِذْ <sup>قَالَ</sup> <sup>الْخَمِيسُ</sup> <sup>نَعَمْ</sup>

by AlMurakkish (M) the elder, *God curse not the girding on of weapons and the forays when the army said, (These are)*

*camels!* (SM, DM), i.e. <sup>أ</sup>هَذِهِ <sup>نَعَمْ</sup> (Jsh), and (d) after what

the *enunc.* is logically an *ep. of*, as IX. 113. [(539), after

<sup>أ</sup>الْمُؤْمِنِينَ IX. 112. (DM), i.e. <sup>أ</sup>هَمْ <sup>التَّائِبُونَ</sup>, meaning *The*

*believers* mentioned (K, B),] and <sup>أ</sup>صَمَّ <sup>بِكُمْ</sup> <sup>عَمَى</sup> II. 17., [after

<sup>أ</sup>الَّذِينَ <sup>أَشْتَرُوا</sup> <sup>النَّخْلَ</sup> II. 15. (403) *They which &c.* (DM),]

*(They are like) men deaf, dumb, blind*, [a hyperbolic comparison (1) not a metaphor, the compared, i.e. the hypocrites, being (virtually) mentioned, since the *inch.*, though suppressed, is in the predicament of what is spoken, as in

<sup>أ</sup>أَسَدٌ <sup>عَلَى</sup> <sup>وَفِي</sup> <sup>الْحَرْبِ</sup> <sup>نَعَامَةٌ</sup> \* <sup>أ</sup>فَتَخَذَ <sup>أ</sup>تَنْفَرُ <sup>مِنْ</sup> <sup>أ</sup>صَفِيرِ <sup>الصَّافِرِ</sup>

<sup>أ</sup>هَلَّا <sup>كَرَرْتُ</sup> <sup>عَلَى</sup> <sup>غَزَاةٍ</sup> <sup>فِي</sup> <sup>الْوَعَى</sup> \* <sup>أ</sup>بَلْ <sup>كَانَ</sup> <sup>قَلْبُكَ</sup> <sup>فِي</sup> <sup>جَنَاحِي</sup> <sup>طَائِرٍ</sup>

(K), by 'Imrān Ibn Hittān, i.e. <sup>أ</sup>أَسَدٌ <sup>أَنْتَ</sup>, *(Thou art) a lion against me, but in battles an ostrich having wide-*

*spread flabby toes, that takes fright at the whistling of the whistler. Wherefore didst thou not charge back upon Ghazāla in the fray? But thy heart was in the two wings of a bird, i. e. was palpitating (N), whereas in the metaphor the sentence is void of the compared, and, were it not for the indication of circumstance or context, would admit of signifying either that from which, or that to which, the idea is transferred, like the saying of Zuhair*

لَدَى أَسَدٍ شَاكِي السِّلَاحِ مُقَدِّفٍ \* لَهُ لَبَدٌ اِطْفَارَةٌ لَمْ تَقْلَمْ

(K), describing Ḥusain Ibn Damaḍam, *Before a lion bristling with weapons, oft hurled into encounters, having a mane, whose claws were not pared (EM)]*: (2) occasionally

in other cases, as XXIV. 1. [1], i. e. هَذِهِ سُورَةٌ, and similarly

بَابٌ كَذَا, where S expresses it [ هَذَا بَابٌ (DM)], (This is) the chapter of such a subject (ML), أَهْلَالٌ وَاللَّهُ

(This is) the new moon, by God!, أَلَمْسِكُ وَاللَّهُ (This is)

musk &c.!, and عَبْدُ اللَّهِ وَرَبِّي (This is) 'Abd Allāh,

by my Lord!, said on observing the new moon, smelling

an odour, and seeing a person (M), [and رَبُّ السَّمَوَاتِ

وَمَا بَيْنَهُمَا فَاعْبُدْهُ XIX. 66.] (He is) the Lord of the heavens and the earth and what is between them:

therefore worship thou Him, i. e. هُوَ رَبُّ آخِ, like

وَقَائِلَةٌ خَوْلَانٍ فَانْكَحْ فَتَاتَهُمْ \* وَاکْرُمَةُ الْحَيَّيْنِ خَلَوْ كَمَا هِيَ



(K), i. e. هُوَ لَوْ خَوْلَانُ [or هَذِهِ (Jsh)], *Many a* [woman (Jsh), tribe (N),] is there *saying*, (*These are*), or (*This is*), the tribe *Khawlān*: therefore [538, 540] *wed thou their damsel, while she that is noble in the two clans of her father and mother is unmated as she is* (N, Jsh). The *enunc.* is [allowably (M, IA)] suppressed, as (M, IA, ML) أَكَلَهَا دَائِمٌ وَظِلُّهَا XIII. 35. *Its fruit shall be eternal, and its shade (shall be eternal)*, i. e. دَائِمٌ (ML), زَيْدٌ Zaid (*is with us*), i. e. زَيْدٌ عِنْدَنَا, which you may also say, in reply to "Who is with you?" (IA), خَرَجْتُ فَإِذَا السَّبُعُ *I went forth, and lo, the wild beast (was present)!* (M, IA), in one opinion, i. e. حَاضِرٌ,

نَحْنُ بِمَا عِنْدَنَا وَأَنْتَ بِمَا \* عِنْدَكَ رَاضٍ وَالرَّأْيُ مُخْتَلَفٌ

[by Kāis Ibn AlKhaṭīm alAusī, *We (are satisfied) with what we have, and thou art satisfied with what thou hast; and opinion is various* (J)], i. e. بِمَا عِنْدَنَا رَاضُونَ (IA), the *enunc.* of نَحْنُ being allowably suppressed because indicated by that of the 2nd *inch.*, which is, however, rare, that of the 2nd [*inch.*] being generally suppressed because indicated by [that of] the 1st (J)--[for] in زَيْدٌ وَعَمْرُو قَائِمٌ the suppressed should rather be [the] 2nd [*enunc.*], though S holds the suppression to be from the 1st [*inch.*], separation being thus avoided, and the *enunc.* [mentioned

(DM)] given to the neighbouring [*inch.*], and IH says that <sup>قَائِمٌ</sup>قَائِمٌ, if *enunc.* to the 1st, would occur in the position thereof, <sup>زَيْدٌ قَائِمٌ وَعَمْرُو</sup>زَيْدٌ قَائِمٌ وَعَمْرُو, while some say that each of the two *inchs.* governs the *enunc.* [in the way of contest (DM)], in which case the 2nd [according to the BB (DM)] should be made to govern because of its proximity, the dispute, however, being only in case of perplexity, where-

as the suppression is clearly from the 1st in <sup>نَحْنُ بِمَا آتَى</sup>نَحْنُ بِمَا آتَى and from the 2nd in <sup>فَانِي وَقَيَّارُ الْخ</sup>فَانِي وَقَيَّارُ الْخ [161] (ML), <sup>لَغَرِيبٌ</sup>لَغَرِيبٌ being *pred.* of <sup>اَنِي</sup>اَنِي, not *enunc.* of <sup>قَيَّارُ</sup>قَيَّارُ, because the *enunc.* is not conjoined with the ل (DM)—[<sup>وَحُورٌ عَيْنٌ</sup>وَحُورٌ عَيْنٌ I.VI. 22.], i. e. <sup>وَفِيهَا حُورٌ</sup>وَفِيهَا حُورٌ [or <sup>وَلَهُمْ</sup>وَلَهُمْ (B)], *And (therein, or for them, shall be) spouses dark-eyed large-eyed* (K, B), like

<sup>بَادَتْ وَغَيْرُ أَيَّهِ مَعَ الْبَلَى \* إِلَّا رَوَاكِدَ جَمْرَتَيْنِ هَبَاءَ</sup>  
<sup>وَمُشَجَّجٍ أَمَّا سِوَا قَذَالَةٍ \* فَبَدَأَ وَغَيْرُ سَارَةِ الْمُعْزَاءِ</sup>

(K), i. e. <sup>وَفِيهَا مُشَجَّجٌ</sup>وَفِيهَا مُشَجَّجٌ, *They perished, and their marks were altered together with becoming worn away, except stones used as supports for the cooking-pot, the live coals whereof were ashes mingled with dust floating in the air; and (among them was) a battered-headed wooden tent-peg, as for the middle of its neck it showed itself, but the stony ground altered the rest of it* (N), and

فَيَا طَبِيَّةَ الرُّعَسَاءِ بَيْنَ جُلَاجِلٍ \* وَبَيْنَ النِّقَا أَنْتِ أُمُّ أُمِّ سَالِمٍ

[661] by Dhu -rRumma (M), i. e. أَنْتِ خَيْرٌ, *Then, O doe-gazelle of the soft sandy ground between Julājil and the sand-hill, (art) thou (better), or Umm Sālim ?* (Jsh).

Either case is admissible, [frequently after the ف (of the correl.), as IV. 94. (141) and II. 180. (18), i. e. فَالْوَجِبُ

or فَعَلِيَّةٌ, and occasionally in other cases (ML),] as فَصَبِرُ

فَامْرِي صَبِرٌ جَمِيلٌ XII. 18., [an enunc. (K),] i. e. صَبِرٌ جَمِيلٌ,

*But (my business is) seemly patience* (M, ML), or [an inch.,

because qualified (K),] فَصَبِرٌ جَمِيلٌ أَجْمَلٌ *But seemly*

*patience (is more seemly)* (M) or أَكْمَلٌ *(is more exemplary),*

and طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ [25], i. e. طَاعَةٌ أَوْ أَمْرٌ, the

former being indicated by the saying [of 'Amr Ibn Abi Rabi'a alMakhzūmī (Jsh)]

فَقَالَتْ عَلَى اسْمِ اللَّهِ أَمْرٌ طَاعَةٌ \* وَإِنْ كَانَ قَدْ كَلِّفْتَ مَا لَمْ تَعْرِفْ

*Then she said, In God's name, thy business is obedience,*

[*(or) thy bidding is obeyed,* طَاعَةٌ (DM, Jsh), i. e. نَوْ طَاعَةٌ

(DM), being i. q. مَطَاعٌ (DM, Jsh),] *even though it* [167]

*be that thou hast been tasked with what thou hast not been*

*accustomed to: the suppressed should rather be the inch.*

according to AlWāsiṭī, because the point of the predi-

cation lies in the *enunc.*; but the *enun.* according to Al'Abdī, because defectiveness in the endings of the *prop.* is easier (ML) than in its beginning (DM). The two terms, *inch.* and *enunc.*, are said to be sometimes [allow-

ably] suppressed, because indicated, as <sup>وَاللَّائِي يَتَسَنَّ مِنْ</sup>

<sup>الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ</sup>

<sup>يَحِضْنَ</sup> LXV. 4. [*And such of your wives as have become*

*hopeless of menstruating by reason of their advanced*

*age, if ye doubt concerning their period, i. e. be ignorant,*

*their period shall be three months* (B): *and such as have*

*not menstruated, i. e. the young, (their period shall be*

*three months)* (K)], the *inch.* and *enunc.*, <sup>فَعِدَّتُهُنَّ</sup> <sup>الَّتِي</sup>,

being suppressed, because indicated by what is [men-

tioned (K)] before it : but [here] they are suppressed

only because they occur in the place of a single term, and

apparently the suppressed is a single term <sup>كَذَلِكَ</sup> [1],

[*and they that have not menstruated (shall be in like*

*case)* (B)]; and the best *ex.* is <sup>نَعَمْ</sup> Yes, (*Zaid is standing*),

i. e. <sup>نَعَمْ</sup> <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup>, in reply to "Is Zaid standing?" The

*inch.* is necessarily suppressed (1) with the anacoluthic

*nom. ep.* [146] in praise, blame, or pity, as <sup>مَرَرْتُ</sup> <sup>بِزَيْدٍ</sup>

<sup>الْكَرِيمِ</sup> or <sup>الْخَبِيثِ</sup> or <sup>الْمَسْكِينِ</sup> *I passed by Zaid; (he is)*

*the noble or the vile or the poor, i. e. هُوَ الْكَرِيمُ* &c: (2)



*night-journey. (Thy patience is) goodly patience!*, i. e. is less than any other, for each of us is tried (N), or] (*Thine affair is*) goodly &c., orig. <sup>صَبْرًا</sup>, i. e. <sup>أَصْبِرْ صَبْرًا</sup>, (*Be thou patient*) with goodly patience (K). The *enunc.* is necessarily suppressed (M, IA), because something else supplies its place, (1) in <sup>لَوْلَا زَيْدٌ لَّكَانَ كَذَا</sup> (M), [i. e.] when *enunc.* of an *inch.* after <sup>لَوْلَا</sup>, as <sup>لَوْلَا زَيْدٌ لَا تَتِيكَ</sup>, i. e. <sup>لَوْلَا زَيْدٌ لَا تَتِيكَ</sup> [27] (IA), because [the *enunc.* is known, and (J)] the *correl.* supplies its place (M); but with some rare exceptions, as IM here mentions, like

<sup>لَوْلَا أَبُوكَ وَلَوْلَا قَبْلَهُ عُمَرُ</sup> \* <sup>الْقَتِ إِلَيْكَ مَعْدٌ بِالْمَقَالِيدِ</sup>

[by Aflah Ibn Yasār, *If thy father (had) not (oppressed the people in his government), and if before him thy grandsire 'Umar (had) not (oppressed the people in his government also), the tribe of Ma'add would have thrown to thee the keys*, i. e. submitted unto thee, the *enunc.* <sup>قَدْ</sup> <sup>ظَلَمَ النَّاسَ فِي رِلَايَتِهِ</sup>, necessarily suppressed after the 1st <sup>لَوْلَا</sup>, being anomalously mentioned after the 2nd through the mention of its *reg.* <sup>قَبْلَهُ</sup> (J)]: this is the method of some GG; the 2nd method is that suppression is obligatory, apparent instances without it being otherwise explicable, [e. g. <sup>قَبْلَهُ</sup> depending upon a suppressed *d. s.* not *enunc.* (J)]; and the 3rd is that it is obligatory, if the *enunc.* be *unrestricted being*, as <sup>لَوْلَا زَيْدٌ لَّكَانَ كَذَا</sup>, i. e.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ [and لَوْلَا زَيْدٌ مُوجُودٌ

لَفُسَدَتِ الْأَرْضُ II. 252 *And if God's repelling men, some of them by means of some, (were) not (existing), the earth*

*would become corrupt, i. e. لَوْلَا دَفْعُ اللَّهِ النَّاسَ مُوجُودٌ*

(J),] but that, if it be *restricted being*, then, if not indicated, it must be mentioned, as لَوْلَا زَيْدٌ مُحْسِنٌ إِلَيَّ مَا

آتَيْتُ *Had not Zaid been a benefactor to me, I should not have come*, and, if indicated, it may be suppressed or

expressed, as لَوْلَا زَيْدٌ مُحْسِنٌ إِلَيَّ لَهَلَكْتُ, i. e. لَوْلَا زَيْدٌ مُحْسِنٌ إِلَيَّ

where the *enunc.* may also be expressed, in reply to "Is Zaid a benefactor to thee?", whence the saying of Abu-l-'Alá alMa'arrí [describing a sword (Sh)]

يَذِيبُ الرَّعْبَ مِنْهُ كُلَّ عَضْبٍ \* فَلَوْلَا الْغَمْدُ يُمْسِكُهُ لَسَالَا

[*Terror thereat dissolves every trenchant blade, so that, if the scabbard withheld it not, it would flow away, the*

*enunc.* يُمْسِكُهُ being indicated by the *inch.*, since the

business of the scabbard is to withhold the sword (J)],

which method is elsewhere preferred by IM: (2) when the *inch.* is a prescriptive sign of the oath [650, 651],

as لَعَمْرُكَ لَأَفْعَلَنَّ [27] *Assuredly, thy life (is mine oath),*

*I will surely do*, [only عَمْرٌ with *Fath* being used in the

oath (H),] i. e. لَعَمْرُكَ قَسَمِي, [or مَا أَقْسَمُ بِهِ (is what I

*swear by)* (H),] and similarly, as some say, يَمِينُ اللَّهِ لَأَفْعَلَنَّ

*The oath of God (is mine oath), &c., i. e.* <sup>يَمِينُ اللَّهِ</sup>, though here the suppressed may be an *inch.*, i. e. <sup>قَسَمِي</sup>, whereas with <sup>لَعَمْرُكَ</sup> it must be an *enunc.*, because the <sup>ل</sup> of inception ought to be prefixed to the *inch.*; if, however, the *inch.* be not a prescriptive sign of the oath, as in <sup>عَهْدُ اللَّهِ لَأَفْعَلَنَّ</sup>, i. e. <sup>عَهْدُ اللَّهِ عَلَيَّ</sup>, *God's covenant (is upon me), &c.,* the *enunc.* may be expressed or suppressed: (3) when the *inch.* is followed by a <sup>و</sup> that is a prescriptive sign of association, as (IA) in <sup>كُلُّ رَجُلٍ وَضِيعَتُهُ</sup> *Every man to his trade* (M, IA), i. e. <sup>كُلُّ رَجُلٍ وَضِيعَتُهُ مُقْتَرِنَانِ</sup> *Every man and his trade are joined together*, <sup>وَضِيعَتُهُ</sup> being coupled to <sup>كُلُّ</sup>, and the *enunc.* supplied after the <sup>و</sup> of association, though some say that there is no need to supply the *enunc.*, because the sense is <sup>كُلُّ رَجُلٍ مَعَ وَضِيعَتِهِ</sup> *Every man is with &c.,* a complete sentence; if however, the <sup>و</sup> be not a prescriptive sign of association, the *enunc.* is not necessarily suppressed, as <sup>زَيْدٌ وَعَمْرُو قَائِمَانِ</sup> (IA): [thus] <sup>فَانْتُمْ وَمَا</sup> in <sup>فَانْتُمْ وَمَا</sup> XXXVII. 161. 162., [(where, however, <sup>ان</sup> is prefixed,) the <sup>و</sup> may be (a) in the sense of <sup>مَعَ</sup>, as in <sup>كُلُّ رَجُلٍ اَلْخِ</sup>, so that pause is allowable after <sup>اَلْخِ</sup>, as after <sup>كُلُّ رَجُلٍ اَلْخِ</sup> and <sup>اِنْ كَلَّ رَجُلٍ اَلْخِ</sup>,



because (K)] <sup>وَمَا تَعْبُدُونَ</sup> وَمَا تَعْبُدُونَ supplies the place of the *pred.*, [on account of the sense of *conjunction* in it (B),] the sense being [For verily ye and what ye worship (are <sup>يُكْرَهُ</sup> *قُرْنًا* yoke-fellows) (B), (or) For verily ye are with what ye worship, i. e. are their yoke-fellows (K), i. e.] ye cease not to worship your deities: ye seduce not unto it, i. e. unto what ye worship, [any save him that is the brand of Hell-fire] (K, B); or (b) [intended to couple to the *sub.* of <sup>أَنْ</sup> أَنْ (N),] as in

فَأَنْتَ وَالْكِتَابُ إِلَى عَلِيٍّ \* كِدَابَعَةٌ وَقَدْ حَلِمَ الْأَدِيمُ

[by A'Walid Ibn 'Ukba, For verily thou and the writing to 'Alī are, i. e. with thy writing to 'Alī art, like a woman tanning when the hide has become worm-eaten (N),] For verily ye and what ye worship, ye seduce not into rebellion against Him, i. e. God, [any save &c.] (K), where <sup>أَنْتُمْ</sup> أَنْتُمْ belongs to them and their deities, the 2nd *pers.* prevailing over the 3rd [170. A] (B): (4) when the *inch.* is (a) an *inf. n.* followed by a *d. s.* supplying the place of the *enunc.*, but incapable of being an *enunc.*, [such *inf. n.* governing the exponent of the *s. s.* (CA),] as in <sup>ضَرْبِي الْعَبْدَ مُسِيئًا</sup> ضَرْبِي الْعَبْدَ مُسِيئًا, i. e. <sup>أِنْ كَانَ مُسِيئًا</sup> <sup>أِنْ كَانَ</sup> if you mean the future, or <sup>أِنْ كَانَ</sup> if you mean the past, My beating the slave (will be, or was, when he exists, or existed,) while doing wrong, <sup>ضَرْبِي</sup> ضَرْبِي being an *inch.*, [an *inf. n.* governing <sup>الْعَبْدَ</sup> الْعَبْدَ the exponent (160) of the *pron.* latent in the suppressed *att.* <sup>كَانَ</sup> كَانَ (CA),]

<sup>أَعْبَدُ</sup> a *reg.* of it, <sup>مُسَيِّئًا</sup> a *d. s.* to the latent *pron.* in <sup>كَانَ</sup>  
 expounded by <sup>أَعْبَدُ</sup>, supplying the place of the *enunc.*,  
 but incapable of being an *enunc.* to the preceding *inch.*,  
 so that you do not say <sup>ضَرْبِي</sup> <sup>أَعْبَدُ</sup> <sup>مُسَيِّئًا</sup>, because  
*beating* is not describable as *doing wrong*, and <sup>إِذَا</sup> <sup>كَانَ</sup>  
 or <sup>أَنْ</sup> <sup>كَانَ</sup> an *adv.* of time, a *subst.* for the *enunc.*, which  
 [is the <sup>اِسْتِقْرَارُ</sup> in the suppressed <sup>إِذَا</sup> (or <sup>أَنْ</sup>), i. e. <sup>ضَرْبِي</sup>  
 [is the <sup>اِسْتِقْرَارُ</sup> in the suppressed <sup>إِذَا</sup> (or <sup>أَنْ</sup>), i. e. <sup>ضَرْبِي</sup>  
 (CA), and] is supplied before  
 the *d. s.* that supplies its place (IA), [and similarly] in  
<sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> (M); (b) [an <sup>أَفْعَلُ</sup> of superiority (CA)]  
*pre.* to such an *inf. n.*, as in <sup>أَتَمَّ</sup> <sup>تَبَيَّنِي</sup> <sup>الْحَقَّ</sup> <sup>مَنْوُطًا</sup> <sup>بِالْحَكْمِ</sup>  
*The most perfect of my explaining the truth (will be, or*  
*was, when it occurs, or occurred,) while made dependent*  
*upon the sciences,* <sup>أَتَمَّ</sup> being [an <sup>أَفْعَلُ</sup> of superiority (CA),]  
 an *inch.* [*pre.* to <sup>تَبَيَّنِي</sup> (CA)], <sup>تَبَيَّنِي</sup> *post.*, <sup>الْحَقَّ</sup> *obj.* of  
<sup>تَبَيَّنِي</sup>, and <sup>مَنْوُطًا</sup> a *d. s.* [to the *pron.* latent in the sup-  
 plied <sup>كَانَ</sup> (CA),] supplying the place of the *enunc.* of <sup>أَتَمَّ</sup>,  
 i. e. <sup>إِذَا</sup> <sup>كَانَ</sup> or <sup>أَتَمَّ</sup> <sup>تَبَيَّنِي</sup> <sup>الْحَقَّ</sup> <sup>إِذَا</sup> <sup>كَانَ</sup> <sup>مَنْوُطًا</sup> (IA), and  
 [similarly] in <sup>أَخْطَبَ</sup> <sup>مَا</sup> <sup>يَكُونُ</sup> <sup>الْأَمِيرُ</sup> <sup>قَائِمًا</sup> *The most orato-*  
*rical of the governor's being* [571] (*is, or was, when he*  
*exists, or existed,) standing* (M): the <sup>كَانَ</sup> is held to be

*att.*, the *acc.* being a *d. s.*, not *non-att.*, the *acc.* being its *pred.*, (a) because only *indet. ns.* derived from *inf. ns.* have been seen used by the Arabs in this position, whereas *preds.* might be *det.* or *indet.*, *deriv.* or *non-deriv.*, (b) because the nominal *prop.* conjoined with the , occurs in place of this *acc.*, as اقرب ما يكون العبد من ربه وهو [1] words of the Prophet *The nearest of the servant's being to his Lord (is) when he is bowing down and*

خير اقترابى من العولى حليف رضى  
 وشر بعدى عنه وهو غضبان

*The best of my drawing near to the friend (is when he exists) constantly satisfied; and the worst of my being far from him (is) when he is angry (A): (5) in اقائم الزيداني .*

§ 30. Sometimes the *inch.* and *enunc.* are both *det.* together, as زيد المنطلق *Zaid is the departer*, الله الهنا *God is our God*, and محمد نبينا *Muhammad is our Prophet*, انت انت *Thou art he*, [i. e. *art the person specified (H),*] and

انا ابو النجم وشعرى شعرى \* لله درى ما احن صدرى

by Abu -nNajm, [*I am Abu -nNajm, i. e. am the person celebrated for perfection of chasteness in language (N); and my poetry is my poetry, i. e. is unaltered in chasteness*

(Jsh), (or) *is excellent* (H): *to God be ascribed my genius, how supernaturally inspired is my bosom!* (Jsh)]. Here the *enunc.* may not precede [28]; but whichever precedes is the *inch.* (M). [See, however, §. 24.]

§ 31. According to some GG, among them [Z and] IM (IA), the [single (IA)] *inch.* may have two or more *enuncs.* [without a *con.*, whether they be in the sense of a single *enunc.* (IA)], as هَذَا حُلُوٌ حَامِضٌ *This is sweet, sour*, [i. e. مَزْجٌ combining sweetness and sourness, or be not so, as (IA)] وَهُوَ الْغَفُورُ الْوَدُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لَمَّا *And He is the forgiving, the loving, the master of the throne, the glorious, a mighty doer of what He willeth* (M, IA). Others allow plurality of *enuncs.* only when they are in the sense of a single *enunc.*; and hold that otherwise a *con.* is requisite, and that, if there be no *con.*, another *inch.* is to be supplied, as

مَنْ يَكُ ذَا بَتٍّ فَهَذَا بَتِّي \* مَقِيظٌ مُصَيِّفٌ مُشْتَتِي

[by Ru'ba, where the plurality is both in word and sense, *Whoever is possessor of a cloak, I am like unto him; for this is my cloak, (and I) summer, (and I) pass the spring, (and I) winter*, an *inch.* اَنَا, being supplied to each (*enunc.* after بَتِّي), but most correctly *this is my cloak, is sufficient for me through summer, is sufficient for me through*

*spring, is sufficient for me through winter*, مَقِيظًا الْخَبَرُ being enuncs. of ذَا (J),] and

يَنَامُ بِأَحَدِي مَقْلَتَيْهِ وَيَتَّقِي \* بِأَخْرَى الْمَنَآيَا فَهُوَ يَقْظَانُ نَائِمٌ

[properly هَاجِعٌ, by Humaid Ibn Thaur describing the wolf, where the plurality is also in word and sense according to the assertion of the Arabs that the wolf sleeps with one eye and wakes with the other, but merely in word if the sense be that he is partly asleep and partly awake, *He sleeps with one of his two eye-balls, and keeps guard with another against the fates ; so that he is wakeful, (and he is) sleeping*, an *inch.* وَهُوَ being supplied, or *is sleeping*, نَائِمٌ being a 2nd enunc. (J)]. Others allow plurality only when the enuncs. are homogeneous, e. g. when they are single terms, as زَيْدٌ قَائِمٌ ضَاحِكٌ, or *props.*, as زَيْدٌ قَامٌ ضَحِكَ, and not when one is a single term and the other a *prop.*, so that you do not say زَيْدٌ قَائِمٌ ضَحِكَ : that is, however, frequently allowed by inflectionists in the *Kur'ān* and elsewhere, as فَإِذَا هِيَ حَيَّةٌ تَسْعَى being parsed as a 2nd enunc., though it may be a *d.s.* (IA). The most correct [opinion] is that additional *inchs.* should not be supplied, whether the enuncs. be in the sense of a single enunc. or not, or have a *con.* or not, or

be plural in word and sense or in word alone, and whether they be homogeneous or not: because the *enunc.* serves to predicate, and two or more predications may be made of one thing; and because it is like the *ep.*, of which there may be plurality, as <sup>جاء زيد العالم العلامة</sup> *The learned, erudite, intellectual, perceptive, sagacious Zaid came* (J).

§ 32. When the *inch.* implies the sense of condition, the **ف** may be prefixed to its *enunc.* (M); [for] like as the **ف** connects the *correl.* with its condition [419], so does it connect the *quasi-correl.* with the quasi-condition in such as <sup>الذي ياتيني فله درهم</sup> *He that comes to me shall have a dirham*, the speaker's intention, that the gift of the dirham should be consequent upon the coming, being understood by means of its prefixion, whereas, were it not prefixed, that would be admissible, or anything else (ML). Such [an *inch.*] is either a conjunct *n.* or a qualified *indet.*, when the *conj.* or *ep.* is a *v.* or *adv.*, as <sup>الذين ينفقون اموالهم بالليل والنهار سرا وعلانية</sup> *They that expend their goods in beneficence by night and day secretly and openly shall have their reward with their Lord*, [<sup>فلهم ان</sup> *being enunc.* of <sup>الذين</sup> *الذين* <sup>ان</sup> *ان*, and the **ف** illative (B),] <sup>وما بكم من نعمة</sup> *And such prosperity as is with* XVI. 55. [180]

*you is from God*, [ <sup>ما</sup> being conjunct, implying the sense of condition (B),] and <sup>فِي كُلِّ رَجُلٍ يَأْتِينِي فَلَهُ دِرْهَمٌ</sup> or <sup>فِي</sup> *Every man that comes to me, or that is in the house, shall have a dirham* (M). The text <sup>وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ</sup> *And such adversity as befall-eth you is because of what your hands have wrought* is read with expression [of the <sup>ف</sup> (DM), because <sup>ما</sup> implies the sense of condition (K, B),] and suppression (ML), because of the sense of illativeness in the <sup>ب</sup> (B); so that the connection is [not necessary, but] allowable (DM). When, however, <sup>أَيْت</sup> or <sup>لَعَلَّ</sup> is prefixed [to the *inch.*], the <sup>ف</sup> is not prefixed, by common consent; while in the case of prefixion of <sup>أَنْ</sup> [to the *inch.*] there is a dispute between Akh and the Author of the Book.

§ 33. The *pred.* of <sup>أَنْ</sup> and its sisters is the *nom.* in such as <sup>أَنْ زَيْدًا أَخُوكَ</sup> *Verily Zaid is thy brother* and <sup>لَعَلَّ بَشْرًا صَاحِبُكَ</sup> *Perhaps Bishr is thy companion*. According to our school it is in the *nom.* through the *p*, because this resembles the *v.* [516] in inseparability from *ns.*, and the *pret.* of it in being *uninfl.* upon *Fath*, so that its *acc.* is coordinated with the *obj.*, and its *nom.* with the *ag.*, <sup>أَنْ زَيْدًا أَخُوكَ</sup> being regarded as parallel to <sup>كَانَ عَمْرًا الْأَسَدَ</sup> *It is as though* <sup>ضَرَبَ زَيْدًا أَخُوكَ</sup>

'*Amr were the lion* to <sup>فَرَسٌ</sup> <sup>عَمْرًا</sup> <sup>الأسد</sup> *The lion rent*  
'*Amr*; but according to the KK it is in the *nom.* through  
the same [*op.*] as [the *enunc.*] in <sup>زَيْدٌ</sup> <sup>أَخْرُوكَ</sup>, the *p.*  
having no government in it (M).

§ 34. The *pred.* may in no case precede the *p.* (Sh).  
It may not precede [the *sub.* (IA, Sh), because *ps.*, being  
made to accord with *vs.* in being made *op.*, are subordinate  
in government, and consequently the liberty of transpos-  
ing their *regs.* should not be taken (Sh)], unless the *pred.*  
be an *adv.* or *prep.* and *gen.* [498] (M, IA, Sh), in which  
case it may intervene between the *p.* and *sub.* (Sh), as  
<sup>أَنَّا</sup> <sup>إِنَّا</sup> <sup>إِيَّاهُمْ</sup> <sup>ثُمَّ</sup> <sup>أَن</sup> <sup>عَلَيْنَا</sup> <sup>حَسَابِهِمْ</sup> LXXXVIII. 25. 26.  
*Verily unto Us will be their returning; then verily upon*  
*Us will depend their reckoning* (M), <sup>أَنَّا</sup> <sup>لَدَيْنَا</sup> <sup>أَنْكَالًا</sup>  
LXXIII. 12. *Verily with Us are heavy fetters*, and in  
tradition <sup>أَن</sup> <sup>فِي</sup> <sup>الصَّلَاةِ</sup> <sup>لشُغْلًا</sup> <sup>وَأَن</sup> <sup>مِنَ</sup> <sup>الشَّعْرِ</sup> <sup>لِحِكْمَةٍ</sup> *Verily*  
*in prayer there is occupation; and verily from poetry there*  
*is wisdom* (Sh). Such precedence is (1) allowable, as  
<sup>لَيْتَ</sup> <sup>هُنَا</sup> or <sup>لَيْتَ</sup> <sup>فِيهَا</sup> <sup>غَيْرَ</sup> <sup>الْبَنِيِّ</sup>  
*were other than the foul-mouthed*, where <sup>فِيهَا</sup> or <sup>هُنَا</sup> may  
either precede or follow <sup>غَيْرَ</sup>; (2) necessary, as <sup>لَيْتَ</sup> <sup>فِي</sup>  
<sup>الدَّارِ</sup> <sup>صَاحِبُهَا</sup> *Would that in the house were its owner*, where  
<sup>فِي</sup> <sup>الدَّارِ</sup> may not be *postpos.*, lest the *pron.* relate to a  
word posterior literally and in natural order [160]. The



*reg.* of the *pred.* may not precede the *sub.*, when the *reg.* is not an *adv.* or [*prep.* and] *gen.*, as <sup>ان زيدا آكل طعامك</sup>

*Verily Zaid is eating thy food*, not <sup>ان طعامك زيدا آكل</sup> ;

and similarly, [according to the majority (J),] when the

*reg.* is an *adv.* or *prep.* and *gen.*, as <sup>ان زيدا واثق بك</sup>

or <sup>ان زيدا جالس عندك</sup> *Verily Zaid is trusting in thee* or *sitting*

*by thee*, not <sup>ان بك زيدا اثق</sup> or <sup>ان عندك اثق</sup>, though

some allow it, and assign as an instance of it

<sup>فلا تلحنني فيها فان بحبها \* اخاك مصاب القلب جم بلائها</sup>

(IA) *Then censure thou me not for the love of her; for*

*verily through love of her thy brother is stricken at heart,*

*many are his troubles* on account of her, <sup>بحبها</sup>, the *reg.*

of the *pred.* <sup>مصاب القلب</sup>, preceding the *sub.* <sup>اخاك</sup> (J).

All else that has been mentioned respecting the sorts,

states, and conditions of the *enunc.* stands good in the

case of the *pred.* (M). In

<sup>يغض الطرف من مكر ودهي \* كان به وليس به خشوعا</sup>

*He lowers the eye from deceit and craft, as though in him*

(but it is not in him) were humility the parenthetic *prop.*

is prettily interposed between the [*prepos.*] *pred.* of <sup>كان</sup>

and its *sub.* (BS). In <sup>ان خير من استاجرت القوى الامين</sup>

XXVIII. 26. *Verily a most excellent person that thou hast*

*hired is the strong, the trustworthy* خَيْرٌ مِنِّي (B) [in] *pred.*,  
 استاجرت (K) is made *sub.* (K, B) and *pred.*,  
 [so that the *pred.*, being synarthrous, is more *det.* than  
 the *sub.*, which is (only approximately *det.*, being) *pre.* to  
 خَيْرٌ شَخْصٍ (qualified by استاجرت), i.e. *indet.* (N)]; the precedence [of خَيْرٌ] being caused by the  
*stress* [laid upon what is made *sub.* (N)], as in

أَلَا إِنَّ خَيْرَ النَّاسِ حَيًّا وَهَالِكًا \* أَسِيرٌ ثَقِيفٌ عِنْدَهُمْ فِي السَّلَاسِلِ

[by Abu-shShaghb al'Absī, *Now verily the best of men, living and perishing, is the captive of Thakīf beside them in chains* (T), the *pred.*, as *pre.* to a proper name, being more *det.* than the *sub.*, which is *pre.* to the synarthrous (262)], so that what is more fit to be *pred.* is made *sub.* (K). The *prop.* occurring as *pred.* must be enunciatory, instances transmitted to the contrary being paraphrased [and reduced to the enunciatory (DM)], as

إِنَّ الَّذِينَ قَتَلْتُمْ أَمْسِي سَيِّدُهُمْ \* لَا تَحْسَبُوا لَيْلَهُمْ عَنْ لَيْلِكُمْ نَامًا

[*Verily they whose chief ye slew yesterday, reckon ye not, orig. لَا تَحْسَبُونَ ye shall not reckon, their night to be such that it has, i.e. its people have, slept foregoing vengeance upon your night* (DM)] and.

إِنِّي إِذَا مَا الْقَوْمَ كَانُوا أَنْجِيَهُ \* وَأَضْطَرُّبُ الْقَوْمَ أَضْطَرَابَ الْأَرَشِيَةِ

وَشَدَّ فَوْقَ بَعْضِهِم بِالْأَرْدِيَةِ \* هُنَاكَ أَوْصِيَنِي وَلَا تُوصِي بِيَدِهِ

[*Verily I, whenever the people are communing of disquieting secrets, and the people are restless with the restlessness of well-ropes, and cords are bound over some of them from fear of falling when overcome by sleep, there or then (T) do thou trust me over others, and not trust others over* (the ب being i. q. عَلَى) *me, i. e. اسْتَحَقَّ اَنْ* others over (DM)], except the *pred.* of the contracted اَنْ, which may be precatory, as in the reading of XXIV. 9. [525] (ML).

§ 35. The *pred.* is [sometimes (M) allowably] suppressed, as اِنْ مَالًا وَاَنْ وَلَدًا, [i. e. اِنْ لَهُمْ مَالًا (M),] *Verily (they have cattle, and verily (they have) children*

اِنْ مَحَلًّا وَاِنْ مَرْتَحَلًا \* وَاِنْ فِي السَّفَرِ اِذَا مَضَوْا مَهَلًا

by AlA'shà, (M, ML), i. e. اِنْ لَنَا الْخَ, *Verily (we have) a sojourning in the world, and verily (we have) a departing from it; [and verily in the travellers, since they have gone to the next world before us, (we have) a respite (Jsh),]*

اِذَا قِيلَ سِيرُوا اِنْ لَيْلَى لَعَلَّهَا  
جَرَى دُونَ لَيْلَى مَائِلَ الْقَرْنِ اعْضَبُ

i. e. اِنْ لَعَلَّهَا قَرِيبَةٌ (ML), *When it is said, "Journey ye;*

verily *Lailà*, perchance she (is nigh)," a watcher hideous as a wry-horned, broken-horned bull [(or) ram (DM)] runs in front of *Lailà*, the prop. لَعَلَّهَا قَرِيبَةٌ being pred. of اِنَّ (Jsh), اِنَّ زَيْدًا Verily Zaid (is for us), i. e. اِنَّ لَنَا, said in reply to "Is any one for you? Verily the people are against you," اِنَّ غَيْرَهَا اَبْلًا وَّشَاءَ Verily (we have) others, camels and sheep, i. e. اِنَّ لَنَا,

اِذْ كُنْتُ فِي وَادِي الْعَقِيقِ رَاتِعًا \* يَا لَيْتَ اَيَّامَ الصَّبِيِّ رَوَّاجِعًا [by Al'Ajjāj (SM, Jsh) or, as Ibn Ya'ish says, Ru'ba (SM), *When I was in the vale of Al'Akīk revelling in plenty — O would that (ours were) the days of youthful folly returning!* (Jsh)], i. e. اِنَّ [533], and the saying of 'Umar Ibn 'Abd Al'Azīz to a man of Kuraish that claimed kindred with him فَاِنَّ ذَاكَ Well, surely that (is admitted), then, on his mentioning his need, لَعَلَّ ذَاكَ Perhaps that, i. e. thy desire, (will be realised), i. e. فَاِنَّ لَعَلَّ مَطْلُوبَكَ حَاصِلٌ and ذَاكَ مُصَدَّقٌ. It is necessarily suppressed in لَيْتَ شِعْرِي [لَيْتَ being able to dispense with its pred. through the two objs. of its sub. شِعْرِي, which needs two objs. because it is in the sense of عَلِمِي, and the full phrase being لَيْتَ شِعْرِي وَاقِعٌ, i. e. لَيْتَنِي وَقَعَ عَلِمِي or عَلِمْتُ (T)].

§ 36. The *pred.* of <sup>لَا</sup> as a generic *neg.* is [the *nom.*] in the saying of the Hījāzīs <sup>لَا رَجُلٌ أَفْضَلُ مِنْكَ</sup> *Not a man is more excellent than thou*: and Hātūm in <sup>وَلَا كَرِيمٌ</sup> [37] either forsakes his *dial.* of Tayyi for that of AlHījāz or makes <sup>مَصْبُوحٌ</sup> not a *pred.*, but an *ep.* made to accord [in case] with the place of <sup>لَا</sup> together with the [*sub.*] denied [102]. It also is in the *nom.* through the *p.*, because <sup>لَا</sup> is treated like <sup>أَنَّ</sup>, as being its *opp.* [in sense] and like it inseparable from *ns.* (M).

§ 37. When indicated (IA), [and therefore] known (Sh, ML), it is suppressed, frequently [by the Hījāzīs (M, IA), and necessarily by the Tamīmīs (IA, Sh, ML) and Tā'īs (IA)], as (M, IA, Sh, ML) <sup>فَلَا فُوتَ</sup> XXXIV. 50., i. e. <sup>لَهُمْ</sup>, *And (they shall have) no escape*, <sup>لَا ضَيْرَ</sup> XXVI. 50., i. e. <sup>عَلَيْنَا</sup>, *No hurt (shall be upon us)* (Sh, ML), <sup>لَا فَتًى</sup>, *No hurt (shall be upon us)* (Sh, ML), <sup>لَا إِلَهَ إِلَّا عَلَىٰ وَلَا سَيْفٌ إِلَّا ذُو الْقَعَارِ</sup> *There is no champion but 'alī, and no sword but Dhu -l-Faḳār*, the dogma of the creed, i. e. <sup>لَا إِلَهَ إِلَّا فِي الْوُجُودِ إِلَّا اللَّهُ</sup> *No god (is in existence) save God* (M), [and] <sup>لَا رَجُلٌ</sup> *No man (is standing)* said in reply to "Is any man standing?", the *pred.* <sup>قَائِمٌ</sup> being suppressed, necessarily according to the Tamīmīs and Tā'īs, and allowably according to the Hījāzīs; this holds

good whether the *pred.* be or be not an *adv.* or a *prep.* and *gen.* (IA): and [hence some even say that (ML)] it is not mentioned (M, ML) *at all* by the Tamīmīs [and Tā'īs] (M). But when not indicated (IA), [and therefore] unknown (Sh), its suppression is not allowable according to any, [much less necessary (Sh),] as لَا أَحَدٌ أَكْثَرُ مِنْ اللَّهِ [words of the Prophet (IA)] *Not any is more jealous than God* (IA, Sh) and

إِذَا الْفَلَّاحُ غَدَّتْ مَلَقَىٰ أَصْرَتِهَا \* وَلَا كَرِيمٌ مِنَ الْوِلْدَانِ مُصْبِحٌ

[36] (IA) *When the milch camels become so dry of milk that the strings used to fasten their udders in order that their little ones may not suck them are cast away as useless, and not a noble boy of the children is given a morning-draught of their milk*, where the *pred.* مُصْبِحٌ is necessarily mentioned, because, if suppressed, it would not be known, since there is nothing to indicate it (J).

§ 38. The *sub.* of مَا, لَا, [لَا تَ, and إِنْ] (107) assimilated to لَيْسَ is [the *nom.*] in [such phrases as] لَا زَيْدٌ مُنْطَلِقٌ *Zaid is not departing* and لَا رَجُلٌ أَفْضَلُ *No man is more excellent than thou*. Their resemblance to لَيْسَ is in negation and prefixion to the *inch.* and *enunc.*; but مَا [like إِنْ] resembles it more closely, as being confined to negation of the present [546, 550],

for which reason it is prefixed [like <sup>ا</sup>ان] both to the *det.* and *indet.*, as <sup>مَآ</sup>أَحَدٌ <sup>أَفْضَلُ</sup>مِنْكَ and <sup>مَآ</sup>زَيْدٌ <sup>مُنْطَلَقًا</sup> and <sup>لَا</sup> [like <sup>لَا</sup>ت] is prefixed only to the *indet.* The use of <sup>لَا</sup> in the sense of <sup>لَيْسَ</sup> is rare, e. g.

مَنْ صَدَّ عَنْ نِيرَانِهَا \* فَأَنَا ابْنُ قَيْسٍ لَا بَرَّاحٌ

[547] (M), by Sa'd Ibn Mālik Ibn Dubai'a Ibn Kaïs, *Whenever turns away from its fires, I am the descendant of Kaïs; no quitting of place (is with me in war)*, where <sup>لَا</sup>, being like <sup>لَيْسَ</sup>, governs the *indet.* in the *nom.*, and the *pred.* is understood, i. e. <sup>لَا</sup>بَرَّاحٌ <sup>عِنْدِي</sup>فِي <sup>الْحَرْبِ</sup>: some, however, make <sup>بَرَّاحٌ</sup> an *inch.*, and the *enunc.* understood; that is *good* only when <sup>لَا</sup> is repeated, as <sup>لَا</sup>عَبْدٌ لِي <sup>وَلَا</sup>أَمَةٌ <sup>لَا</sup> *I have neither male slave nor female slave* [104]; but the *poet* may put an *indet.* into the *nom.* after <sup>لَا</sup> when not repeated, because the *o. f.* of what is denied by <sup>لَا</sup> is the *nom.*, so that it is like a recurrence to the *o. f.*; the *nom.* is [accordingly] used here by poetic license instead of the *acc.* (T).

## THE ACCUSATIVES.

§. 39. The unrestricted *obj.* is the [complementary (Sh), (i. e.) *acc.* (IA),] *inf. n.* [331] (M, IA, Sh) *corrob.* of its *op.* or explanatory of its mode or number, [as ضَرَبْتُ ضَرْبًا or ضَرَبْتُ ضَرْبَ الْأَمِيرِ or ضَرَبْتُ ضَرْبَيْنِ *I struck with striking or with the striking of the governor or two strokes* Sh)]. It is named *unrestricted* [*obj.* (IA)] because the name مَفْعُول applies to it without restriction (IA, Sh) by a *prep.* or the like, whereas it applies to the other *objs.* only when it is restricted, as ضَرَبْتُ مَفْعُولًا or ضَرَبْتُ مَعَهُ or ضَرَبْتُ نَيْدًا or ضَرَبْتُ لَكَ (IA): thus ضَرَبْتُ ضَرْبًا is مَفْعُول, because it is the thing itself that you have done; whereas ضَرَبْتُ نَيْدًا in ضَرَبْتُ نَيْدًا is not the thing that you have done, but the person that you have done an act, namely *beating*, to, and is therefore named مَفْعُولًا; and similarly with the rest of the *objs.* For this reason Z and IH mention the unrestricted *obj.* before the others, as being really the *obj.* [The 2nd *inf. n.* in رَكَعَ زَيْدٌ رَكَعًا حَسَنًا *Zaid's lowering of the head in prayer is a fine lowering* &c. is excluded by the definition, because, though explanatory of mode, it is not a complement; and the 2nd [الْفَجْرُ] in كَرِهْتُ الْفَجْرَ الْفَجْرَ *I abhorred debauch-*



chery, debauchery, though a *corrob.* complementary *inf.* n., is excluded, because the corroborated is not the *op.* of the *corrob.* (Sh). The unrestricted *obj.* is (1) *corrob.*, [as <sup>كَلَّمَ</sup> <sup>اللَّهُ</sup> <sup>مُوسَى</sup> <sup>تَكْلِيمًا</sup> IV. 162. *And God spake with Moses with speaking* and <sup>وَيَسْلَمُوا</sup> <sup>تَسْلِيمًا</sup> IV. 68. *And submit themselves with submission* (Sh)]; (2) explanatory of mode, [as <sup>أَخَذَ</sup> <sup>عَزِيزٍ</sup> <sup>مَقْتَدِرٍ</sup> LIV. 42. *And We chastised them with the chastising of One mighty, omnipotent* and <sup>جُلُوسِ</sup> <sup>القَاضِي</sup> *I sat with the sitting of the judge*, i.e. as the judge sits (Sh)]; (3) explanatory of number (IA, Sh), as <sup>فَدَكَّتَا</sup> <sup>دَكَّةً</sup> <sup>وَاحِدَةً</sup> LXIX. 14. *And they shall be beaten together with one single beating* and <sup>ضَرْبَتَيْنِ</sup> <sup>ضَرْبَتٍ</sup> or <sup>ضَرْبَاتٍ</sup> (Sh). It is vague, as <sup>ضَرْبًا</sup> <sup>ضَرْبَتٍ</sup>; and precise, as <sup>ضَرْبَتَيْنِ</sup> <sup>ضَرْبَتٍ</sup> and <sup>ضَرْبَتَيْنِ</sup> (M). When *corrob.* of its *op.*, it may not be dualized, or pluralized, [but must be made *sing.*, as <sup>ضَرْبًا</sup> <sup>ضَرْبَتٍ</sup>, because it is equivalent to repetition of the *v.*, and the *v.* is not dualized or pluralized (IA)]; when explanatory of mode, it may be dualized or pluralized, [when its modes are different, as <sup>سَرَّتْ</sup> <sup>سَيْرِي</sup> <sup>زَيْدُ</sup> <sup>الْحَسَنِ</sup> <sup>وَالْقَبِيحِ</sup> *I journeyed with Zaid's two journeyings, the fair and the foul*, according to the ordinary (doctrine), though S appears to say that it may not be so treated regularly, but only in what has been received by hearsay (IA)]; and when explanatory of num-

ber, it may be dualized or pluralized (IH, IA) without dispute. It is put into the *acc.* [432] by the *inf. n.*, as <sup>عَجِبْتُ</sup> عَجِبْتُ زَيْدًا ضَرْبًا شَدِيدًا, or *v.*, as <sup>ضَرَبْتُ</sup> ضَرَبْتُ زَيْدًا ضَرْبًا, or *qual.*, as <sup>أَنَا ضَارِبٌ</sup> أَنَا ضَارِبٌ زَيْدًا ضَرْبًا (IA).

§ 40. It is sometimes [not the *inf. n.* of the *v.* (mentioned), but (M)] in the sense of the *inf. n.* (M, IA, Sh): i. e. (1) an *inf. n.* (M, IA), (a) coinciding with the *v.* in derivation, as <sup>وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا</sup> LXXI. 16. [And God hath made you to grow out of the earth, with growing, <sup>نَبَاتًا</sup> نَبَاتًا being governed in the *acc.* by <sup>أَنْبَتَكُمْ</sup> أَنْبَتَكُمْ, because it implies the sense of <sup>نَبْتُمْ</sup> نَبْتُمْ (K),] and <sup>وَتَبَتَّلْ إِلَيْهِ تَبْتَلًا</sup> LXXIII. 8. [And devote thyself unto God with devotion, a syllepsis for <sup>تَبَتَّلْ</sup> تَبَتَّلْ, <sup>تَبَتَّلْ</sup> تَبَتَّلْ being i. q. <sup>بَتَّلْ نَفْسَهُ</sup> بَتَّلْ نَفْسَهُ (K)]; (b) not coinciding with it therein (M), [but] *syn.* with the *inf. n.* of the *v.* mentioned (IA), as <sup>قَعَدْتُ جُلُوسًا</sup> (M, IA) and <sup>افْرَحِ الْجَدَلُ</sup> اَفْرَحِ Be thou joyful with gladness (IA): (2) not an *inf. n.* (M), (a) <sup>كُلٌّ</sup> كُلٌّ or <sup>بَعْضٌ</sup> بَعْضٌ *pre.* to the *inf. n.* as <sup>فَلَا تَمِيلُوا كُلَّ الْمِيلِ</sup> IV. 128. Wherefore be ye not partial with entire partiality; (b) the *dem.*, qualified by the *inf. n.*, as <sup>ضَرْبَةُ ذَلِكَ الضَرْبِ</sup> ضَرْبَةُ ذَلِكَ الضَرْبِ, or not qualified by it, as <sup>طَلَنْتُ ذَاكَ</sup> طَلَنْتُ ذَاكَ [443], i. e. <sup>ذَاكَ الطَّلَنِ</sup> ذَاكَ الطَّلَنِ; (c) the *pron.* of the

*inf. n.* [43], as <sup>لَا</sup> <sup>أَعْذِبُهُ</sup> <sup>أَحَدًا</sup> <sup>مِنَ</sup> <sup>الْعَالَمِينَ</sup> V. 115. [*Where-*  
*with I will not chastise any one of the classes of created*  
*beings, the pron. relating to the inf. n. (K, B),] i. e. لَا*  
<sup>فَاجْلِدُوهُمْ</sup> <sup>تَمَانِينَ</sup> <sup>جَلْدَةً</sup>; (d) its *num.*, as <sup>فَاجْلِدُوهُمْ</sup> <sup>تَمَانِينَ</sup> <sup>جَلْدَةً</sup> XXIV. 4. *Scourge ye them with fourscore stripes*; (e) the  
*instrument, as* <sup>سَوْطًا</sup> <sup>ضَرْبَتُهُ</sup> *I beat him with a whip, orig.*  
<sup>ضَرْبَ</sup> <sup>سَوْطٍ</sup>, the *pre. n.* being suppressed, and the *post.*  
*n.* put into its place (IA); (f) like (M, Sh) <sup>لَا</sup> <sup>تَضُرُّهُ</sup> <sup>شَيْئًا</sup> IX. 39. *Nor shall ye harm Him in any wise* (Sh), <sup>ضَرْبَتُهُ</sup>  
<sup>أَنْوَاعًا</sup> <sup>مِنَ</sup> <sup>الضَّرْبِ</sup> *I struck him with divers modes of strik-*  
*ing and* <sup>أَيَ</sup> <sup>ضَرْبٍ</sup> *and* <sup>أَيَّمَا</sup> <sup>ضَرْبٍ</sup> *with what a striking!*,  
<sup>أَشْتَمَلَ</sup> <sup>الصَّمَاءَ</sup> [He wrapped himself up in his garment,  
*and then threw the left side over the right* (H)], and <sup>قَعَدَ</sup>  
<sup>الْقُرْفَصَاءَ</sup> [He squatted upon his buttocks, making his thighs  
*touch his belly and holding in his legs by clasping his*  
*hands round them, with the acc. as inf. ns. (H),] because*  
*they are modes of wrapping oneself up and sitting* (M),  
*as though you said He wrapped himself up with the* <sup>شَمْلَةً</sup>  
*known by this name* (H).

§ 41. The *op.* of the *corrob. inf. n.* may not be suppressed [1], because suppression is incompatible with repetition and strengthening of the *op.*: and <sup>ضَرْبًا</sup> <sup>زَيْدًا</sup>,

where, as will be seen, the *op.* is necessarily suppressed, it not *corrob.*, but a command, devoid of corroboration, equivalent to <sup>أَضْرِبْ</sup> <sup>زَيْدًا</sup>, because it occurs in its place; for the two may not be combined, whereas any *corrob.* may be combined with the corroborated; and moreover the *corrob. inf. n.* does not govern, whereas <sup>زَيْدًا</sup> is governed in the *acc.* by <sup>ضَرْبًا</sup>, which is thus a *subst.* for <sup>أَضْرِبْ</sup> in sense and government (IA). The *op.* of the *inf. n.* [not *corrob.* (IA) of its *op.*] is suppressed, [because indicated (IA),] (1) allowably, [as <sup>خَيْرٌ</sup> <sup>مَقْدِمٌ</sup> (Thou hast arrived) with a most excellent arrival, <sup>مَوَاعِيدُ</sup> <sup>عَرْقُوبٍ</sup> (Thou promisest) with the promises of 'Urḡūb, and <sup>غَضَبُ</sup> <sup>الْخَيْلِ</sup> (Thou chafest) with the chafing of the horses against the bridles, said to him that arrives from his journey, or falls short in his promises, or is irate, whence the saying <sup>أَوْفَرَقًا</sup> <sup>خَيْرًا</sup> <sup>مِنْ</sup> <sup>حُبٍّ</sup>, i.e. <sup>أَوْفَرَقَكَ</sup> <sup>فَرَقًا</sup>, And (shall I fear thee) with fear better than love? (M), (and) as <sup>ضَرْبَتَيْنِ</sup> Two strokes said in reply to "How many (strokes) struckest thou Zaid?" (IA)]: (2) necessarily, when the *inf. n.* is (M, IA) (a) a *subst.* for the *v.*, which is regular in command and prohibition, as <sup>قِيَامًا</sup> <sup>لَا</sup> <sup>تَعُودًا</sup>, i.e. <sup>قُمْ</sup> <sup>قِيَامًا</sup> <sup>وَلَا</sup> <sup>تَقْعُدْ</sup> <sup>تَعُودًا</sup>, (Stand thou) with standing,

(and sit) not with sitting, and in invocation, as سَقِيَ لَكَ ,  
i. e. سَقَاكَ اللهُ , God send thee rain !, and similarly after  
interrogation signifying reproof, as

أَتَوَانِي وَقَدْ عَلَاكَ الْمَشِيبُ

[for أَتَوَانِيَا (720),] i. e. أَتَتَوَانِي , What! delayest thou when  
hoariness has mounted upon thee?, but rare in the case of  
the enunciatory v., as أَفْعَلْ وَكَرَامَةً , i. e. وَأَكْرِمَكَ , [كَرَامَةٌ  
being a simple substantive from أَكْرَامَ (H),] Do thou  
whilst I honor thee, the inf. n. in such exs. being go-  
verned in the acc. by a necessarily suppressed v., and  
being a subst. for it in indicating its sense: as regards  
the imp., however, the inf. n. is a subst. for only the 2nd  
pers., as ضَرْبًا زَيْدًا , i. e. أَضْرِبْ , e. g.

يَمْرُونُ بِالْهَنَاءِ لَخَفَافٍ عِيَابِهِمْ  
وَيَرْجِعُونَ مِنْ دَارَيْنِ بِجَرِّ الْحَقَائِبِ  
عَلَى حِينِ إِلَهِي النَّاسِ جَلَّ أَمْرُهُمْ  
فَنَدَلًا زَرِيقُ أَمَالٍ نَدَلُ التَّعَالِبِ

[by AlA'shà (J),] نَدَلًا being a subst. for نَدَلٌ , not for  
لَيَنْدَلُ , and زَرِيقُ a voc., not a nom. to نَدَلًا , because the  
2nd pers. of the imp. does not govern an explicit n. in

the *nom.* [165], and therefore its *subst.* does not do so, [They (certain robbers) pass by Ad Dahnà light as to their saddle-bags, and return from Dārīn swollen as to the sacks. At the time that the principal part of their affairs has diverted the attention of the people they say, Snatch thou, Zuraik, the goods, with the snatching of the foxes, the ag. of <sup>أُزْرَايِكُ</sup> *يُرْجَعُنِ* being made *fem.* because the <sup>لُصُوصُ</sup> *لُصُوصُ* are renderable as the <sup>جَمَاعَةُ</sup> (21), or because they are graded with women on account of their ignobleness, or because the <sup>ف</sup> of females is tropically used for males, and the <sup>ف</sup> being *red.* (J)]: (b) distributive of the result of what precedes it, as <sup>حَتَّىٰ إِذَا أَتَخْتَمَوْهُمْ فَشَدُّوا الرِّبَاطَ</sup> *حَتَّىٰ إِذَا أَتَخْتَمَوْهُمْ فَشَدُّوا الرِّبَاطَ* فَمَا مِنَّا بَعْدُ (21), XLVII. 4. 5. So, when ye have made great slaughter among them, make fast the bond; then either ye shall grant grace afterwards, or ye shall take ransom, i. e. <sup>فَمَا تَعْمَلُونَ مِنَّا</sup> *فَمَا تَعْمَلُونَ مِنَّا* وَأَمَّا تَقْدِرُونَ فِدَاءً (21): (c) a *subst.* for a *v.* that is made *enunc.* to a concrete *n.*, when the *inf.* *n.* is repeated or circumscribed, as <sup>زَيْدٌ سَيَّرَ سَيَّرًا</sup> *زَيْدٌ سَيَّرَ سَيَّرًا*, i. e. <sup>زَيْدٌ يَسِيرُ سَيَّرًا</sup> *زَيْدٌ يَسِيرُ سَيَّرًا*, Zaid journeys incessantly, <sup>يَسِيرُ</sup> *يَسِيرُ* being necessarily suppressed, because the repetition stands in its place, and <sup>أَلَا زَيْدٌ سَيَّرًا</sup> *أَلَا زَيْدٌ سَيَّرًا* and <sup>أَلَا زَيْدٌ يَسِيرُ سَيَّرًا</sup> *أَلَا زَيْدٌ يَسِيرُ سَيَّرًا*, i. e. <sup>أَلَا زَيْدٌ يَسِيرُ سَيَّرًا</sup> *أَلَا زَيْدٌ يَسِيرُ سَيَّرًا*, <sup>يَسِيرُ</sup> *يَسِيرُ* being necessarily suppressed, because the corroboration in the circumscription stands in the place of repetition; whereas when the

*inf. n.* is neither repeated nor circumscribed, suppression

is not necessary, as <sup>سَيَرَا</sup> <sup>زَيْدٌ</sup> or <sup>يَسِيرُ</sup> <sup>سَيَرَا</sup> (IA): (d)

*corrob.* of (a) itself (M, IA), i. e. occurs after a *prop.* that does not admit of being [indicative of] anything else

than [what is signified by] the *inf. n.* (IA), as <sup>لَهُ</sup> <sup>عَلَى</sup> <sup>أَلْفٍ</sup>

<sup>عَرَفَا</sup>, [i. e. <sup>اعْتَرَفَا</sup> (IA),] *I owe him a thousand, I acknowledge*

(M, IA), the full phrase being <sup>اعْتَرَفُ</sup> <sup>اعْتَرَفَا</sup>, and <sup>اعْتَرَفَا</sup>

being named "*corrob.* of itself" because it corroborates the preceding *prop.*, which is [indicative of what is signified by] the *inf. n.* itself, in the sense that it does not admit of being [indicative of] anything else [than an *acknowledgment*] (IA), and as

<sup>إِنِّي</sup> <sup>لَأَمْنُكَ</sup> <sup>الصدور</sup> <sup>وَأَنِّي</sup> <sup>قَسَمًا</sup> <sup>إِلَيْكَ</sup> <sup>مَعَ</sup> <sup>الصدور</sup> <sup>لَأَمِيلٌ</sup>

by ALAḥwas, *Verily I give thee avoidance, while verily I, I swear, towards thee notwithstanding the avoidance am*

*inclined*, <sup>صَلَّ</sup> <sup>صَنَعَ</sup> <sup>اللَّهُ</sup> XXVII. 90. *God shall do that*, [an

*inf. n. corrob.* of itself, i. e. of the purport of the preceding

*prop.* (B),] <sup>إِلَٰهٍ</sup> <sup>مَرْجِعُكُمْ</sup> <sup>جَمِيعًا</sup> <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> <sup>حَقًّا</sup> <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> [in

X. 4. *Unto Him shall be your returning, all together, God*

*hath promised, of a truth*, i. e. <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> <sup>وَعَدَا</sup> (K), an *inf. n.*

*corrob.* of itself, because <sup>إِلَٰهٍ</sup> <sup>مَرْجِعُكُمْ</sup> is a *promise from*

*God*, while <sup>حَقًّا</sup> is an *inf. n. corrob.* of other than itself, i. e.

of what is indicated by <sup>وَعَدَ</sup> <sup>اللَّهُ</sup> (B),] <sup>كَتَابَ</sup> <sup>اللَّهُ</sup> <sup>عَلَيْكُمْ</sup> IV. 28.

God hath prescribed (that) unto you, [i. e. كَتَبَ اللَّهُ ذَلِكَ] (K),] and صِبْغَةَ اللَّهِ II. 132. With God's baptism (M), an *inf. n. corrob.* of آمَنَّا II. 130. We have believed [in God &c.] (K, B) : God hath baptized (us with belief, nor have we been baptized with your baptism), i. e.

صَبَّغَنَا اللَّهُ بِالْأَيْمَانِ صِبْغَةً وَلَمْ نَصْبَغْ صِبْغَتَكُمْ (K), [or] God hath baptized (us with His baptism), i. e. صَبَّغَنَا اللَّهُ صِبْغَتَهُ

(B) ; (b) something else (M, IA), i. e. occurs after a *prop.* that admits of being [indicative of what is signified by] the *inf. n.* or of being [indicative of] something else, but becomes through the mention of the *inf. n.* an unequivocal indication of [what is signified by] the *inf. n.*, as

أَنْتَ ابْنِي حَقًّا Thou art my son, truly, the full phrase be-

ing أَحَقُّهُ حَقًّا I verify (it), and حَقًّا being named "corrob. of something else" than itself because the preceding *prop.* may be [indicative of what is signified by] حَقًّا, or may be [indicative of] something else, since Thou art my son may be a proper phrase, or a trope in the sense of Thou art in respect of affection on the same footing as my son in mine estimation, whereas, when حَقًّا is said, the *prop.* becomes an unequivocal indication that what is meant is sonship in reality, so that the *prop.* is modified by the *inf. n.*, which is therefore *corrob.* of something else than itself, since the modified must be different from the

modifier (IA), [and] as هَذَا عَبْدُ اللَّهِ الْحَقِّ لَا الْبَاطِلِ This



is 'Abd Allāh, truly not falsely, and أَجِدَّكَ لَا تَفْعَلُ كَذَا :  
*What ! seriously wilt thou not do such a thing ?* (M) :  
 (e) meant to denote comparison after a *prop.* containing  
 the logical *ag.* of the *inf. n.*, as لَزِيدٍ صَوْتُ صَوْتُ حِمَارٍ ,  
 where صَوْتُ حِمَارٍ is a comparative *inf. n.* governed in the  
*acc.* by a *v.* necessarily suppressed, i. e. يَصُوتُ صَوْتُ حِمَارٍ ,  
 and the preceding *prop.* لَزِيدٍ صَوْتُ contains the logical  
*ag.*, i. e. زَيْدٌ , *Zaid has a producing of sound, (he produ-*  
*ces sound) like an ass' producing of sound ;* and as  
 لَهْ بَكَاءٌ بَكَاءُ الْوَالِدَةِ , i. e. يَبْكِي بَكَاءَ الْوَالِدَةِ , *He has a weep-*  
*ing, (he weeps) like the weeping of the bereaved mother :*  
 but the *nom.* is necessary if no *prop.* precedes, as صَوْتُهُ  
 حِمَارٍ ; or if the preceding *prop.* does not contain  
 the logical *ag.*, as هَذَا بَكَاءٌ بَكَاءُ الْوَالِدَةِ (IA) : (f) trans-  
 mitted dualized, as لَبِيكُ [115] : (g) aplastic, as سُبْحَانَ  
 اللَّهِ *I extol the absolute immunity of God from all imper-*  
*fections,* [سُبْحَانَ being (K, B) an *inf. n.*, like غَفْرَانٌ , in  
 the sense of تَسْبِيحٌ i. q. تَنْزِيحٌ , hardly ever used except  
*pre.*, but sometimes (B) a (generic) proper name (K, B)  
 for التَّسْبِيحُ (8), like عَثْمَانُ for a man (K), in the sense  
 of التَّنْزِيحُ , anomalously, and then cut off from prefixion  
 and declined as a diptote, as

قَدْ قَلْتُ لَمَّا جَاءَنِي فَخْزَةٌ \* سَبَّحَانِ مِنْ عِلْمَةِ الْفَاخِرِ

*I saying when his bragging came to me, I marvel at 'Alkama the braggart (B), and being governed in the acc. by subaudition of its v., which is never expressed (K, B,*

*on II. 30., XVII. 1.), in full اَسْبَحَ اللهُ سَبَّحَانِ, and then treated as a v., supplying the place thereof (K),] مَعَاذَ اللهِ*

*I seek refuge with God, [i. e. اَعُوذُ بِاللّٰهِ مَعَاذًا (K, B, on*

*XII. 23 ), while مَعَاذَ اللهِ اِنْ نَاخِذُ XII. 79. means نَعُوذُ*

*We seek refuge with God from*

*taking, the inf. n. being pre. to the direct obj., and مِنْ*

*suppressed (K),] and عَمَّرَكَ اللهُ I pray God to prolong thy life, [as in the saying of 'Umar Ibn Abi Rabi'a al-Makhzūmī*

اَيُّهَا الْمَنْكُمُ الْاَثَرِيَا سَهِيلاً \* عَمَّوْكَ اللهُ كَيْفَ يَلْتَقِيَانِ

*O thou that weddest Ath-Thurayyā to Suhail, I pray God &c., how shall they meet together ? (H)]. Some inf. ns. governed in the acc. by vs. understood have no v. of their*

*own, like لَكَ دَفْرًا Mayst thou stink !, لَكَ مَهْرًا Mayst*

*thou stumble and fall !, اِنَّكَ [197], وَيَحْكُكَ Mercy on thee !,*

*وَيْلَكَ [28] Woe to thee !, وَيَبْكُ وَيَسْكُ*

*and وَيَلُ, when pre. (T, H) without the ل (T), being governed in the acc. by a v. understood (T, H), i. e.*

*اللّٰهُمَّ اَلِزْمَةَ اللهُ وَيَصَا God make mercy to cleave to him !*

(T), and so in <sup>أَٓ</sup>زَيْدٍ <sup>أَٓ</sup>وَيْحَا and <sup>أَٓ</sup>وَيْلَا, i.e. <sup>أَٓ</sup>الزَّيْمَةُ <sup>أَٓ</sup>اللَّهُ <sup>أَٓ</sup>وَيْحَا and <sup>أَٓ</sup>وَيْلَا, but being in the *nom.* as *inchs.* in <sup>أَٓ</sup>وَيْحٍ <sup>أَٓ</sup>لِزَيْدٍ and <sup>أَٓ</sup>وَيْلٍ (H)].

§ 42. Sometimes *ns.* not *inf. ns.* are made to follow that course: (1) concrete substantives, as <sup>أَٓ</sup>تَرَبًّا <sup>أَٓ</sup>[لَهُ] <sup>أَٓ</sup>وَجَنْدَلًا (God make) dust (to cleave) to him and stones!, and <sup>أَٓ</sup>فَاهَا <sup>أَٓ</sup>لِفِيكَ Her mouth to thy mouth; (2) *eps.* [76,333], as <sup>أَٓ</sup>هَنِيئًا LII. 19. <sup>أَٓ</sup>كُلُوا <sup>أَٓ</sup>وَأَشْرَبُوا <sup>أَٓ</sup>هَنِيئًا <sup>أَٓ</sup>بِمَا <sup>أَٓ</sup>كُنْتُمْ <sup>أَٓ</sup>تَعْمَلُونَ in <sup>أَٓ</sup>هَنِيئًا, <sup>أَٓ</sup>مَرِيئًا being an *ep.* used in the same way as the *inf. n.* that stands in the place of the *v.*, as in

وَكُنْتُ كَذِي رَجُلَيْنِ رَجُلٍ صَحِيحَةٍ  
وَرَجُلٍ رَمَى فِيهَا الزَّمَانُ فَشَلَّتْ  
هَنِيئًا مَرِيئًا غَيْرَ دَائٍ مُخَافٍ  
لِعِزَّةٍ مِنْ أَعْرَاضِنَا مَا اسْتَحَلَّتْ

(K) by Kuthayyir, *And I was like one having two legs, a sound leg, and a leg that fortune had smitten so that it withered away. Wholesome, salutary, not an infecting distemper, for 'Azza of our honours be what she has desecrated!* (N), where مَا is governed in the *nom.* by it, as it would be by the *v.*, as though he said <sup>أَٓ</sup>هَذَا <sup>أَٓ</sup>عِزَّةُ <sup>أَٓ</sup>الْمُسْتَحَلِّ

مِنْ أَعْرَاضِنَا<sup>٨٤</sup> , i. e. هَذَاكُمْ مَا آخُ<sup>٨٤</sup> , *Eat ye and drink: may the recompense of what ye were wont to do be wholesome for you!*, and the ب being *red.*, as in XIII. 43. (503) (K),] and أَقَائِمًا<sup>٨٤</sup> وَقَدْ قَعَدَ النَّاسُ<sup>٨٤</sup> *What! standing, i. e. standest thou, when the people have sat down?*

§ 43. A case of pronominal [40] *inf. n.* is عَبْدُ اللَّهِ<sup>٨٤</sup> اِظْنِ<sup>٨٤</sup> مَنْطَلِقُ<sup>٨٤</sup>, the ذ being the *pron. of thinking*, as though you said اِظْنِ<sup>٨٤</sup> ظَنِّي<sup>٨٤</sup>, 'Abd Allāh, I think it, is departing' (M).

§ 44. The direct *obj.* is what the action of the *ag.* befalls (M, Sh), as ضَرَبْتُ زَيْدًا<sup>٨٤</sup> *I beat Zaid* and أَرَدْتُ<sup>٨٤</sup> السَّفَرَ<sup>٨٤</sup> *I intended the journey*, whereas the unrestricted *obj.* is the befalling action itself, the adverbial *obj.* is what the action befalls in, the causative *obj.* is what the action befalls on account of, and the concomitate *obj.* is what the action befalls together with. By *befalling* is meant ideal dependence, not actual contact, which would exclude أَرَدْتُ السَّفَرَ<sup>٨٤</sup>, i. e. the dependence of the direct *obj.* upon what is not intelligible without it, for which reason it belongs only to the *trans. v.* (Sh). It is what distinguishes the *trans.* from the *intrans. v.*; and it ranges from 1 to 3 [432] (M). It is more in need of inflection than the unrestricted *obj.*, being liable to be confounded with the *ag.* (Sh). Such confusion is common when one

is an incomplete *n.*, [i. e. incomplete without a *conj.* or *ep.* (DM),] and the other a complete *n.*; [and uncommon, when both are complete, but one denotes a rational being, and the other an abstract idea, as in (a) below (DM)]. To know the *ag.* from the *obj.*, put in the place of the complete, if it be in the *nom.*, the *nom. pron.* of the 1st *pers.*, and, if in the *acc.*, the *acc. pron.* thereof, substituting for the incomplete a *n. syn.* with it in rationality or irrationality: thus <sup>أعجب</sup> <sup>زيد</sup> <sup>ما</sup> <sup>كره</sup> <sup>عمر</sup> is not allowable, because <sup>أعجبت</sup> <sup>الثوب</sup> is not; while the *acc.* [of <sup>زيد</sup> (DM)] is allowable, *What Amr disliked pleased Zaid*, because <sup>أعجبني</sup> <sup>الثوب</sup> is: but if <sup>ما</sup> be applied to rational beings, the *nom.* is allowable, because <sup>أعجبت</sup> <sup>النساء</sup> *I pleased the women* is allowable; and if the incomplete *n.* be <sup>من</sup> or <sup>الذي</sup>, either construction is allowable.

You say (a) <sup>امكن</sup> <sup>المسافر</sup> <sup>السفر</sup> *The journey was possible for the traveller*, because you say <sup>امكنني</sup> <sup>السفر</sup>, not <sup>امكنت</sup> <sup>السفر</sup>: (b) <sup>ما</sup> <sup>دعا</sup> <sup>زيدا</sup> <sup>الى</sup> <sup>الخروج</sup> *What led Zaid to going forth?*, and <sup>ما</sup> <sup>كره</sup> <sup>زيد</sup> <sup>من</sup> <sup>الخروج</sup> *What did Zaid dislike of the going forth?*, with <sup>زيد</sup> in the 1st in the *acc.* as *obj.*, the *ag.* being the *pron.* of <sup>ما</sup> latent, and in the 2nd in the *nom.* as *ag.*, the *obj.* being the *pron.* of <sup>ما</sup> suppressed, [<sup>ما</sup> in either case being an *inch.*, and its

*pron.* the *cop.* of the enunciative *prop.* (DM),] not the converse, because you say مَا دَعَانِي إِلَى الْخُرُوجِ and مَا دَعَاكَ إِلَى الْخُرُوجِ, not دُعَوْتُ الثَّوْبَ إِلَى الْخُرُوجِ, [this (الثَّوْبُ) being substituted for the latent *acc. pron.* relating to مَا (DM),] and كَرِهْتُمُ الْخُرُوجَ, [or rather كَرِهْنِي الثَّوْبَ الْخُرُوجَ, with the *ي* of the 1st *pers.* in place of زَيْدًا (DM)]. And you say زَيْدٌ فِي رِزْقِ عَمْرٍ عَشْرُونَ دِينَارًا Twenty dinars were added to the allowance of 'Amr with عَشْرُونَ in the *nom.*, not otherwise, [because it is the direct *obj.* (438) in the *o. f.* زَادَ السُّلْطَانُ فِي رِزْقِ عَمْرٍ عَشْرِينَ The sovereign added to &c. twenty (DM)]: but عَشْرُونَ in زَيْدٌ فِي رِزْقِهِ عَشْرُونَ may be in the *nom.*, the *v.* being void of the *pron.*, so that it must be made *sing.* with the *du.* or *pl.*, and the mention of the *prep.* and *gen.* is necessary for the sake of the *pron.* relating to the *inch.*; or in the *acc.*, the *v.* [here doubly *trans.* (DM)] assuming the *pron.*, so that the latter becomes prominent in the *du.* or *pl.*, [e. g. زَيْدَا فِي رِزْقِهِمَا عَشْرِينَ or الزَّيْدَوْنَ الزَّيْدَا فِي رِزْقِهِمَا عَشْرِينَ The two Zaid's, or The Zaid's, they had twenty added to their allowance (DM),] and the mention of the *prep.* and *gen.* is not necessary. When there is no fear of ambiguity, the *ag.* is given the inflection of the *obj.*, and the converse, [but not regularly (DM),] like

كُسِرَ الزَّجَاجُ الْحَجَرُ, [432] خَرَقَ النَّحْلُ  
The stone broke the  
glass, and

مِثْلُ الْقَنَافِدِ هَدَّاجُونَ قَدْ بَلَغَتْ  
نَجْرَانَ أَوْ بَلَغَتْ سَوَاتِمَهُمْ هَجَرَ

[by AlAkhtal, They are like hedgehogs, tottering in their gait: their shameful deeds have reached the people of Najrān, nay, <sup>أَفْ</sup>او being i. q. بَلَّ, have reached the people of Hajar (Jsh)]: the acc. of both has also been heard, like

قَدْ سَالَمَ الْحَيَّاتُ مِنْهُ الْقَدَمَا \* الْأَنْعَوَانِ وَالشَّجَاعُ الشَّجَعَمَا

[by Abū Hayyān alFak'asī, The serpents have made peace with the foot of him, the male viper and the strong serpent, the bold serpent (Jsh),] in the version with the acc. of الْحَيَّاتِ, though الْقَدَمَا is said to be a du. [nom.], The two feet of him have made peace with the serpents, with its نِ suppressed by poetic license, like

هُمَا خُطِلْنَا إِمَّا إِسَارٌ وَمِنْدَةٌ \* وَإِمَّا دَمٌ وَالْقَتْلُ بِالْحَرِّ اجْدِرْ

[by Ta'abbata Sharra, They are two plights: either bondage and taunting, or else blood—and slaughter is more meet for the free (T)]; and the nom. of both, like

أَنْ مَنْ صَادَ عَقَقًا لِمَشْرُومٍ \* كَيْفَ مَنْ صَادَ عَقَقَانِ وَبُومٍ

(ML) Verily he that has snared a magpie is unlucky.  
How shall he be that has snared two magpies and an owl?

(Jsh). The direct *obj.* is governed in the *acc.* by one of 4 [*ops.*], the *trans. v.*, its *qual.*, its *inf. n.*, and its verbal *n.*, as <sup>وَوَرِثَ سُلَيْمَانُ دَاوُدَ</sup> XXVII. 16. *And Solomon succeeded David*, <sup>إِنَّ اللَّهَ بِأَمْرِهِ</sup> LXV. 3. *Verily God attaineth His purpose*, II. 252. [16], and <sup>عَلَيْكُمْ أَنْفُسَكُمْ</sup> V. 104. [*Keep ye to the correction of your souls*, the *prep.* and *gen.* being made a (verbal *imp.*) *n.* (187) for <sup>الْزَمُوا</sup>], and therefore governing <sup>أَنْفُسَكُمْ</sup> in the *acc.* (B)], generally mentioned, as in these *exs.* (Sh).

§ 45. The *op.* is allowably understood [when indicated (IA, Sh), (1) verbally (Sh),] as (M, IA, Sh) <sup>مَاذَا</sup> *What hath your Lord vouchsafed?* They will say, (Our Lord hath vouchsafed) good (Sh), <sup>زَيْدًا</sup> (*I beat*) Zaid, i. e. <sup>ضَرَبْتَ زَيْدًا</sup>, in reply to “Whom didst thou beat?” (IA), <sup>زَيْدًا</sup> (*Beat thou*) Zaid addressed to him that says “I will beat the worst of men,” by subaudition of <sup>أَضْرِبُ</sup> (M); (2) circumstantially, as <sup>مَكَّةَ</sup> (*Thou seekest*) Makka and <sup>الْقُرْطَاسَ</sup> (*Thou wilt hit*) the mark said by subaudition of <sup>تُرِيدُ</sup> and <sup>تُصِيبُ</sup> to him that has equipped himself for a journey or aimed an arrow (Sh), <sup>زَيْدًا</sup> (*Beat thou*) Zaid, <sup>حَدِيثَكَ</sup> (*Give thou*) thy story, and <sup>أَكُلُ هَذَا بَخْلًا</sup> (*Doest thou*) all of this



from niggardliness?, said by subaudition of اَضْرَبَ [47], هَات, and تَفْعَل to him that betakes himself to beating the people, or breaks off his story, or that the actions of niggards have proceeded from.

§ 46. Hence too اَلْهَلَالُ وَاللَّهُ (They have seen) the new moon, by God said when the observers of the new moon utter the Takbīr, خَيْرًا لَنَا وَشَرًّا لِعَدُوِّنَا (Thou hast seen) good for us and evil for our foes!, said to him that sees a vision, and اَهْلَ ذَاكَ and اِهْلَهُ (Thou hast commended) the man worthy of that and thereof said to him that commends a man, i.e. اَبْصُرُوا, رَاَيْتَ, and ذَكَرْتَ; and hence

لَنْ تَرَاهَا وَلَوْ تَامَلْتِ اِلَّا \* وَلَهَا فِي مَفَارِقِ الرَّاسِ طِيْبًا

i.e. وَتَرَى لَهَا, [by 'Ubaid Allāh Ibn Kaïs arRukayyāt Thou wilt not see her, even though thou look intently, but (thou wilt see) belonging to her in the partings of the head perfume (Jsh),] and their saying كَالْيَوْمِ رَجُلًا by subaudition of لَمْ اَر (I have not seen) a man like to-day, [as] says Aus, [suppressing لَمْ اَر (K, 1445),]

حَتَّى اِذَا الْكَلْبُ قَالَ لَهَا \* كَالْيَوْمِ مَطْلُوبًا وَلَا طَلَبًا

So that when the dog-keeper said to them, (I have not seen) like to-day a pursued nor pursuers (M).

§ 47. These are proofs, [says S (M),] that I have heard from the Arabs [or from trustworthy persons who asserted that they had heard them from the Arabs (S)]:— the saying <sup>طَوَّعَ</sup> <sup>وَضَعَا</sup> <sup>وَضَبَا</sup> <sup>اللَّهُمَّ</sup>, [an imprecation upon a man's flocks (S),] *O God, (unite, or place, Thou among them) a hyena and a wolf*, i. e. <sup>طَوَّعَ</sup> <sup>وَضَعَا</sup> <sup>وَضَبَا</sup> <sup>اللَّهُمَّ</sup> <sup>اجْمَعْ</sup> <sup>فِيهَا</sup> <sup>ضَبًّا</sup> <sup>وَأَنْعَ</sup> [or <sup>اجْعَلْ</sup> <sup>فِيهَا</sup>, what is meant being easily expounded, because the understood (word) is sometimes expressed (S)]; <sup>بَابِي</sup> <sup>الصَّبِيَّانَ</sup> <sup>الضَّبَّانَ</sup> (*Blame thou the boys, by my father*, i. e. <sup>لَمْ</sup> <sup>أَنْعَ</sup>, heard by Abu -lKhatṭāb from an Arab in reply to “Why have ye spoiled your place?”; and <sup>بَلَى</sup> <sup>وَجَاذًا</sup> *Yea; (I know therein) places holding water*, i. e. <sup>أَعْرِفُ</sup> <sup>بِهِ</sup> <sup>وَجَاذًا</sup>, said by an Arab in reply to “Is there not in such a situation a place holding water?” (S, M). Hence too the saying of Miskīn [adDārimī (Jsh)]

<sup>أَخَاكَ</sup> <sup>إِنْ</sup> <sup>مَنْ</sup> <sup>لَا</sup> <sup>أَخَاكَ</sup> \* <sup>كَسَاعٍ</sup> <sup>إِلَى</sup> <sup>الْهَيْجَا</sup> <sup>بَغَيْرِ</sup> <sup>سَلَاةٍ</sup>  
 [(Cleave thou to) thy brother, thy brother; verily he that has no brother is like one running to the fray without a weapon (Jsh),] i. e. <sup>الْزَمَ</sup> <sup>أَخَاكَ</sup> [61]; and <sup>زَيْدًا</sup> <sup>وَعَمْرًا</sup>, i. e. <sup>أَضْرِبْ</sup> <sup>أَنْعَ</sup> (*Beat thou Zaid and ‘Amr*, like as you say <sup>رَأَيْتَ</sup> <sup>زَيْدًا</sup> <sup>وَعَمْرًا</sup>; and the sayings <sup>أَمْرًا</sup> <sup>مَبْكِيَاتِكَ</sup> <sup>لَا</sup> <sup>أَمْرًا</sup> <sup>مُضْحَكَاتِكَ</sup> (*Keep thou to the bidding of*

*them that make thee weep, not the bidding of them that make thee laugh*, i. e. <sup>أَمْرُ</sup>عَلَيْكَ <sup>أَمْرُ</sup>النَّخِ, and <sup>أَلْطَبَاءُ</sup>عَلَى <sup>أَلْبَقَرِ</sup>, i. e. <sup>أَلْطَبَاءُ</sup>خَلَّ <sup>أَلْبَقَرِ</sup>, (*Leave thou*) *the gazelles (alone) with the wild cows*, [meaning that one should not mingle with a people, of whom the one party agrees best with the other (P), (or) <sup>أَخْتَارَ</sup>اِخْتَرْتُ or <sup>أَخْتَارَ</sup>اِخْتَارَ, (*I have, or He has, preferred*) *the gazelles to the cows*, quoted on the occasion of rupture of relationship and friendship, and of divorce in the time of heathenism, <sup>بَقَرٌ</sup>بَقَرٌ being a *met.* for wives (Md)]. But you may not say <sup>زَيْدًا</sup>زَيْدًا, meaning <sup>زَيْدًا</sup>لِيَضْرِبَ <sup>عَمْرًا</sup>عَمْرًا; nor <sup>زَيْدًا</sup>زَيْدَ <sup>عَمْرًا</sup>عَمْرًا, meaning <sup>زَيْدًا</sup>لِيَضْرِبَ <sup>عَمْرًا</sup>عَمْرًا, when you address not Zaid, but me, and mean me to convey to him from you that you have ordered him to beat 'Amr; Zaid [here] and 'Amr [above] being absent: for the [*imp.*] *v.* of the absent [*ag.*] is not understood [when unindicated (23)]; because, when you understand it, the hearer present thinks, on your saying <sup>زَيْدًا</sup>زَيْدًا, that you are giving *him* an order about [doing something to] Zaid; so that they dislike the ambiguity here, when you do not address the person ordered, like as in the case of what is not derived from the *v.*, as <sup>عَلَيْكَ</sup>عَلَيْكَ, they dislike to say <sup>زَيْدًا</sup>عَلَيْهِ <sup>زَيْدًا</sup>زَيْدًا, lest what is not derived from a verbal paradigm be assimilated to the *v.* [in receiving variations of person]. And in <sup>زَيْدًا</sup>اَضْرِبْ <sup>زَيْدًا</sup>زَيْدًا [45], where

you do address [the person ordered], you [may] under-  
 'and the *v.*, only because you do not assign to the person  
 addressed another *v.*, as though you had said <sup>قُلْ لَكَ أَضْرِبْ</sup>  
<sup>زَيْدًا</sup> (Say thou to him, Beat thou) Zaid, the ambiguity  
 imported from understanding in one command two *vs.*  
 for two [different] subjects being disapproved (S).

§ 48. The *op.* is necessarily understood in the *voc.*  
 (M, IH), which is [the *n.* denoting] the person whose  
 attention is besought by means of a *p.*, expressed or  
 supplied [56], acting as a [*quasi—*] *subst.* for <sup>أَدْعُو</sup>  
 (IH). The *voc.* is [logically (IA) a direct *obj.* (IA, Sh),]  
 governed in the *acc.* (M, IA, Sh, ML), literally or con-  
 structively (M), by [a *v.* (IA)] <sup>أَدْعُو</sup>, [necessarily (ML)]  
 suppressed (IA, ML), not by <sup>يَا</sup> and its sisters [554] as  
*ps.*, nor as [verbal (DM)] *ns.* for <sup>أَدْعُو</sup> assuming the *pron.*  
 of the *ag.* (ML). For <sup>يَا</sup> <sup>أَدْعُو</sup> <sup>عَبْدَ اللَّهِ</sup> is *orig.* <sup>يَا</sup> <sup>أَدْعُو</sup> <sup>عَبْدَ اللَّهِ</sup>  
*O (I call) 'Abd Allāh*, <sup>يَا</sup> being a premonitory *p.*, <sup>أَدْعُو</sup>  
 an originative, not enunciatory, *v.*, its *ag.* latent, and <sup>عَبْدَ</sup>  
<sup>لِلَّهِ</sup> an *obj.* and *post. n.*; but from frequency of usage  
 the *v.* is necessarily suppressed, <sup>يَا</sup> and its sisters being  
 made a *quasi-subst.* for it (Sh). If the *voc. p.* were abso-  
 lutely a *subst.* for the *v.* of calling, its suppression would  
 not be allowable [1] (ML). The *voc.* is (1) *apothetic*,

(a) *det.*; (b) *indet.*, specifically intended or not: (2) *pre.* or *quasi-pre.* (IA). It is [literally (M, Sh, KN)] in the *acc.* [as an *obj.* (Sh)], (1) when *pre.*, [as

أَلَا يَا عِبَادَ اللَّهِ قَلْبِي مُتِمِّمٌ \* بِأَحْسَنِ مَنْ صَلَّى رَأْبِجَهُمْ فَعَلَا

(KN) *Now, O servants of God, my heart is enthralled by the fairest of them that have prayed, and the foulest of them in deed* (Jsh)]; (2) when *quasi-pre.*, [i. e. having some complement of its sense attached to it (Sh, KN),

namely a *n.*, (a) governed by it in the *nom.*, as يَا مَحْمُودًا

يَا طَالِعًا جَبَلًا O thou whose deed is praised, or *acc.*, as يَا مَحْمُودًا

O thou that art climbing a mountain, (b) governed in

the *gen.* by an *op.* dependent upon it, as يَا رَفِيقًا بِالْعِبَادِ

O Thou that art tender to men and يَا خَيْرًا مِنْ زَيْدٍ O bet-

ter than Zaid, or (c) coupled to it before the calling, as

يَا ثَلَاثَةً وَثَلَاثِينَ O Three-and-thirty in the case of a man

so named (KN)]; (3) when an [apothetic (IA)] *indet.*

(M, IA, Sh, KN), not specifically intended, like the blind

man's saying يَا رَجُلًا خُذْ بِيَدِي O man, take thou hold of

my hand and

فَيَا رَاكِبًا أَمَا عَرَضْتَ فَبَلِّغْنِي \* نَدَامَايَ مِنْ نَجْرَانِ أَنْ لَا تَلَايَا

(IA, Sh, KN), by 'Abd Yaghūth Ibn Wakḳāṣ al-Iārithī,

*Then, O rider, if thou come to Al'Arūḏ, do thou announce to my boon companions of the people of Najrān that there*

*will be no meeting* between me and them (J, Jsh). It is constructively in the *acc.*, (1) when an aprothetic *det.*, like <sup>يَا زَيْدُ</sup>, <sup>يَا غُلَامُ</sup>, and <sup>يَا أَيُّهَا الرَّجُلُ</sup> [51] (M): [for] when [resembling the *pron.* by being (Sh)] aprothetic, [i.e. neither *pre.* nor *quasi-pre.* (Sh, KN),] and *det.* [or *indet.* specifically intended (IA), i.e. meant to signify some one specified (Sh, KN), whether a proper name or not (Sh),] it is *uninfl.* (IA, Sh, KN) upon what it would be made *nom.* with (IA, KN), if it were *infl.* (KN), [i.e.] upon Damma, (a) when neither a *du.* nor *perf. pl. masc.*, as <sup>يَا زَيْدُ</sup> O Zaid and <sup>يَا رَجُلُ</sup> O thou man, (b) when a broken *pl.*, as XXXIV. 10. [49], or upon its *subst.* [16] the <sup>ا</sup>, if a *du.*, as <sup>يَا زَيْدَايَ</sup> and <sup>يَا رَجُلَايَ</sup> O ye two men, or <sup>و</sup>, if a *perf. pl. masc.*, as <sup>يَا زَيْدُونَ</sup> and <sup>يَا مُسْلِمُونَ</sup> O ye Muslims (Sh); and is in the place of an *acc.* as an *obj.* (IA): the *voc.* that ought to have Damm may, however, be put into the *acc.*, when its Tanwīn is necessary [to a poet (IA)], as

ضَرَبْتُ صَدْرَهَا إِلَى وَقَالَتْ \* يَا عَدِيًّا لَقَدْ وَتَّكَ الْآوَاتِي

[by Muhalhil, *She smote her bosom marvelling at me, i.e. at mine escape, and said, O 'Adī, assuredly the preservers (683) have preserved thee!*, <sup>إِلَى</sup> being i. q. <sup>مَنِّي</sup> (J)], or be pronounced with Damm [and Tanwīn (IA)], as

سَلَامُ اللَّهِ يَا مَطْرُ عَلَيْهَا \* وَلَيْسَ عَلَيْكَ يَا مَطْرُ السَّلَامُ

(IA, Sh), by Muḥammad Ibn ‘Abd Allāh alAḥwaṣ, concerning Maṭar, whom he hated, but whose wife he loved, *The peace of God, O Maṭar, be upon her! And not upon thee, O Maṭar, is the salutation* (J): (2) when the ج of the call for help or of wondering is prefixed to it (M): (a) one says يَا زَيْدٌ لِعَمْرٍو O (I call) Zaid, (come thou, or I call thee, or called,) for ‘Amr; so that [the n. denoting] the person invoked to help, [its ج being a red. (504) prep., (not dependent upon any thing), is a voc. uninfl. upon Ḍamm supplied upon its final, prevented from appearing by the preoccupation of the place with the vowel of the red. prep.; but, according to IM, its ج being an essential prep. (J), with the sense of making trans. (DM), dependent upon يَا as (quasi—) subst. for ادْعُو (J),] is governed in the gen. by a ج pronounced with Fath, because the voc. occurs in the situation of the pron. [504], with which the ج has Fath, as لَكَ and لَكَ; and [the n. denoting] the person that help is invoked for, [not a direct obj., its ج (504) being causative (DM),] is governed in the gen. by a ج pronounced with Kasr (IA), dependent upon a suppressed [word], a v. of an independent prop., i. e. [تَعَالَى (J) or] ادْعُوكَ لِعَمْرٍو, or a n., a d. s. to the voc., i. e. مدْعُوا لِعَمْرٍو (ML): when another [n. denoting a] person invoked to help is coupled to the first, Fath [of the ج] is necessary, if يَا be repeated, as يَا زَيْدٌ وَيَا لِعَمْرٍو وَيَا لِبَكْرٍ; and Kasr, if it be not

repeated, as *يَا لَزِيدٍ وَلِعَمْرٍو وَلَبَّكَرٍ* (IA): in *يَا لَزِيدٍ* with Fath of the *ل* he is invoked to help; but with Kasr help is invoked for him, [the *n.* denoting] the person invoked to help being suppressed: while *يَا لَكَ* and *يَا لِي* admit of the two modes, both allowed by IJ in

فَيَا شَوْقِي مَا أَبْقَى وَيَا لِي مِنَ النَّوَى  
وَيَا دَمْعِي مَا أَجْرَى وَيَا قَلْبِي مَا أَصْبَى

(ML), i.e. *مَا أَبْقَاكَ* (DM, Jsh), *أَجْرَاكَ*, and *أَصْبَاكَ*, And, O my longing, how lasting thou art! and, O people, help ye me from the distance of the friend! and, O my tears, how streaming ye are! and, O my heart, how fond thou art! (Jsh), i.e. *I call myself for safety*, or *I call (my people) to save me, from &c.* (DM): (b) [the *n.* denoting] what is wondered at is like [that denoting] the person invoked to help, as *يَا لَلدَّاهِيَةِ* Oh! the calamity! and *يَا لَلْعَجَبِ*, being governed in the *gen.* by a *ل* [504] pronounced with Fath (IA), because like the *ل* of the call for help (J): *يَا لَلْعَجَبِ* with Fath of the *ل* means *O thou wonder, (come thou and present thyself)*; but with Kasr of the *ل* the *voc.* is suppressed, and the wonder is summoned to (H): [and] in *يَا لَهَا* the *يَا* is a *voc. p.*, the *voc.* being suppressed, or a premonitory *p.*, i. q. *أَلَا*, the



ل in either case depending upon a suppressed *v.*, i. e. <sup>أَلاَ</sup> <sup>أَعْجَبُوا</sup> <sup>أَهَا</sup> <sup>يَا</sup> <sup>قَوْمَ</sup> <sup>أَعْجَبُوا</sup> <sup>أَهَا</sup> *O (people), or Now,* (*marvel ye*) *at her*; but the *pron.* is not a *voc.* with the ل of wonder prefixed to it, as in

فَيَا لَكَ مِنْ لَيْلٍ كَانَ نَجْوَمُهُ \* بِكُلِّ مَغَارٍ الْقَتْلُ شَدَتْ بِبَيْتِ بُلْ

[by Imra alKais (EM)], *orig.* <sup>يَا</sup> <sup>أَيْكَ</sup> <sup>يَا</sup> <sup>أَنْتَ</sup> *O thou,* the detached *acc.* or *nom. pron.* becoming converted into an attached *gen. pron.* when the *prep.* ل is prefixed, [*For, O marvel of a night, it is as though its, an enallage from the 2nd to the 3rd pers., stars with every firmly twisted cord were made fast to mount Yadhibul (EM)*], because the *pron.* of the 3rd pers. is not made a *voc.* (BS): (3) when it is lamented [55], like <sup>يَا</sup> <sup>زَيْدًا</sup> (M).

§ 49. The *appos.* of the *voc.*, (1) when a *subst.* or anarthrous [*synd.*] serial, [whether the *voc.* be *infl.* or *uninfl.* (Sh, KN),] is treated as though it were itself a *voc.*: you say (M, IA, Sh, KN) in the case of the *subst.* (Sh, KN) <sup>يَا</sup> <sup>سَعِيدُ</sup> <sup>كَرَزُ</sup> *O Sa'id, "Wallet,"* with Damm without Tanwīn, like <sup>يَا</sup> <sup>كَرَزُ</sup> (KN), <sup>يَا</sup> <sup>عَبْدُ</sup> <sup>اللَّهِ</sup> <sup>كَرَزُ</sup> (Sh), and <sup>يَا</sup> <sup>أَبَا</sup> <sup>عَبْدُ</sup> <sup>اللَّهِ</sup> <sup>سَعِيدُ</sup> <sup>أَبَا</sup> <sup>عَبْدُ</sup> <sup>اللَّهِ</sup> with the *acc.*, like <sup>يَا</sup> <sup>أَبَا</sup> <sup>عَبْدُ</sup> <sup>اللَّهِ</sup> (KN); and in the case of the serial (Sh, KN) <sup>يَا</sup> <sup>زَيْدُ</sup> <sup>وَعَمْرُو</sup> *O Zaid and 'Amr* [or <sup>يَا</sup> <sup>عَمْرُو</sup> <sup>أَوْ</sup> <sup>عَمْرُو</sup> or <sup>يَا</sup> <sup>عَمْرُو</sup> <sup>أَوْ</sup> <sup>عَمْرُو</sup> *not 'Amr*]

(M)] with Damm (M, KN), <sup>يَا عَبْدُ اللَّهِ وَخَالِدٌ</sup> (Sh), and <sup>يَا زَيْدٌ وَأَبَا عَبْدُ اللَّهِ</sup> (IA, KN) with the *acc.* (KN), like <sup>يَا أَبَا عَبْدُ اللَّهِ</sup> (IA): (2) when not a *subst.* or anarthrous [*synd.*] serial (Sh), [i. e.] when an *ep.*, *corrob.*, [*synd.*] *expl.*, or synarthrous [*synd.*] serial (IA, KN), (a) if the *voc.* be *uninfl.*, (a) when *ep.* [51] of <sup>أَيُّ</sup> [184], must be in the *nom.* [according to the form (KN), because it is (significant of) the person intended by the call (IA), as <sup>يَا أَيُّهَا النَّاسُ</sup> II. 19. *O ye men* and <sup>يَا أَيُّهَا النَّبِيُّ</sup> VIII. 65. *O thou Prophet* (KN), though AlMāzini allows it to be in the *acc.* (IA, Sh) by analogy with <sup>يَا زَيْدُ الطَّرِيفُ</sup> in <sup>الطَّرِيفُ</sup> with the *nom.* or *acc.* (IA), and cites a reading <sup>يَا أَيُّهَا الْكَافِرِينَ</sup> CIX. 1. *O ye unbelievers*, which, if authentic, is a solitary anomaly (Sh)]; (b) when *pre.* and anarthrous, must be in the *acc.* [according to the place, as <sup>يَا زَيْدُ صَاحِبِ عَمْرٍو</sup> *O Zaid, the companion of 'Amr*, <sup>يَا تَمِيمُ كُلُّكُمْ</sup> or <sup>كُلُّهُمْ</sup> *O Tamīm*, all of you or them, <sup>يَا زَيْدُ أَبَا عَبْدُ اللَّهِ</sup> *O Zaid*, <sup>يَا زَيْدُ وَأَبَا عَبْدُ اللَّهِ</sup> *O Zaid, and Abū 'Abd Allāh*, and <sup>يَا زَيْدُ وَأَبَا عَبْدُ اللَّهِ</sup> (KN)]; (c) when aprothetic [or *pre.* and synarthrous (IA, KN)], may be in the *nom.* [according to the form of the *voc.* (KN)], or *acc.* (IA, Sh, KN) according to its place, as <sup>يَا زَيْدُ الطَّرِيفُ</sup> *O witty Zaid*, <sup>يَا تَمِيمُ</sup>

يَا سَعِيدُ كَرَزْ or أَجْمَعِينَ O Tamīm, all of you, كَرَزَا or يَا زَيْدُ وَالضَّحَّاكُ (KN), though Khl, S, and IM prefer the *nom.*; the *voc.*, when *uninfl.* before being a *voc.*, is assumed to be *uninfl.* upon Damm after being a *voc.*, and the *appos.* is in the *nom.* from regard to the supplied Damm, or *acc.* from regard to the place, as يَا هَذَا الْعَاقِلُ O thou intelligent man (IA); the poet [Ru'ba Ibn Al'Ajjāj (Jsh)] says

يَا حَكَمَ الْوَارِثُ عَنْ عَبْدِ الْمَلِكِ \* تَبْلُجُ الزَّهْرَاءُ فِي جَنْحِ الدَّلَكِ  
[O Hakam, inheriting from 'Abd 'Al-Malik, shine thou brightly upon men by reason of thy munificence with the bright shining of the fair-faced woman in the darkness of sunset (Jsh)], related with the *nom.* and *acc.*; another [Jarīr (Jsh)] says

فَمَا كَعْبُ بْنُ مَامَةَ وَابْنُ سَعْدَى \* بَاكَرَمُ مِنْكَ يَا عُمَرُ الْجَوَادَا  
(KN) So that not Ka'b Ibn Māma and Ibn Su'dā are more generous than thou, O munificent 'Umar (Jsh); Dhu-rRumma [(or) Ru'ba Ibn Al'Ajjāj (Jsh)] says

أَنِّي وَأَسْطَارُ سَطْرِي سَطْرَا \* لَقَائِلُ يَا نَصْرُ نَصْرَ نَصْرَا

[156] (Sh) Verily I, by lines that have been writ with writing, i. e. the lines of the *Kur'ān*, am saying, O Naṣr, Naṣr, Naṣr! (Jsh); another says

أَلَا يَا زَيْدُ وَالضَّحَّاكُ سَيَرَا \* فَقَدْ جَاوَزْتَا خَمْرَ الطَّرِيقِ

[Now, O Zaid and Ad-Dahhāk, journey ye: for ye have passed the hollow of the road (Jsh)]; and the text <sup>يَا جِبَالُ</sup> <sup>وَالطَّيْرُ</sup> XXXIV. 10. [O ye mountains, re-echo ye the praises of God with him, and birds (B)] is occasionally read <sup>وَالطَّيْرُ</sup>, [as coupled to the form of <sup>جِبَالُ</sup>, by assimilation of the accidental vowel of uninflectedness to the vowel of inflection (B)]; these are the *exs.* of the aprothetic, and the synarthrous *pre.* is similar, as <sup>يَا زَيْدُ</sup> <sup>الْحَسَنُ</sup> <sup>الْوَجْهَ</sup> O Zaid the handsome in face and

<sup>يَا صَاحِبُ</sup> <sup>يَا ذَا الضَّمْرِ</sup> <sup>الْعَنَسِ</sup> \* <sup>بِالرَّحْلِ</sup> <sup>وَالْأَقْتَابِ</sup> <sup>وَالْحَلَسِ</sup>

[by Khuzaz Ibn Laudhān, O companion, O thou lean in respect of the sturdy she-camel by reason of the baggage and the pack-saddles and the saddle-cloth (Jsh)] related with the *nom.* [51] and *acc.* (KN): (*b*) if the *voc.* be *infl.* must be in the *acc.*, as <sup>يَا عَبْدُ اللَّهِ</sup> <sup>صَاحِبُ</sup> <sup>عَمْرٍو</sup> O 'Abd Allāh, companion of 'Amr, <sup>يَا بَنِي</sup> <sup>تَمِيمٍ</sup> <sup>كَلْهَمُ</sup>, and <sup>يَا عَبْدُ اللَّهِ</sup> <sup>أَبَا</sup> <sup>زَيْدُ</sup> O 'Abd Allāh Abū Zaid; and since the *pre.*, when an *appos.* to the *uninfl.*, must be in the *acc.*, a *fortiori* ought it to be in the *acc.* when an *appos.* to an *infl.*; the text says <sup>قُلْ</sup> <sup>اللَّهُمَّ</sup> <sup>فَاعْلَمْ</sup> <sup>السَّمَوَاتِ</sup> <sup>وَالْأَرْضِ</sup> XXXIX. 47. Say thou, O God, Creator of the heavens and the earth, <sup>فَاعْلَمْ</sup> being a *ep.* of the name of God, though S asserts that

it is a 2nd *voc.* (O) *Creator* with the *voc. p.* suppressed, because, according to him, the *voc.* that is always used as a *voc.* may not be qualified, and <sup>لَهُم</sup> **اللهم** [52] is not used except as a *voc.* (Sh).

§ 50. When <sup>أَبْنُ</sup> **أَبْنُ** [or <sup>أَبْنَةُ</sup> (M)] does not occur between two proper names (M, IA), qualification by it is like qualification by anything else (M), [so that] the *voc.* must have Damm, not Fath, and the **أ** of <sup>أَبْنُ</sup> must be expressed (IA), as <sup>أَبْنُ</sup> **يَا زَيْدُ أَبْنُ أَخِينَا** (M, IA), <sup>أَبْنَةُ</sup> **يَا هَيْدُ أَبْنَةُ عَمَّنَا** (M), <sup>أَبْنُ</sup> **يَا زَيْدُ الظَّرِيفُ أَبْنُ عَمْرٍو**, and <sup>أَبْنُ</sup> **يَا غَلَامُ أَبْنُ عَمْرٍو** (IA). When it does [so] occur (M), [i. e.] when the *voc.* is [aprothetic (IA),] a proper name, qualified by <sup>أَبْنُ</sup> [or <sup>أَبْنَةُ</sup> (IH)] *pre.* to a proper name (IH, IA, Sh) and not separated from the *voc.* (IA, Sh), the vowel of the first is [generally] assimilated to the vowel of the second, as in <sup>أَبْنُ</sup> **أَبْنُ** and <sup>أَبْنُ</sup> **أَمْرُ** [16] (M), [so that] the *voc.* has Fath (IH, IA, Sh) by alliteration (IA, Sh), preferably (IH, Sh), according to the majority, while Mb prefers the Damm to remain (Sh), as <sup>أَبْنُ</sup> **يَا زَيْدُ بَنُ عَمْرٍو** (M, IA, Sh),

**يَا طَلْحَةَ بَنُ عَبِيدِ اللَّهِ قَدْ وَجِبَتْ**

**لَكَ الْجَنَانُ وَبَوَاتِ الْمَهَا الْعَيْنَا**

*O Talḥa, the son of 'Ubaid Allāh, the gardens of Paradise have become due to thee; and thou hast espoused the large-eyed beauties* (Sh), and *يَا هَندُ ابْنَةُ عَاصِمٍ* (M), or Damm, as *يَا زَيْدُ بْنُ عَمْرٍو*, and the *ا* of *ابْنِ* must be elided in writing (IA). [Thus] in *يَا عِيسَى ابْنُ مَرْيَمَ* V. 112. [below] *O Jesus, the son of Mary* the vowel of *عِيسَى* is [assumed to be] assimilated to the vowel of the *ابْنِ*, like *يَا زَيْدُ بْنُ عَمْرٍو*, which is the ordinary *dial.*; or *عِيسَى* may [be assumed to] have Damm, like *يَا زَيْدُ بْنُ عَمْرٍو*, as is proved by the saying [of Imra alKais]

أَحَارِ بْنِ عَمْرٍو كَأَنِّي خَمْرٌ \* وَيَعْدُو عَلَى الْمَرْءِ مَا يَأْتِمُرُ

[*O Hārith Ibn 'Amr, it is as though I were suffering from the effects of drunkenness: and his complying, or what he complies with of the bidding of his soul, injures the man, orig. يَا حَارِثُ* (N)], because curtailment [58] occurs only in the [*voc.*] pronounced with Damm (K). The *ا* is elided from *ابْنِ* only when it occurs as an *ep.* between two proper names—names, surnames, or cognomens—to make known that it with the name before it becomes equivalent to a single name, because of the closeness of the attachment of the *ep.* to the qualified, and that it occupies the place of an element thereof, for which reason the Tanwīn [609] is elided from the name before it, as *عَلِيٌّ بْنُ مُحَمَّدٍ*, like as it is elided from the compounded names in



whereas when they do not qualify, the Tanwīn is invariably used: the Tanwīn, however, is allowed by poetic license in the case of the *ep.*, as

جَارِيَةٌ مِنْ قَيْسِ ابْنِ ثَعْلَبَةَ \* كَرِيمَةٌ أَخْوَالِهَا وَالْعَصْبَةَ

[*A damsel of the tribe of Kais Ibn Tha'laba, noble as regards her maternal uncles and the paternal kindred (Jsh).*]

§ 51. The vague *voc.* is (إِ) أَي [57,184] (M): you say يَا أَيُّهَا الرَّجُلُ *O thou man*, يَا أَيُّهَا ذَا *O thou, this man*, [and يَا أَيُّهَا الَّذِي فَعَلَ كَذَا *O thou that hast done thus* (IA),] أَي being [an aprothetic *voc. uninfl.* upon Damm (48) (IA),] qualified by a synarthrous [generic (IA)] *n.*, or a *dem.* [599] (M, IA), [as] says Dhu -r Rumma

أَلَا أَيُّهَا ذَا الْبَاخِعِ الرَّجْدِ نَفْسَهُ \* لِشَيْءٍ نَحْتَهُ عَنْ يَدَيْهِ الْمَقَادِرُ

(M) Now, *O thou, this man, whose soul passion is destroying, because of a thing that the decrees of God have diverted from his hands (Jsh)*, or a synarthrous conjunct; and هَا being *red.* (IA): what is governed by the *voc. p.* is أَي, the subsequent *n.* being its *ep.* [49], like يَا زَيْدَ الطَّرِيفِ, save that أَي, not being independent like زَيْد, may not be dissevered from the *ep.* (K on II. 19.); and the premonitory word is interpolated between them (M, K), as a *corrob.* of the sense of the *voc. p.*, and *subst.* for the prefixion



required by <sup>أَي</sup> (K): (2) a *dem.*: this is qualified only by the synarthrous *n.* (M): you say <sup>يَا هَذَا الرَّجُلُ</sup> *O thou man* (M, IA), <sup>الرجل</sup> being necessarily in the *nom.*, if <sup>هَذَا</sup> be made a connective for calling him, like as the *ep.* of <sup>أَي</sup> is necessarily in the *nom.* [48] (IA), and <sup>يَا هَؤُلَاءِ الرِّجَالُ</sup> *O ye men*, and S cites <sup>يَا ذَا الضَّامِرِ</sup> [49] (M); whereas, if the *dem.* be not made a connective for calling what follows it, its *ep.* need not be in the *nom.*, but may be in the *nom.* or *acc.* (IA): and you say in the case of [an *appos.*] other than the *ep.*, <sup>يَا هَذَا زَيْدٌ</sup> or <sup>زَيْدًا</sup> *O thou Zaid* and <sup>يَا هَذَانِ زَيْدٌ وَعَمْرُو</sup> or <sup>زَيْدًا وَعَمْرًا</sup> *O ye two, Zaid and 'Amr*, [as a *synd. expl.*] and <sup>يَا هَذَا ذَا الْجَمَةِ</sup> *O thou long-haired one* as a *subst.*

§ 52. The synarthrous is not made a *voc.* [599] (M), [since] the *voc. p.* and <sup>أَلْ</sup> may not be combined [184] (IA); except in (1) <sup>أَللهُ</sup> (M, IA), because the *art.* does not quit it, like as it does not quit <sup>النَّجْمُ</sup> *The Pleiades* [11], being a *subst.* for the Hamza of <sup>الله</sup> (M), <sup>الله</sup> being orig. <sup>أَللهُ</sup>, as

مَعَاذَ اللَّهِ أَنْ تَكُونَ كَطَلْبِيَّةٍ \* وَلَا دُمِيَّةٍ وَلَا عَقِيلَةَ رَبِّبِ

[by AlBa'ith Ibn Huraith, *God forefend that in beauty*

she should be only like a doe-gazelle or a decorated image or a noble cow of a herd of wild cattle! (T)], like النَّاسُ orig. <sup>ص</sup>الْأَنَاسُ, as

إِنَّ الْأَمْنِيَا يَطْلَعُنَّ عَلَى الْأَنَاسِ الْأَمْنِيَا

[Verily the fates come unawares upon the men free from fear (N)], the Hamza being suppressed and the art. made a *subst.* for it, for which reason (K, 6) you say <sup>ط</sup>يَا إِلَهَ with the *disj.* Hamza (K, IA), like <sup>ط</sup>يَا إِلَهَ (K), as well as <sup>ط</sup>يَا إِلَهَ with the *conj.* Hamza; though the commonest *voc.* is <sup>ط</sup>اللَّهُ [49], [meaning *O God* (H), <sup>ط</sup>اللَّهُ being a *voc. uninfl.* upon Damm (J),] with a doubled [aug. (J)] م substituted for the *voc. p.*, [which is suppressed (56) (ZN), to avoid prefixing <sup>ط</sup>يَا to <sup>ط</sup>أَل, the م being selected because of the affinity between them, <sup>ط</sup>يَا being determinative and the م a *subst.* for the ل of determination in the *dial.* of Ḥimyar (599, 687), doubled in order to be biliteral like <sup>ط</sup>يَا, and put last to secure a blessing through beginning with the name of God, and because the *subst.* need not be in the place of the original, like the ة of <sup>ط</sup>عَدَّة and the ة of <sup>ط</sup>أَبِي (J), and the 2nd م being vocalized with Fath, preferred on account of its lightness, because of the concurrence of two quiescents (H)]; (2) the imitated *prop.* used as a name, as <sup>ط</sup>يَا الرَّجُلَ مُنْطَلِقُ

الرجل منطلق في the case of him whose name is أقبل.

The saying

فيا الغلامان اللذان فرّا \* إياكما أن تعقبانا شراً

[Then, O ye two young men, who have fled, I warn you against your causing us evil by your flight (J)] is a poetic license (IA); [and]

من أجلك يا التي تيمت قلبي \* وأنت بخيلة بالوصل عني

[On thine account, O thou that hast enslaved my heart, while thou art grudgingly withholding union from me (Jsh)], like يا الله, is anomalous.

§ 53. When the *voc.* is repeated in the state of prefixion (M), [e. g.] in يا تيم تيم الخ [below] (IA) (1) both *ns.* may be in the *acc.* (M, IA), as

يا تيم تيم عدي لا أبا لكم \* لا يلقينكم في سوءة عمر

by Jarīr, [O Taim, Taim of 'Adī, (may ye have no father!), let not 'Umar cast you into evil (Jsh)], and

يا زيد زيد اليعملات الذبل \* تطاول الليل عليك فانزل

(M), by 'Abd Allāh Ibn Rawāḥa alAnṣārī, O Zaid, Zaid of the lean-bellied powerful she-camels, the night has lengthened over thee: wherefore alight thou (Jsh): the 1st being, according to S, *pre.* to what follows the 2nd *n.* [125], which is [red. (J),] interpolated [101] between the *pre.* and *post. ns.*, [in the *acc.* as a *corrob.*, without Tanwīn

for conformity to the 1st (J)]; but, according to Mb, *pre.* to a suppressed [word] like what the 2nd is *pre.* to, *orig.* <sup>أَءِ</sup>يَا <sup>أَءِ</sup>تَيْمَ <sup>أَءِ</sup>عَدِي <sup>أَءِ</sup>تَيْمَ <sup>أَءِ</sup>عَدِي, the 1st <sup>أَءِ</sup>عَدِي being suppressed because indicated by the 2nd (IA), and the 2nd <sup>أَءِ</sup>تَيْمَ, *pre.* to <sup>أَءِ</sup>عَدِي, being in the *acc.* according to the modes mentioned [below] (J): (2) the 1st may have Damm (M, IA), the 2nd being in the *acc.* as a [*lit.* (J)] *corrob.*, or by subaudition of <sup>أَءِ</sup>أَعْنِي O Taim, (*I mean*) Taim of 'Adī, or as a [total (J)] *subst.*, or *synd. expl.*, or [2nd (J)] *voc.* (IA) with the <sup>أَءِ</sup>يَا suppressed, and being, in all these modes of parsing, *pre.* to <sup>أَءِ</sup>عَدِي (J).

§ 54. When the *voc.* is *pre.* to the <sup>أَءِ</sup>يَا of the 1st pers., [its predicament, if it be unsound, is like its predicament, when not a *voc.* (129): but if it be sound (IA), like <sup>أَءِ</sup>عَلَامِي (KN).] the following *dial. vars.* are allowable, (1) elision of the [quiescent (KN)] <sup>أَءِ</sup>يَا, [because it occupies the place of the Tanwīn, which is elided in this *cat.* (T, 129),] and retention of the Kasra [as an indication of it (KN), which is the commonest (*var.*) (IA), as <sup>أَءِ</sup>يَا <sup>أَءِ</sup>عِبَادِ <sup>أَءِ</sup>فَاتَّقُوا XXXIX. 18. O My servants, fear ye then Me (KN)]: (2) retention of the <sup>أَءِ</sup>يَا quiescent, [which is less common than the 1st (IA), as <sup>أَءِ</sup>يَا <sup>أَءِ</sup>عِبَادِي <sup>أَءِ</sup>لَا <sup>أَءِ</sup>خَوْفَ <sup>أَءِ</sup>عَلَيْكُمْ <sup>أَءِ</sup>الْيَوْمَ XLIII. 68. O My servants, there shall be no fear for you to-day: (3) (elision of the <sup>أَءِ</sup>يَا, and) Damm of the letter that was pronounced

with Kasr on account of the *ي*, which is a weak *dial.*: they have transmitted *يَا أُمَّ لَا تَفْعَلِي* *O my mother, do thou not*; and *قَالَ رَبِّ احْكُم بِالْحَقِّ* XXI. 112. *He said, My Lord, judge Thou with righteousness* is read (KN)]: (4) Fath of the *ي*, [as *يَا عِبَادِي الَّذِينَ اسْرِفُوا عَلَى أَنْفُسِهِمْ* XXXIX. 54. *O my servants, who have been extravagant in sinning against your own souls* (KN)]: (5) conversion of the Kasra [before the *ي* pronounced with Fath (KN)] into Fatha, and [consequently (KN)] of the *ي* into *ا* (IA, KN), because it is mobile and preceded by Fath, as *يَا حَسْرَتًا* XXXIX. 57. *O my remorse for that I have been remiss in respect of the due of God!* and *يَا أَسْفًا عَلَى يُوسُفَ* XII. 84. *O mine anguish for Joseph!* (KN): one says *يَا رَبَّاجُازْ عَنِّي* *O my Lord, forgive Thou me*; and in pause *يَا رَبَّاهَ* and *يَا غَلَامَاهَ* (M); (6) elision of the *ا* and retention of the Fatha (IA, KN) as an indication of it, as

*وَلَسْتُ بِرَاجِعٍ مَا فَاتَ مِنِّي \* بَلْهَفَ وَلَا بَلَيْتَ وَلَا لَوْ أَنِّي*

[*Nor am I recovering what has escaped from me because of my saying "O my regret!", nor because of my saying "Would that!", nor because of my saying "If I" (Jsh)*], i.e. *يَا لَهْفَ*, [orig. *يَا لَهْفِي* (Jsh)]. When the *voc. pre.* to the *ي* is *أَب* or *أُم*, 10 *dial. vars.* are allowed, the

6. mentioned and (7) change of the **ی** into **ت** pronounced with Kasr, as the Seven except Ibn 'Āmir read in **يَا أَبَتَ** XII. 4. &c. *O my father* (KN): the **ت** is a **ṭ** of feminization, since it is converted into **ṣ** in pause [646]; substituted for the **ی** (M, K on XII. 4.) of prothesis, because [the signs of] feminization and prothesis are related in that each is an augment to the *n.* at its end; and allowed to be affixed to the *masc.*, as in **حَمَامَةٌ ذَكَرٌ** *A male pigeon* and **رَجُلٌ رُبَعَةٌ** *A middle-sized man*: and the Kasra is that which was before the **ی** in **يَا أَبِي**, relegated to the **ت**, because the **ṭ** of feminization must be preceded by Fath, while the **ت** may not remain quiescent, the Kasra dropping off because of the Fatha required by the **ṭ**, since it is a *n.*, and *ns.* ought to be vocalized because *orig. infl.*, the **ی**, *orig.* vocalized, being made quiescent only for lightness, because it is a soft letter, whereas the **ت** is a sound letter, like the **ك** of the *pron.*, so that it must be vocalized (K): (8) change of the **ی** into **ت** pronounced with Fath, as Ibn 'Āmir reads [in the whole of the *Kur'ān* (B), because this is the vowel of the original **ی** in **يَا أَبِي**, or because the **ا** is elided from **يَا أَبَتَا**, and the Fatha before it preserved, as is done (with the Kasra) when the **ی** is elided in **يَا غَلَامٍ** (K)]: (9) **يَا أَبَتَا** with the **ت** and **ا**, as read anomalously: (10) **يَا أَبَتِي** with the **ت** and **ی**: these [last] two *vars.*

are bad; the last worse than the preceding, and allowable only by poetic license (KN): one says <sup>يَا</sup> <sup>أَبَتِ</sup> and <sup>يَا</sup> <sup>أُمَّتِ</sup> (D, IA), as <sup>يَا</sup> <sup>أَبَتِ</sup> <sup>لَا</sup> <sup>تَعْبُدِ</sup> <sup>الشَّيْطَانَ</sup> XIX. 45. *O my father, worship thou not the Devil* and <sup>يَا</sup> <sup>أَبَتِ</sup> <sup>لَمْ</sup> <sup>تَعْبُدِ</sup> <sup>مَا</sup> XIX. 43. *O my father, wherefore worshippingest thou what heareth not nor seeth?* (D); <sup>يَا</sup> <sup>أَبَتِ</sup> and <sup>يَا</sup> <sup>أُمَّتِ</sup> (IA); <sup>يَا</sup> <sup>أَبَتَا</sup> and <sup>يَا</sup> <sup>أُمَّتَا</sup>, [that not being reckoned a combination of the *subst.* and original (K); but rarely, because the <sup>ا</sup> is (also) a *subst.* for the <sup>ي</sup> (K on XIX. 43.)]; and in pause <sup>يَا</sup> <sup>أَبَٔ</sup> and <sup>يَا</sup> <sup>أُمَّٔ</sup> (D); but not <sup>يَا</sup> <sup>أَبَتِي</sup> and <sup>يَا</sup> <sup>أُمَّتِي</sup> (D, IA), by analogy to <sup>يَا</sup> <sup>عَمَّتِي</sup> (D), the *subst.* and original not being combinable (IA): and (11) <sup>يَا</sup> <sup>أَبَتِ</sup> with Damm is read, treated as a *n.* made *fem.* by means of the <sup>ة</sup>, [like <sup>يَا</sup> <sup>ثُبَّةٖ</sup> (K),] without regard to the fact that the <sup>ت</sup> is a *subst.* (K, B) for the <sup>ي</sup> of prothesis (K). When the *voc.* is *pre.* to a *n. pre.* to the <sup>ي</sup>, [like <sup>يَا</sup> <sup>غَلَامَ</sup> <sup>غُلَامِي</sup> (KN),] the <sup>ي</sup> must be expressed, [pronounced with Fath or quiescent (KN),] except in <sup>أَبْنِ</sup> <sup>أُمِّي</sup> and <sup>أَبْنِ</sup> <sup>عَمِّي</sup>, where (IA, KN) the <sup>ي</sup> is [generally] elided [for lightening, as in the *voc. pre.* to the <sup>ي</sup> (B on VII. 149.),] from frequency of usage (IA), [and] four *dial. vars.* are allowable, (1) Fath and (2) Kasr of the <sup>م</sup>, both read by the Seven in <sup>قَالَ</sup> <sup>أَبْنِ</sup> <sup>أُمِّ</sup> <sup>إِنَّ</sup> <sup>الْقَوْمَ</sup>

أَسْتَضَعُّونِي VII. 149. *He said, Son of my mother, verily the people deemed me weak and* قَالَ يَا ابْنَ أُمِّ لَا تَأْخُذْ بِلِحْيَتِي XX. 95. *He said, O son of my mother, seize thou not my beard, (3) expression of the ي, as*

يَا ابْنَ أُمِّي وَيَا شَقِيقَ نَفْسِي \* أَنْتَ خَلَفْتَنِي لِذَهْرٍ شَدِيدٍ

[by Abū Zubaid at-Tā'i, O son of my mother, and O little brother of my soul, thou hast left me behind thee to a grievous fate (Jsh)], and (4) conversion of the ي into ا, as

مِنْ أَنْ رَأَتْ رَأْسِي كَرَأْسِ الْأَصْلَعِ

يَا بَنَتَ عَمَّا لَا تَلُمِي وَاهْجَعِي

[after (1), *Because she has seen my head like the head of the man bald in the fore part of the head. O daughter of my paternal uncle, upbraid thou not, and sleep (N, Jsh)*], which [last] two vars. are rarely used (KN): they say يَا ابْنَ أُمِّ or عَمِّ (M, IA), and يَا ابْنَ أُمِّي or عَمِّي; and Abu-nNajm says يَا بَنَتَ عَمَّا : [because] they make the two ns. like one n. (M).

§ 55. The lamented is [the word denoting] what is grieved over [because of its loss, really (J),] like زَيْدًا or *Ah Zaid!*, or figuratively, like the saying of 'Umar يَا عَمْرَأَةَ or *Ah 'Umar! Ah 'Umar!* when informed of a dearth that had befallen some of the Arabs (J), or





in the last foot of the 1st hemistich, that of the 2nd being a place of pause (J). The  $\delta$  in <sup>وَأَمْرًا</sup> and <sup>الزَّيْبَرَاةَ</sup> is vocalized (J, Jsh) anomalously (Jsh) for the sake of the metre: <sup>وَأَمْرًا</sup> a *corrob.* is in the *nom.* (49), the sign of which is a Damma supplied upon its final, prevented from appearing by the preoccupation of the place with the accidental Fatha for affinity to the  $\delta$  of lamentation; or in the *acc.*, the sign of which is a Fatha apparent in its final: and <sup>الزَّيْبَرَاةَ</sup> a *post. n.* is in the *gen.*, the sign of which is a Kasra supplied upon its final, prevented &c. (J)]. What precedes the  $\delta$  is elided, if an  $\delta$ , as <sup>وَأَمْرًا</sup>, the  $\delta$  of <sup>مُوسَى</sup> being elided, or a Tanwīn at the end of a *conj.*, as <sup>وَأَمْرًا</sup>, or of anything else, as <sup>يَا غُلَامَ زَيْدَاةَ</sup>. When the final is Fatha, the  $\delta$  is affixed unaltered, as <sup>وَأَمْرًا</sup> : but otherwise the final consonant must be pronounced with Fath, as <sup>وَأَمْرًا</sup> and <sup>وَأَمْرًا</sup>; unless ambiguity would be thus produced, as <sup>وَأَمْرًا</sup> and <sup>وَأَمْرًا</sup>, *orig.* <sup>وَأَمْرًا</sup> and <sup>وَأَمْرًا</sup>, where the  $\delta$  must be converted into  $\omega$  after the Damma and  $\gamma$  after the Kasra, because, if you elided the Damma and Kasra, pronouncing with Fath, and added the  $\delta$ , saying <sup>وَأَمْرًا</sup> and <sup>وَأَمْرًا</sup>, the lamented *pre.* to the *pron.* of the 3rd *pers. sing. masc.* and 2nd *pers. sing. fem.* would be con-

founded with that *pre.* to the *pron.* of the 3rd *pers. sing. fem.* and 2nd *pers. sing. masc.* When the lamented is *pre.* to the *ى* of the 1st *pers.*, one says, in the *dial.* that makes the *ى* quiescent [54], *وَإِذَا عَبْدًا* or *وَإِذَا عَبْدِيَّ*, pronouncing the *ى* with Fatḥ or eliding it, and affixing the *إ*; in the *dial.* that elides the *ى*, contenting itself with the Kasra, or converts the *ى* into *إ* and the Kasra into Fatḥa, eliding the *إ* and contenting itself with the Fatḥa, or retaining the *إ*, only *وَإِذَا عَبْدًا*; and in the *dial.* that pronounces the *ى* with Fatḥ, only *وَإِذَا عَبْدِيَّ*. The *ل* of the person invoked to help or of what is wondered at is [sometimes] suppressed, and an *إ* put at the end as a *subst.* for it, as *يَا زَيْدًا لَعَمْرُو* and *يَا عَجَبًا لَزَيْدٍ* (IA). The *إ* is to prolong the sound of the *voc.* invoked to help, wondered at, or lamented, like

يَا يَزِيدَا لَأَمَلٍ نَيْلٍ عَزَّ \* وَغَنَى بَعْدَ فَاقَةٍ وَهَوَايَ

[O Yazīd, help thou one that hopes for acquisition of honor and wealth after destitution and contempt (Jsh)],

يَا عَجَبًا لِهَذِهِ الْفَلَيْقَةِ \* هَلْ تَذْهَبُنِ الْقُرْبَاءَ الرِّبْقَةَ

[O wonder, (be thou present) for this calamity! Will spittle take away the itch? (Jsh)], and

حَمَلْتُ أَمْرًا عَظِيمًا فَاصْطَبِرْتُ لَهُ \* وَقُمْتُ فِيهِ بِأَمْرِ اللَّهِ يَا عَمْرَا

(ML), by Jarīr, *Thou wast charged with a great matter,*



(ML), by Dhu -rRumma, *When mine eye overflows for her, my comrade says, In the like of thee, (O) this, i. e. (O) man, are heart-burn and desire (Jsh) are anomalous (M, ML); and AlMutanabbi is charged with a solecism in*

هَذِي بَرَزْتَ لَنَا فَهَجَّتْ رُسَيْسَا  
ثُمَّ انْصَرَفَتْ وَمَا شَفِيتْ نَسِيسَا

[(O) thou, thou hast appeared to us, and stirred a love settled in our hearts; then turned away, nor restored to health a remnant of spirit (W)], though it is replied that هَذِي is an unrestricted obj., i. e. هَذِهِ الْبُرْزَةُ, [With this (single appearance) hast thou appeared &c (W),] IM's objection, that the dem. to the inf. n. is always qualified by that inf. n. [40], being refuted by a verse [of AlMutanabbi (?) (Jsh)] cited by himself

يَا عَمْرُو أَنْكَ قَدْ مَلَلْتَ صَحَابَتِي  
وَصَحَابَتِيكَ إِخَالُ ذَاكَ قَلِيلٌ

(ML) O 'Amr, verily thou hast wearied of thy consorting with me and my consorting with thee, as I fancy; and that wearying is rare among comrades, or but my consorting with thee, I fancy, that consorting is rare (DM): (2) allowable (M, IA), as يَوْسُفُ أَعْرَضَ عَنِ هَذَا XII. 29. Joseph, turn thou away from this matter, رَبِّ ارْزُقْنِي أَنْظِرْ إِلَيْكَ VII. 139. My Lord, show thou me Thyself: I shall behold Thee,

مَنْ لَا يَزَالُ مُحْسِنًا أَحْسِنُ إِلَيْهِ , and اَيْتَهَا الْمَرْأَةُ , أَيُّهَا الرَّجُلُ

*Thou that ceaseest not to be doing good, do Thou good unto me:* (3) necessary in اللَّهُمَّ , because the م is a *subst.* for it [52] (M): [and] the combination of the م and *voc. p.* in

أَنِّي إِذَا مَا حَدَّثَ الْمَا \* أَقُولُ يَا اللَّهُمَّ يَا اللَّهُمَّ

[by Abū Khirāsh alHudhalī, *Verily I, whenever a calamity befalls me, say, O God, O God* (J)] is anomalous [according to the BB; but allowable according to the KK, because they hold the م to be part of a suppressed *prop.*, i. e. يَا إِلَهَ أَمْنًا بِخَيْرٍ *O God, bring us good* (J), by suppression of the *voc. p.*, the dependents of the *v.*, and its Hamza (B on III. 25)].

§ 56.A. *Ns.* used only as *vocs.* are (1) such as يَا قُلُ , i. e. يَا رَجُلُ , يَا لَوُثْمَانَ , for the *very mean*, and يَا نُؤْمَانَ for the *great sleeper*; which [sort] is [confined to what has been] heard: (2) فَعَالُ [193], *uninfl.* upon Kasra, used as a term of blame and reviling for the *fem.*; which is regular from every *tril.* [*att.*] *v.*, as يَا خُبَابُ , يَا نَسَاقُ , and يَا لَكَاعُ : (3) فَعُلُ used as a term of blame for the *masc.*, as يَا فَسَقُ , [i. e. يَا أَيُّهَا الْفَاسِقُ , *det.* since they say يَا فَسَقُ الْخُبَيْثُ *O thou abominable profligate* with the *ep. synarthrous* (H),] يَا غُدْرُ *O thou traitor*, and يَا لُكْعُ *O thou vile one*; which is frequent, though not regular. Some

ns. confined to the *voc.* are sometimes otherwise used in poetry, like

تَضَلَّ مِنْهُ إِبْلَى بِالْهَوَجْلِ \* تَدَافَعُ الشَّيْبُ وَكَمْ تُقَتِّلُ  
فِي لُجَّةٍ أَمْسَكَ فَلَانًا عَنْ فُلٍ

(IA), by Abu-nNajm, *My camels stray from the path because of it, i. e. the dust, in the desert*: they have jostled together with the jostling together of the white-haired men while they have not slain any one in a mingling of many shouts in battle, wherein it is said [144], *Keep thou such a one off from such a one*: Ibn Hishām, however, objects that the *mets.* for *Zaid* and *Hind* are فُلَانٌ and فُلَانَةٌ [14], not فُلٌ and فُلَةٌ, which are *mets.*, as S says, for *man* and *woman*, and are the ones confined to the *voc.*; so that فُلٌ in the verse is *orig.* فُلَانٍ, which is not confined to the *voc.*, the *l* and ن being elided from it by poetic license (J).

§ 57. The *acc.* of particularization is one of the [direct] *objs.* that the *op.* is necessarily suppressed with. It is an expression different from the requirement of the apparent [form], being an enunciation in the form of a *voc.* (Sh). It is like the *voc.* literally; but differs from it in being (1) unaccompanied by a *voc. p.*, (2) necessarily preceded by something, (3) [sometimes] synarthrous (IA). It is a *det.* explicit *n.*, intended to be particularized by the predicament of a preceding *pron.*, generally of the

1st pers., seldom of the 2nd, never of the 3rd; the occasion of this particularization being (a) glorying, as

لَنَا مَعَشَرَ الْأَنْصَارِ مَجْدٌ مُؤْتَلٌ \* بِأَرْضَانَا خَيْرَ الْبَرِيَّةِ أَحْمَدُ

*We, (I particularize) the company of the Helpers, have a deep-rooted glory through our pleasing the best of mankind, Ahmad, (b) self-abasement, as*

جَدُّ بَعْفُو فَأَنْنِي إِيَّهَا الْعَبْدُ إِلَى الْعَفْوِ يَا إِلَهِي فَقِيرٌ

*Be Thou bountiful with forgiveness; for verily I, thou servant, of forgiveness, O my God, am in need, (c) explanation, as*

إِنَّا بَنِي نَهْشَلٍ لَا نَدْعِي لِأَبٍ \* عَنْهُ وَلَا هُوَ بِالْأَبْنَاءِ يَشْرِينَا

[by Bashāma Ibn Ḥazn anNahshalī, *Verily we, (I mention) the Banū Nahshal, disclaim not him for a father, nor sells he us for other sons (T)*]. It is (1) synarthrous,

as نَحْنُ الْعَرَبُ أَكْرَى النَّاسِ لِلضَّيْفِ *We, (I particularize) the Arabs, are the most hospitable of men to the guest, i. e.*

نَحْنُ أَخَصُّ الْعَرَبِ (2) pre., as

نَحْنُ بَنِي ضَبَّةٍ أَصْحَابُ الْجَمَلِ

نَنْعَى ابْنَ عَفَّانٍ بِأَطْرَافِ الْأَسَلِ

[by AlA'raj alMa'nī, *We, (I mention) the Banū Dabba, are the companions of "The He-camel:" we announce the death of Ibn 'Affān with the tips of the spears (T)*]



and the sayings of the Prophet <sup>إِنَّا آلُ مُحَمَّدٍ لَا تَحِلُّ لَنَا</sup> *Verily we, (I particularize) the family of Muham-*  
*mad, the poor-rate is not lawful for us and* <sup>نَحْنُ مَعَاشِرُ</sup> *and*  
*companies of the Prophets, are not inherited from: what* <sup>الْأَنْبِيَاءُ لَا نُورِثُ مَا تَرَكَنَا صَدَقَةٌ</sup> *We, (I particularize) the*  
*we have left is alms: (3)* <sup>أَيُّ</sup> *أى*, which is here, as in the  
*voc. [51], uninfl. upon Damma, made fem. with the*  
*fem., always sing., aprothetic literally and construc-*  
*tively, followed by the premonitory* <sup>هَـ</sup> *ها*, and qualified by  
*a synarthrous n. in the nom., as* <sup>أَنَا أَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ</sup> *أنا أفعل كذا أيها الرجل*  
*I will do such a thing, thou man and* <sup>اللَّهُمَّ اغْفِرْ لَنَا أَيُّهَا</sup> *اللهم اغفر لنا أيها*  
*O God, forgive Thou us, thou band (Sh): they* <sup>الْعَصَابَةُ</sup> *أى*  
*make* <sup>أَيُّ</sup> *أى* with its *ep.* an indication of particularization  
and explanation, meaning by the *man* and *band* only  
themselves and what they denominate by <sup>أَنَا</sup> *أنا* and the  
*pron. in* <sup>لَنَا</sup> *لنا*, as though it were said *I will do, particular-*  
*ized by that from among men and forgive Thou us, parti-*  
*cularized from among the bands (M):* <sup>أَيَّةَ</sup> *أية* and its *ep.*  
ought both to be in the *acc.*, [<sup>أَيَّةَ</sup> *أية* being *reg.* of a sup-  
pressed <sup>أَخْصَى</sup> *أخصى* (DM),] like <sup>نَحْنُ الْعَرَبُ الْخ</sup> *نحن العرب الخ*; but, being  
literally like that used in the *voc.*, it is given the predica-  
ment of the latter, though the cause of the uninflectedness,

[the occurrence of the *voc.* in the place of the *ك* of allocation (DM),] is non-existent; whereas الْعَرَبُ cannot be a *voc.*, being synarthrous, so that it is given the predicament proper for it, [the *acc.* through a suppressed *op.* (DM)]; while مَعَاشِرُ must be in the *acc.*, [being *pre.* (DM),] whether its own condition [as *reg.* of a suppressed (*v.*) (DM)] be regarded, or that of the *voc.*, which it resembles (ML): (4) seldom a proper name, so that in الْفَضْلُ بِكَ اللَّهُ نَرْجُو الْفَضْلَ *Through Thee, (we particularize) God, do we hope for grace* there are two anomalies, its following a *pron.* of the 2nd *pers.* and its being a proper name (Sh). And hence the saying الْحَمْدُ لِلَّهِ الْحَمِيدِ *Praise be to God, (I extol) the Praiseworthy !*, the reading وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ CXI. 4. *And his wife, (I revile) the female carrier of firewood*, and مَرَرْتُ بِهِ الْمُسْكِينِ *I passed by him, (I commiserate) the poor, the distressed* (M). Though the *acc.* of praise [&c.] ought to be *det.* (K on III. 16.), it occurs *indet.* in the saying of the Hudhali

وَيَأْرِى إِلَى نِسْوَةٍ عَطَلٍ \* وَشَعْنًا مَرَاضِيْعَ مِثْلَ السَّعَالِي

(M, K) *And he repairs to women bare of ornaments, and (I compassionate) dishevelled females, giving suck, haggard like the ogresses*, where the *و* is inserted to strengthen the affixion of the *ep.* to the qualified (N). And this is what

is called *acc.* of praise, reviling, or comunisation [146] (M).

§ 58. Curtailment, i. e. elision of the ending [for lightness (IH, KN)], is allowable in the [*det.* (KN)] *voc.*, [as <sup>يَا سَعَا</sup>, *orig.* <sup>يَا سَعَاد</sup> (IA), and elsewhere by poetic license (M, IH, IA), provided that the word be suitable for being a *voc.*, as

لَنِعْمَ الْفَتَى تَعَشُرُ إِلَى ضَوْءِ نَارِهِ  
طَارِيفُ بْنُ مَالٍ لَيْلَةَ الْجُوعِ وَالْخَصْرِ

i. e. <sup>مَالِك</sup> (IA), by Imra al Kāis, (*By God*,) *most excellent is the youth, when thou journeyest in the darkness toward the light of his fire, Ṭarīf Ibn Mālik, in the night of hunger and bitter cold* (J)]. The *voc.* must be [not *pre.* (M, IH, IA) or *quasi-pre.* (R, Jm), nor a *prop.* (IH, IA), nor lamented (M), nor invoked to help (M, IH);] either a proper name exceeding three letters, [like <sup>عَثْمَانُ</sup> and <sup>جَعْفَرُ</sup> (IA), and pronounced with Ḍamma (KN),] or made *fem.* with the *ة* (M, IH, IA, KN), like <sup>فَاطِمَةُ</sup>, <sup>جَارِيَةُ</sup>, and <sup>يَا مَعْدِي</sup>, <sup>يَا جَعْفَ</sup>, <sup>يَا عَثَمَ</sup> : you say <sup>يَا شَا</sup> : *you say* <sup>يَا شَا</sup> —whence the saying <sup>يَا شَا أَذْجَنِي</sup> *O sheep, abide thou by the tent*—with elision of the *ة* but of nothing more: whereas <sup>عَبْدُ شَمْسٍ</sup>, <sup>شَابَ قَرْنَاهَا</sup>, <sup>قَائِمٌ</sup>,

and <sup>زید</sup> are not curtailed (IA); while <sup>یا صاح</sup>, [*orig.* <sup>صاحب</sup> or <sup>صاحبی</sup> (J),] and <sup>أطرق كرا</sup> [56] are anomalous. The curtailed is simple or *comp.* In the simple one letter is elided, or two letters (M): if there be [at the end (IH)] two *aug.* in the predicament of a single *aug.*, as in <sup>أسماء</sup>, <sup>مروان</sup>, [ <sup>عثمان</sup>, <sup>طائفي</sup> (M),] or a sound [*rad.* (Jm)] letter and preceding [*aug.* (R, Jm)] letter of prolongation, [when the *n.* is of more than four letters (IH), as in <sup>منصور</sup>, <sup>عمار</sup>, <sup>مسكين</sup> (M),] they are elided (M, IH); otherwise one letter [is elided] (IH): the penultimate, if an *aug.*, soft, quiescent letter, fourth or upwards, as in <sup>عثمان</sup>, <sup>منصور</sup>, <sup>مسكين</sup>, must be elided with the final, as <sup>يا عثم</sup>, <sup>يا منص</sup>, <sup>يا مسك</sup>; but if not *aug.*, as in <sup>مختار</sup>, not soft, as in <sup>فرعون</sup>, not quiescent, as in <sup>قنور</sup>, or not fourth [or upwards], as in <sup>مجيد</sup>, it may not be elided, as <sup>يا قنو</sup>, <sup>يا مجي</sup>; though such words as have their [penultimate] و or ی preceded by Fatha, like <sup>فرعون</sup> and <sup>غرنیق</sup>, are treated by Fr and Jr like <sup>منصور</sup> and <sup>مسكين</sup>, as <sup>يا فرع</sup> and <sup>يا غرن</sup>, while other GG disallow that, as <sup>يا فرعو</sup> and <sup>يا غرنی</sup> (IA). In the [synthetic (IA)] *comp.* the last *n.* is [completely (M)] suppressed, as (M, IA) <sup>يا سيب</sup> from <sup>سيبويه</sup> (M), <sup>يا</sup>

مَعْدِي from مَعْدِيكَرَب. The prothetic or *att. comp.* is not curtailed; though IM mentions that the latter is curtailed rarely [by elision of its latter member (WN)], as يَا تَابِطٌ from تَابِطٌ شَرًّا. Two *dials.* are allowable in the curtailed (IA): (1) the elided is [generally (IH)] understood as expressed, [which is termed the *dial.* of him that awaits the (elided) letter, and the remainder is then left with its own vowel or quiescence (IA),] as يَا ثَمُو, يَا حَارُ [with a quiescent و (IA), يَا قَمِطُ, يَا جَعْفُ (IH), from كَرُو (IA), كَرْدَانُ (Jm)]: (2) [it is not understood as expressed, which is termed the *dial.* of him that does not await the (elided) letter, but (IA),] the remainder is treated as a complete *n.*, [being made *uninfl.* upon Damm (IA),] as يَا ثَمِي, يَا حَارُ (IH, IA), the و being converted into ي, and the Damma into Kasra, because there is no *infl. n.* ending in و preceded by Damma, but the و must be converted into ي, and the Damma into Kasra [721], يَا قَمِطُ, يَا جَعْفُ (IA), يَا كَرَا (IH). What contains the ة of feminization to distinguish the *fem.* from the *masc.* [265], like مُسَلِّمَةٌ, must be curtailed according to the *dial.* of him that awaits the [elided] letter, as يَا مُسَلِّمُ, not according to the other *dial.*, يَا مُسَلِّمٌ, lest it be confounded with the *voc.* of the

*masc.*; whereas what contains the ǧ not to distinguish [the *fem.* from the *masc.*] is curtailed according to either *dial.*, as <sup>يَا مُسَلِّمٌ</sup> from <sup>مُسَلِّمَةٌ</sup> a proper name (IA). In XLIII. 77. [59] <sup>يَا مَالٍ</sup> is read, [like

يُحْيِي رُفَاتِ الْعِظَامِ بِالْيَةِ \* وَالْحَقُّ يَا مَالٍ غَيْرُ مَا تَصِفُ

*He will quicken the crumbled particles of the bones when decayed: and the truth, O Mālik, is not what thou describest (K),*] and <sup>يَا مَالٍ</sup> (K, B). [And in the former verse] <sup>يَا مَالٍ</sup> has Tanwīn according to the *dial.* of him that does not await the elided letter; whereas according to the other *dial.* it would not have Tanwīn (J).

§ 59. The *voc.* is sometimes suppressed, as XXVII. 25. [2] (M, IH), <sup>يَا</sup> being *voc.*, and its *voc.* suppressed, [i. e. <sup>يَا قَوْمَ</sup> (B).] as in (K, B)

أَلَا يَا أَسْلَمِي يَا دَارَ مَيِّ عَلَى الْبَلَى  
وَلَا زَالَ مِنْهَا بِجَرَاعَتِكَ الْقَطَرُ

(K), by Dhu -rRumma, i. e. <sup>يَا هَذِهِ</sup>, *Now, O (thou), be thou safe, O dwelling of Mayy, from being worn away, and may the rain cease not [454] to be pouring in thy barren sandy land!*, <sup>مَيِّ</sup> being *gen.* of <sup>مَيِّ</sup>, diptote because a

logically *fem.* proper name, not curtailed from مَيْتَة, as is sometimes imagined, and مِنْ عَلَى i. q. (J), [and]

وَقَالَتْ أَلَا يَا أَسْمَعَ نَعِظُكَ بِخُطَّةٍ  
فَقُلْتُ سَمِيعًا فَانْطَلِقِي وَأَصِيبِي

And she said, Now, O (thou), hearken; we will exhort thee with an argument. Then I said, I hearken: therefore speak thou, and say well (B), and

يَا لَعْنَةُ اللَّهِ وَالْأَقْوَامِ كُلِّهِمْ \* وَالصَّالِحِينَ عَلَى سَمْعَانَ مِنْ جَارِ

(M), i. e. يَا قَوْمَ, O (people), the curse of God, and the curse of the peoples, all of them, and the righteous, be upon Sim'ān as a neighbour! (SM). When followed immediately by what is not a *voc.*, like the *v.* in XXVII.

25. and أَلَا يَا أَصْبَحَانِي أَخْ [551], the *p.* in IV. 75. [411]

and يَا رَبَّ كَاسِيَةِ أَخْ [2], or the nominal *prop.*, as in

يَا لَعْنَةُ أَخْ, يَا is said to be *voc.*, the *voc.* being suppressed; and to be merely premonitory, [*corrob.* of the inceptive أَلَا (J) in أَلَا يَا أَسْلَمِي أَخْ and the like,] lest catachresis ensue through the suppression of the whole *prop.*, [if يَا be made *voc.* (DM)]: while IM says that, if followed immediately by prayer, as in يَا لَعْنَةُ أَخْ, or command, as in XXVII. 25., it is *voc.*, because the *voc.* frequently

occurs before them, as II. 33. [158] and <sup>يَا مَالِكُ لِيَقْضِيَ</sup> <sup>الْخ</sup> XLIII. 77. *O Mālik, let &c.* [419]; but that otherwise it is premonitory (ML), as in VI. 27. [2] (DM).

§ 60. The *op.* [of the direct *obj.*] is necessarily understood in (1) cautioning (M, IH, IA), as <sup>أَيَاكَ وَالْأَسَدَ</sup> <sup>أَتَقِي</sup> <sup>نَفْسَكَ أَنْ تَتَعَرَّضَ</sup> <sup>لِلْأَسَدِ وَالْأَسَدُ أَنْ</sup> (M, IH), i. e. <sup>يَهْلِكُكَ</sup> (*Guard thou thyself* (from *exposing thyself to the lion*), and the lion (from *destroying thee*), the saying [of 'Umar (R)] <sup>نَحْنِي</sup> <sup>أَيَّايَ وَأَنْ يَحْذِفَ أَحَدُكُمْ</sup> <sup>الْأَرْنَابَ</sup> <sup>عَنْ مُشَاهَدَةِ</sup> <sup>حَذَفِ</sup> <sup>الْأَرْنَابِ وَنَحْنُ</sup> <sup>حَذَفْنَاهَا عَنْ</sup> <sup>حَضْرَتِي وَمُشَاهَدَتِي</sup> (Remove thou) me (from beholding throwing at the hare), and (remove) throwing at her (from my presence and view), meaning prohibition of throwing at the hare (M), and <sup>الطَّرِيقَ</sup> <sup>الطَّرِيقَ</sup> [61] (IH)—which is properly for the 2nd pers., anomalously for the 1st in <sup>أَيَّايَ وَأَنْ يَحْذِفَ</sup> <sup>الْخ</sup>, and more anomalously for the 3rd in <sup>إِذَا بَلَغَ الرَّجُلُ</sup> <sup>الْخ</sup> [162]—provided it be by means of (a) <sup>أَيَاكَ</sup>, <sup>أَيَاكَ</sup>, &c., whether there be coupling, as <sup>أَيَاكَ وَالشَّرَّ</sup> <sup>أَحْذَرِ</sup>, i. e. <sup>أَيَاكَ أَنْ تَفْعَلَ</sup> <sup>الْخ</sup> (*I caution*) thee against the evil, or not, as <sup>أَيَاكَ</sup> <sup>أَحْذَرِ</sup> <sup>مِنْ أَنْ</sup> <sup>الْخ</sup> <sup>كَذَا</sup>, i. e. (*I caution*) thee (against)



doing thus (IA): they say <sup>أَيَّاكَ</sup> <sup>الْأَسَدَ</sup>, whereas the idiom is to prefix the <sup>و</sup> to <sup>الْأَسَدَ</sup>, as said the Prophet <sup>أَيَّاكَ وَمُصَاحِبَةُ الْكَذَّابِ فَإِنَّهُ يَقْرِبُ عَلَيْكَ الْبَعِيدَ وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ</sup> Beware of the company of the habitual liar; for verily he will declare unto thee the far to be near, and will declare unto thee the near to be far, and the poet [Mudarris Ibn Rib'i (N)]

فَيَاكَ وَالْأَمْرَ الَّذِي إِنْ تَوَسَّعَتْ  
مَوَارِدُهُ ضَاقَتْ عَلَيْكَ الْمَصَادِرُ

[Then beware of the affair, of which if the inlets be wide, the outlets will be too narrow for thee (N)], because <sup>أَيَّاكَ</sup> is governed in the acc. by subaudition of a v. <sup>اتَّقِ</sup> or <sup>بَاعِدْ</sup> trans. to only one obj., so that, when another n. is afterwards uttered, the con. must be prefixed thereto, as if you said <sup>اتَّقِ الشَّرَّ وَالْأَسَدَ</sup>, though the <sup>و</sup> may be omitted on repetition of <sup>أَيَّاكَ</sup>, as the v. is with repetition of the n. in <sup>الطَّرِيقُ الطَّرِيقُ</sup>, as says the poet, [Fadl Ibn 'Abd ArRaḥmān alKuraḥshī (CD).]

فَيَاكَ أَيَّاكَ الْمِرَاءَ فَإِنَّهُ \* إِلَى الشَّرِّ دَعَاوٌ وَلِلشَّرِّ جَالِبٌ

[Then (remove) thyself, thyself, a corrob., far from (197) disputation; for verily it is wont to incite to evil and an

*attractor of evil* (Jsh)] ; and, if you say <sup>أَيَّاكَ أَنْ تَقْرَبَ</sup>, it is better to prefix the <sup>ر</sup>, because <sup>أَنْ</sup> and the <sup>أَلَّاسِدُ</sup> *v.* are equivalent to the *inf. n.*, so that it is like <sup>أَيَّاكَ</sup> <sup>أَلَّاسِدُ</sup>, though the <sup>ر</sup> may be omitted, <sup>أَنْ</sup> and the *v.* after it being explanatory of the cause of the cautioning, so that it is as though you said <sup>أَحْذِرْكَ لِأَجْلِ أَنْ</sup> <sup>تَقْرَبَ</sup> (1 caution) *thee (on account of) thine approaching the lion*, as says the poet

فَبِمِ الْبَسْرَائِرِ فِي أَهْلِهَا \* وَأَيَّاكَ فِي غَيْرِهِمْ أَنْ تَبْوَحَا

*Then divulge thou secrets among them that are worthy thereof ; and (1 caution) thee among others (on account of) thy divulging* (D) : and you say <sup>أَيَّاكَ مِنْ</sup> <sup>أَلَّاسِدُ</sup> and <sup>مِنْ</sup> <sup>أَنْ تَحْذِفَ</sup> (1 caution) *thee against the lion and against throwing ; and أَيَّاكَ أَنْ تَحْذِفَ by supplying <sup>مِنْ</sup>, but not <sup>أَيَّاكَ</sup> <sup>أَلَّاسِدُ</sup>, because <sup>مِنْ</sup> may not be supplied (IH) : (b) something else, but with coupling, as <sup>مَازٍ رَأْسَكَ</sup>, i.e. <sup>يَا مَازِينَ قِي رَأْسَكَ وَأَحْذِرِ السَّيْفَ</sup> , (O) *Māzin*, (guard) *thy head*, and (beware of) *the sword*, or repetition, as <sup>أَحْذِرِ الضَّيْغَمِ</sup> , i.e. <sup>الضَّيْغَمِ الضَّيْغَمِ</sup> , (Beware thou of) *the lion, the lion* (IA) : (2) <sup>أَمْرًا وَنَفْسَهُ</sup> (M, IH), i.e. <sup>دَعَا مَعَ</sup> , <sup>شَانِكَ وَالْحَجَمِ</sup> , (Leave thou) *a man with himself*, <sup>نَفْسَهُ</sup> ,*

i. e. <sup>عَلَيْكَ شَأْنُكَ مَعَ الْحَجِّ</sup>, (*Keep thou to*) *thy business with pilgrimage* (M), <sup>بَادِرْ أَهْلَكَ وَاحْذَرْ</sup>, [i. e. <sup>أَهْلَكَ وَاللَّيْلَ</sup>, (*Betake thyself early to*) *thy family, and (beware of) the night (and its darkness)* (H), meaning *Betake thyself early to them before the night* (M),] <sup>عَذِيرَكَ</sup> [ <sup>مِنْ قُلَانٍ</sup>, said when a person has done evil to the person addressed (R),] i. e. <sup>عَذْرَكَ</sup> or <sup>أَحْضَرَ عَذْرَكَ</sup>, (*Present thou*) *thine excuse or excuser [on account of (doing evil to) such a one, i. e. Thou hast an excuse for thine ill-treatment of him* (R), (as) says ‘Amr Ibn Ma’dikarib

أُرِيدُ حَيَاتَهُ وَيُرِيدُ قَتْلِي \* عَذِيرَكَ مِنْ خَلِيلِكَ مِنْ مُرَادٍ

*I desire his life, and he desires my slaughter. Thou hast an excuse for (ill-treating) thy friend of Murād! (H)],* <sup>وَلَا أَتَوْهُمْ</sup>, i. e. <sup>هَذَا وَلَا زَعَمَاتِكَ</sup>, *This [(is the truth) (R)]; and (I think) not thine assertions.* <sup>أَعْطَنِي</sup>, i. e. <sup>كِلَيْهِمَا وَتَمَرًا</sup>.

(*Give thou me*) *both of them and dried dates*, <sup>وَلَا كُلَّ شَيْءٍ</sup>, (M), [ <sup>أَيْتِ كُلَّ شَيْءٍ وَلَا تَرْكَبِ الْخ</sup>, (*Do thou*) *everything; but (perpetrate) not defamation of a free-born man*, <sup>وَأَبْتَ امْرَأًا</sup>, (M, R), i. e. <sup>إِنَّتَهُ امْرَأًا قَاصِدًا</sup>, *Abstain thou (from this, and engage in) a moderate matter* (R), <sup>إِنْتَهَوْا خَيْرًا لَكُمْ</sup> IV. 169. (M, IH) *Abstain ye (from asserting the dogma of the Trinity, and engage in) a matter better*



nor) coupling, nor repetition (IA),] the *op.* may be [understood or (IA)] expressed, as (S, IA) <sup>أَسَدٌ</sup> <sup>الْأَسَدُ</sup> or <sup>أَحْذَرِ</sup> <sup>الْأَسَدَ</sup> (IA), <sup>أَحْذَرِ</sup> <sup>الْجِدَارَ</sup>, <sup>لَا</sup> <sup>تُطِئِ</sup> <sup>الصَّبِيَّ</sup>, and <sup>خَلِّ</sup> <sup>الطَّرِيقَ</sup> : Jarīr says

خَلِّ الطَّرِيقَ لِمَنْ يَبْنِي الْمَنَارَ بِهِ  
وَابْزُ بِبَرْزَةِ حَيْثُ اضْطَرَّكَ الْقَدَرُ

(S) *Leave thou the path clear for him that builds the land-mark therein; and come forth with Barza where destiny has constrained thee* (N). The *op.* is necessarily understood in [the *acc.* of <sup>الزَّم</sup>, named (Sh)] instigation, [i. e. calling the attention of the person addressed to a laudable matter in order that he may cleave to it, as <sup>أَخَاكَ</sup> <sup>أَخَاكَ</sup> (47) (Sh),] if there be coupling, [as <sup>أَخَاكَ</sup> <sup>أَخَاكَ</sup> (47) (Sh),] if there be coupling, [as <sup>أَخَاكَ</sup> <sup>أَخَاكَ</sup> (47) (Sh),] i. e. <sup>أَخَاكَ</sup> <sup>أَخَاكَ</sup>, i. e. <sup>أَخَاكَ</sup> <sup>أَخَاكَ</sup>, (Cleave thou to) thy brother and doing good to him (IA)], or repetition, [as in the verse (Sh)]; but, if not, may be mentioned or suppressed (IA, Sh), as <sup>الصَّلَاةَ</sup> <sup>جَامِعَةً</sup> (*Be ye present at) prayer when congregational*, <sup>الصَّلَاةَ</sup> being governed in the *acc.* by <sup>أَحْضَرُوا</sup> supplied, and

أَخَاكَ الَّذِي إِنْ تَدَعَا لِمَلَمَةٍ  
يُجِبُّكَ كَمَا تَبْغِي وَيَكْفِكَ مَنْ يَبْغِي

by supplying <sup>أَلْزَمَ</sup> الزَّمِ, (*Cleave thou to*) *thy brother, who, if thou summon him because of a calamity, will answer thee as thou desirest, and suffice thee against him that acts injuriously, though أَخَاكَ أَخَاكَ may be an *inch.* in the *dial.* of him that uses أَخَ with the *!* in every case, like <sup>مَكْرَهًا</sup> مَكْرَهًا <sup>أَخَاكَ لَا بَطْلَ</sup> أَخَاكَ لَا بَطْلَ *A coerced man is thy brother, not a man of valour* (Sh): and <sup>أَيَّا</sup> أَيَّا is not used in it (IA).*

§ 62. The *op.* is necessarily understood (M, IH, IA, Sh) when expounded (M, IH) by what follows it (Jm), [i. e.] in distraction, [as <sup>وَكُلُّ</sup> كُلُّ <sup>أَنَسَانٍ</sup> أَنَسَانٍ <sup>الزَّمَانَةِ</sup> الزَّمَانَةِ XVII. 14. *And (We have fastened upon) every man, We have fastened upon him* (Sh)]. Distraction is that a *n.* should precede, and be followed by a *v.* or [*op.* (IA)] *qual.*, [i. e. an *act.* or *puss. part.* (IA),] capable of governing what precedes it, the said *v.* or *qual.* being distracted from [governing (Sh)] it by governing (a) its *pron.*, literally, like <sup>زَيْدًا</sup> زَيْدًا <sup>ضَرَبَتْ</sup> ضَرَبَتْ, <sup>أَنَا</sup> أَنَا <sup>ضَارِبٌ</sup> ضَارِبٌ <sup>الآنَ</sup> الآنَ, or <sup>غَدًا</sup> غَدًا, [and <sup>أَنْتَ</sup> أَنْتَ <sup>مُعْطَاةٌ</sup> مُعْطَاةٌ (*Thou art given*) *the dirham,* *thou art given it* (IA),] or constructively, like <sup>زَيْدًا</sup> زَيْدًا <sup>مَرَرْتُ</sup> مَرَرْتُ, [both <sup>ضَرَبَتْ</sup> ضَرَبَتْ and <sup>مَرَرْتُ</sup> مَرَرْتُ being distracted by the *pron.* of <sup>زَيْدًا</sup> زَيْدًا, but <sup>ضَرَبَتْ</sup> ضَرَبَتْ reaching the *pron.* by its own means, and <sup>مَرَرْتُ</sup> مَرَرْتُ by means of a *prep.*, so that the *pron.* is literally in the *gen.*, but constructively in the *acc.*, while, if

not distracted by the *pron.*, they would govern زيدا <sup>زَيْدًا</sup>, as they do the *pron.*, so that you would say زيدا ضربت <sup>زَيْدًا ضَرَبْتُ</sup> and زيدا مررت <sup>زَيْدًا مَرَرْتُ</sup> (IA),] or (b) what is *pre.* to its *pron.*, like زيدا غلامه <sup>زَيْدًا غُلَامُهُ</sup> (IA, Sh) or مررت بغلامه <sup>مَرَرْتُ بِغُلَامِهِ</sup>, and انا زيدا <sup>أَنَا زَيْدًا</sup> (Sh). The *acc.* [by distraction (Sh)] is not allowable in (M, IH, IA, Sh) (a) ازيد ذهب <sup>أَزِيدُ ذَهَبًا</sup> (Sh) is not allowable in (M, IH, IA, Sh) (a) ازيد ذهب به <sup>أَزِيدُ ذَهَبًا بِهِ</sup> Zaid, was he taken away? (M, IH), because ذهب به <sup>ذَهَبَ بِهِ</sup> and its *syn.* اذهب <sup>أَذْهَبَ</sup> do not govern the *acc.* (Jm); (b) زيد <sup>زَيْدًا</sup> انا ضارب امسى <sup>أَنَا ضَارِبٌ أَمْسِي</sup>, because the *act. part.*, when in the sense of the past, does not govern (IA); (c) زيد تراكه <sup>زَيْدٌ تَرَاكَهُ</sup> Zaid, overtake him [or زيد انه فاضل <sup>زَيْدٌ أَنَّهُ فَاضِلٌ</sup> (Sh)], because the verbal *n.* [or *p.* (Sh)] does not govern what precedes it, and what does not govern does not expound an *op.*; (d) انا زيدا <sup>أَنَا زَيْدًا</sup> الضاربة <sup>الضَّارِبَةُ</sup> (IA, Sh), because ال is conjunct, so that the *reg.* of its *conj.* does not precede it (Sh); (e) وكل شيء فعلوه <sup>وَكُلُّ شَيْءٍ فَعَلُوهُ</sup> LIV. 52. And everything that they have done is recorded in the volumes (IH, Sh) or زيد ما احسنه <sup>زَيْدٌ مَا أَحْسَنَهُ</sup>, because فعلوه <sup>فَعَلُوهُ</sup> is an *ep.*, and the *ep.* does not govern the qualified, while the *v.* of wonder, being aplastic, is like the *p.*, so that it does not govern what is before it, especially when the ما of wonder, to which the head of the *prop.* belongs, is

between them (Sh): and in *فَاجْلِدُوا كُلَّ* *الرَّائِيَةِ وَالزَّانِي* XXIV. 2. the *ف* is by reason of the sense of condition, according to [Fr and (R)] Mb, [*أل* being i. q. *الَّذِي*, *She that hath committed adultery, and he that &c., scourge ye each one of them with an hundred stripes* (K), and what is after this *ف* does not govern what is before it (Jm)]; and it is two *props.*, according to [Khl and (K)] S, [*Among what hath been ordained unto you is the scourging of*) *the adulteress and the adulterer. Wherefore scourge ye &c.* (K), and part of one *prop.* does not govern part of another (Jm)]: but, if not, the *acc.* [which is read (K, B)] is preferable (IH). F says that *وَرَهْبَانِيَّةً ابْتَدَعُوهَا* LVII. 27. [*And (they originated) asceticism, they originated it* (K, B)] belongs to the *cat.* of *زَيْدًا ضَرَبَتْهُ*: but ISh objects that the *acc.* in this *cat.* must be particular [25], in order that putting it into the *nom.* by inchoation may be correct; and the ordinary opinion is that it is coupled to what is before it, *وَبَدَعُوهَا* being an *ep*, and a *pre. n.* being necessarily supplied, i. e. *وَحُبَّ رَهْبَانِيَّةٍ* *And (the love of) asceticism that they originated*: while the saying of BD that *فَارِسًا* [below] belongs to the *cat.* of distraction is like the saying of F about the text; and apparently it is an *acc.* of praise [57] (MI.) (*I praise*) *a horseman that they left*



to be &c. (Jsh): the reply, however, is that مَا, though red., stands in the place of an ep., i.e. <sup>فَارِسًا</sup> <sup>أَيَّ</sup> <sup>فَارِسِي</sup> (J). The [preceding (IA)] n. may [generally (Sh)] be in the [nom. as an *inch.*, in which case the *prop.* after it is in the place of a *nom.* as *enunc.*: or (Sb)] acc. by reason of an op. necessarily understood, because the exponent and expounded may not be combined (IA, Sh), in which case the *prop.* after it has no place, because *expos.* (Sh); the understood agreeing with the expressed in sense and letter, as <sup>زَيْدًا</sup> <sup>ضَرْبَتَهُ</sup>, i.e. <sup>ضَرَبْتُ</sup> <sup>زَيْدًا</sup> <sup>ضَرْبَتَهُ</sup>, or sense not letter, as <sup>جَاوَزْتُ</sup> <sup>زَيْدًا</sup> <sup>مَرَرْتُ</sup> <sup>بِهِ</sup>, i.e. <sup>جَاوَزْتُ</sup> <sup>زَيْدًا</sup> <sup>مَرَرْتُ</sup> <sup>بِهِ</sup> (IA). Some read <sup>وَأَمَّا</sup> <sup>ثَمُودُ</sup> <sup>فَهَدَيْنَاهُمْ</sup> XLI. 16. And, whatever be the case, (We guided) Thamūd (aright), We guided them aright; and they recite the verse of Bishr Ibn Abi Hāzim

<sup>فَمَا</sup> <sup>تَمِيمٌ</sup> <sup>تَمِيمٌ</sup> <sup>بْنُ</sup> <sup>مُرٍّ</sup> \* <sup>فَالْقَاهِمُ</sup> <sup>الْقَوْمِ</sup> <sup>رَوْبِي</sup> <sup>نِيَامًا</sup>

with the *nom.*, And, whatever be the case, Tamīm, Tamīm Ibn Murr, or acc., And, &c., (the people found) Tamīm, &c., the people found them heavy with drowsiness, slumbering (S); [and] Dhu -rRumma says

<sup>إِذَا</sup> <sup>ابْنُ</sup> <sup>أَبِي</sup> <sup>مُوسَى</sup> <sup>بِلَالًا</sup> <sup>بَلَغْتَهُ</sup> \* <sup>فَقَامَ</sup> <sup>بِقَاسِي</sup> <sup>بَيْنَ</sup> <sup>وَصَلِيكَ</sup> <sup>جَاوَزُ</sup>

[When (thou reachest) the grandson of Abū Mūsā, Bilāl, when thou reachest him, and a slaughterer stands up with an axe that will be cutting between thy two joints (Jsh)].

And hence <sup>عَمْرًا لَقِيتُ أَخَاهُ</sup> (I became concerned with) 'Amr, I met his brother and <sup>بَشْرًا ضَرَبْتُ غَلَامَهُ</sup> (I insulted) Bishr, I beat his young man by subaudition of <sup>لَأَبْسْتُ</sup> and <sup>أَهْنَتُ</sup> (M). The *acc.* is common, [says S (M)]; but the *nom.* is better (S, M), because, when he means to make govern, it is nearer to that to say <sup>ضَرَبْتُ زَيْدًا</sup> or <sup>زَيْدًا ضَرَبْتُ</sup>, and not make the *v.* govern a *pron.* (S). The *acc.* is (1) preferable, (a) [for the sake of affinity (IH) between the coupled and *ant. props.* (Jm),] after a *con.* preceded by a verbal *prop.* (M, IH, IA, Sh) not constructed upon an *inch.* (Sh), when the *con.* and *n.* are not separated (IA), as <sup>خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ وَالْإِنْعَامَ خَلَقَهَا لَكُمْ</sup> XVI. 4. 5. *He hath created man from a drop of sperm—and, lo, he is a fluent adversary!—and (created) the beasts, created them for you* (Sh); the *Kur'ān* says <sup>يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا</sup> LXXVI. 31. [*He maketh whom He willeth to enter into His mercy; and (hath threatened or requited) the evil-doers, hath prepared for them a grievous chastisement,* <sup>الظَّالِمِينَ</sup> being governed in the *acc.* by a *v.* expounded by <sup>أَعَدَّ</sup> <sup>أَوْعَدَ</sup> and <sup>كَفَأَ</sup> (K, B), in order to be uniform with the *prop.* that it is coupled to (B), <sup>وَعَادًا وَثُمُودَ وَأَصْحَابَ الرِّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا</sup> (B),

وَكَلَّا ضَرْبَنَا لَهُ الْأَمْثَالُ XXV. 40. 41. (S) *And 'Ād, and Thamūd, and the fellows of the uncased well, and many generations between them. And (We warned) all, We propounded unto them parables,* كَلَّا being governed in the acc. by what ضَرْبَنَا الْخ indicates, i. e. اَنْذَرْنَا (K, B) or حَذَرْنَا (K)], and فَرِيقًا هَدَى وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ VII. 28. (S, M) *A party hath He guided, and (abandoned) a party, error hath necessarily befallen them,* i. e. وَخَذَلَ فَرِيقًا (K, B), which [construction] is common in the Kūr'ān; and ArRabī' Ibn Dabū' alFazārī says

أَصْبَحْتُ لَا أَحْمِلُ السِّلَاحَ وَلَا \* أَرُدُّ رَأْسَ الْبَعِيرِ إِنْ نَفَرَا  
وَالذِّئْبُ أَخْشَاةٌ إِنْ مَرَرْتُ بِهِ \* وَحَدِي وَأَخْشَى الرِّيحَ وَالْمَطَرَا

[*I have become so decrepit that I bear not arms, nor turn back the head of the he-camel if he take fright, and (dread) the wolf, dread him, if I pass by him alone, and dread the winds and the rain (N)*]; whereas in يَغْشَى طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ III. 148. *That overcame a band of you, while a band, their own souls disquieted them* the و is not copulative, but is the و of inception [80] (S): but if the con. and n. be separated, the n. is as it would be if not preceded by anything, as قَامَ

<sup>فَاكْرَمْتَهُ</sup> <sup>زَيْدٌ</sup> <sup>وَأَمَّا</sup> <sup>عَمْرُو</sup> <sup>فَاكْرَمْتَهُ</sup>, where the *nom.* is preferable and  
<sup>فَاكْرَمْتَهُ</sup> <sup>زَيْدٌ</sup> <sup>وَأَمَّا</sup> <sup>عَمْرُو</sup> <sup>فَاكْرَمْتَهُ</sup>, where the *acc.* is preferable  
 (IA); the Revelation has <sup>وَأَمَّا</sup> <sup>ثَمُودُ</sup> <sup>الْحَافِي</sup> XLI. 16. *And, &c.*,  
*Thamūd, We &c.*, [where the *nom.* is chaster, because  
 of its occurring after the inceptive *p.* (K),] though it is  
 read with the *acc.* (M): (b) in a place more appropriate  
 for the *v.* (M, IH), (a) before command or prohibition  
 (M, IH, IA, Sh) or prayer (M, IA, Sh), as <sup>زَيْدًا</sup> <sup>أَضْرِبْ</sup> <sup>هُ</sup> (Beat thou  
 Zaid, beat thou him, <sup>زَيْدًا</sup> <sup>لَا</sup> <sup>تَضْرِبْ</sup> <sup>هُ</sup> (Beat thou  
 not) Zaid, beat thou not him, and <sup>زَيْدًا</sup> <sup>رَحِمَهُ</sup> <sup>اللَّهُ</sup> (God  
 have mercy upon) Zaid, God have mercy upon him! (IA);  
 (b) after an instrument generally prefixed to the *v.* (IA,  
 Sh), [i. e.] after an *interrog. p.* (M, IH), as <sup>أَبْشُرًا</sup> <sup>مِنَّا</sup> <sup>نَتَّبِعُهُ</sup>  
 LIV. 24. (Shall we follow) a human being,  
 of ourselves, one, shall we follow him? (Sh), or a *neg. p.*,  
 [ <sup>مَا</sup> , <sup>لَا</sup> , or <sup>إِنْ</sup> (Jm), as <sup>مَا</sup> <sup>زَيْدًا</sup> <sup>ضَرَبْتَهُ</sup> (I have) not  
 (beaten) Zaid, I have not beaten him (M),] or [the *cond.*  
 (IH)] <sup>إِذَا</sup> or <sup>حَيْثُ</sup> (M, IH), as <sup>إِذَا</sup> <sup>عَبَدَ</sup> <sup>اللَّهُ</sup> <sup>تَلَقَّاهُ</sup> <sup>فَاكْرَمَهُ</sup>  
 When (thou meetest) 'Abd Allāh, when thou meetest him,  
 honor thou him and <sup>حَيْثُ</sup> <sup>زَيْدًا</sup> <sup>تَجَدَّدَ</sup> <sup>فَاكْرَمَهُ</sup> Where (thou  
 findest) Zaid, where thou findest him, &c. (M): (c) when  
 it is feared that the exponent may be mistaken for an *ep.*

as LIV. 49. [1] (IH): (2) necessary, after (M, IH, IA, Sh) what must be followed by the *v.* (M, IA, Sh), (a) the *cond.* instruments (IH, IA), as <sup>اَ اَ اَ اَ اَ اَ</sup> اِنْ زَيْدًا اَكْرَمْتَهُ اَكْرَمْتُكَ If (thou honor) Zaid, if thou honor him, I shall honor thee and <sup>اَ اَ اَ اَ اَ اَ</sup> حَيْثُمَا زَيْدًا تَلَقَّاهُ فَارْكَبْهُ Wherever (thou meetest) Zaid, wherever thou meetest him, honor thou him, though according to some, who allow the *n.* after these instruments, the *nom.* as an *inch.* is not disallowed, as in the saying [of AuNamir Ibn Taulab (SM)]

<sup>اَ اَ اَ اَ اَ اَ</sup> لَا تَجْزَعِي اِنْ مَنَفْسِي اَهْلَكْتُهُ \* <sup>اَ اَ اَ اَ اَ اَ</sup> وَاِذَا هَلَكْتُ فَعِنْدَ ذَلِكَ فَاجْزَعِي

(IA) Repine thou not, if valuable property, I consume it; but when I perish, then at that do thou repine, generally related with the *acc.*, if (I consume) valuable property, if I consume it (SM); (b) <sup>اَ اَ اَ اَ اَ اَ</sup> هَلَّا, <sup>اَ اَ اَ اَ اَ اَ</sup> اَلَّا, <sup>اَ اَ اَ اَ اَ اَ</sup> لَوْلَا, and <sup>اَ اَ اَ اَ اَ اَ</sup> لَوْمًا (M, III), as <sup>اَ اَ اَ اَ اَ اَ</sup> اَلَا زَيْدًا ضَرَبْتَهُ Wherefore (didst thou) not (beat) Zaid, didst thou not beat him? (IH), because they require the *v.*, and are not followed by *inchs.* [573] (M). The *nom.* [by inchoation (Sh)] is (1) preferable, when the *n.* is not preceded by what makes the *acc.* necessary or preferable, [or the *nom.* necessary, or the two cases equally allowable (IA),] as <sup>اَ اَ اَ اَ اَ اَ</sup> زَيْدٌ ضَرَبْتَهُ, because the absence of subaudition is preferable to subaudition, for which reason some GG disallow the *acc.* : this, however, is refuted by [the readings (Sh)] XXXV. 30. <sup>اَ اَ اَ اَ اَ اَ</sup> جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا (They shall enter) gardens of everlasting abode, they shall enter them

(IA, Sh) and سُورَةُ انْزِلْنَاهَا XXIV. I. (*We have revealed*) a chapter, *We have revealed it* (Sh); S and other masters of Arabic have transmitted the *acc.* from the Arabs, and it is common; and ISh cites the saying [of 'Alkama (J, Jsh) Ibn 'Abada (Jsh), or a woman of the Banu-l-Hārith (T, Jsh)]

فَارِسًا مَا غَادِرُوهُ مُلْحَمًا \* غَيْرَ زَمِيلٍ وَلَا نِكْسِي رُكْلٍ

with the *acc.* (IA) (*They left*) a horseman—what a horseman!—they left him to be [meat for the wild beasts (T, Jsh)], not cowardly, nor impotent, committing his affair

to another, مَا being *red.*, not *neg.*, otherwise distraction would be disallowed (J): (2) necessary, (a) after what is peculiar to the nominal *prop.*, like اِذَا denoting unexpectedness, as

خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُ عَمْرًا *I went forth; and, lo, Zaid, 'Amr was beating him!* (IA, Sh), because this اِذَا is not followed by the *v.* expressed or supplied; (b) when the *v.* comes next to an instrument such that what is after it does not govern what is before it (IA), [i. e.] when any of the instruments that are put at the head of the sentence intervenes between the *n.* and *v.* (Sh), like the *cond.* and

*interrog.* instruments and the *neg.* مَا, as زَيْدٌ اِنْ لَقِيْتَهُ *as* زَيْدٌ اِنْ لَقِيْتَهُ *as* زَيْدٌ اِنْ لَقِيْتَهُ *as* زَيْدٌ اِنْ لَقِيْتَهُ (IA). The two cases are equally allowable after a *con.* preceded by a [biform (IA)] *prop.* nominal in the former, verbal in the

latter part, as <sup>زید قام وعمر اکرمته</sup>, the *nom.* [of <sup>عمر</sup> (IA)] being allowable from regard to the former, and *acc.* from regard to the latter part (IA, Sh), affinity being attained in either case : the Revelation gives the *acc.* in

<sup>الرحمن علم القرآن خلق الانسان علمه البيان الشمس والقمر بحسبان والنجم والشجر يسجدان والسماء رفعها</sup> LV. 1-6.

*The Compassionate hath made known the Kur'ān, hath created man, hath taught him the clear expression of his thought—the sun and the moon run their courses according to a certain reckoning, and the stem-less plant and the tree bow down unto Him—and (hath reared) the heaven,*

*hath reared it,* <sup>والسماء الخ</sup> being coupled to the *enunc.*

<sup>علم القرآن</sup> (Sh) ; and the *nom.* as an *inch.* is also read (B). In the five preceding cases there is no distinction between the *pron.*'s being attached to the *v.* distracted by

it, as <sup>زید ضربته</sup>, or separated from it by a *prep.*, as <sup>زید</sup>

<sup>مررت به</sup>, or by prothesis, as <sup>زید ضربت غلامه</sup> or <sup>غلام</sup>

<sup>مررت بغلامه</sup> or <sup>صاحبه</sup> : so that the *acc.* is preferable in

<sup>ان زيدا مررت به اکرمک</sup>, and necessary in <sup>ازيدا مررت به</sup> ;

the *nom.* is preferable in <sup>زید مررت به</sup>, and necessary in

<sup>خرجت فاذا زید مر به عمرو</sup> ; and both cases are equally

allowable in <sup>زید قام وعمر مررت به</sup> : and the case is similar

with <sup>زَيْدٌ</sup> <sup>ضَرَبْتُ</sup> <sup>غُلَامَهُ</sup> or <sup>مَرَرْتُ</sup> <sup>بِغُلَامِهِ</sup>. And when the *v.* governs an extraneous [*n*] followed by an *appos.* comprising the *pron.* of the preceding *n.*—an *ep.*, as <sup>زَيْدًا</sup> <sup>ضَرَبْتُ</sup> (*I insulted*) *Zaid*, *I beat a man that loves him*, <sup>رَجُلًا</sup> <sup>يُحِبُّهُ</sup> (*I insulted*) *Zaid*, *I beat* <sup>عَمْرًا</sup> <sup>أَبَاهُ</sup> (*I insulted*) *Zaid*, *I beat* ‘*Amr his father*, or *n.* coupled by the *و* exclusively, as <sup>زَيْدًا</sup> <sup>ضَرَبْتُ</sup> <sup>عَمْرًا</sup> <sup>وَإِخَاهُ</sup> (*I insulted*) *Zaid*, *I beat* ‘*Amr and his brother*—the extraneous *n.* follows the course of the *n. pre.* to the *pron.* of the preceding *n.* (IA). The *expos. prop.* needs a *cop.*, as <sup>زَيْدًا</sup> <sup>ضَرَبْتُهُ</sup> or <sup>عَمْرًا</sup> <sup>ضَرَبْتُ</sup> or <sup>عَمْرًا</sup> <sup>وَإِخَاهُ</sup> or <sup>عَمْرًا</sup> <sup>أَخَاهُ</sup> when you construe the *أَخ* to be an *expl.* But if you construe it to be a *subst.*, the [preceding] *n.* may not be governed in the *acc.* by distraction, [because the *expos. prop.* does not contain the *pron.* of the *n.* (DM)]; nor in the *nom.* as an *inch.*, [because the *enunc. prop.* does not contain a *cop.* (DM)]: and similarly if you couple by anything but the *و*. And in <sup>وَالَّذِينَ</sup> <sup>كَفَرُوا</sup> <sup>فَتَعَسَّ</sup> <sup>لَهُمْ</sup> XLVII. 9. *And they which have disbelieved, God make them to stumble and fall!* <sup>وَالَّذِينَ</sup> is an *inch.*, and <sup>تَعَسَّ</sup> an *inf. n.* to a suppressed *v.*, [i. e. <sup>فَاتَعَسَّ</sup> <sup>لَهُمْ</sup> (DM),] which is the *enunc.*, [the *ف* being prefixed to the *enunc.* of the conjunct because it resembles condition (DM)]; not an *acc.* to a suppressed [*inf. n.*]



expounded by <sup>تَعَسَا</sup>, like as you say <sup>زَيْدًا ضَرْبًا آيَةً</sup>, [i. e. <sup>ضَرْبًا زَيْدًا آيَةً</sup>, the exponent <sup>ضَرْبًا</sup> being distracted by the *pron.* of the preceding *n.*, whereas <sup>لَهُمْ</sup> does not depend upon the *inf. n.* (DM)]: and similarly <sup>لَهُ</sup> <sup>زَيْدًا جَدْعًا</sup> and <sup>لَهُ</sup> <sup>عَمْرًا سَقِيًا</sup> are not allowable. For the <sup>لُ</sup> depends upon a suppressed word, [i. e. <sup>لَهُمْ</sup> <sup>أَرَادَتِي</sup> and <sup>لَهُ</sup>, which is an inceptive (*prop.*), a reply to “Whom meanest thou by the <sup>تَعَسَا</sup> and the <sup>جَدْعًا</sup> and the <sup>سَقِيًا</sup>?” (DM),] not upon the *inf. n.*, because it is not *trans.* by means of the *p.*; and is not the <sup>لُ</sup> of strengthening, because it is inseparable, whereas the <sup>لُ</sup> of strengthening is not inseparable. But in <sup>سَلْ بَنِي إِسْرَءِيلَ كَمْ أَتَيْنَاهُمْ مِنْ آيَةٍ</sup> II. 207., if you construe <sup>مِنْ</sup> to be *red.*, <sup>كَمْ</sup> may be an *inch.*, [*Ask thou the children of Israel how many multitudes We have vouchsafed a sign unto* (DM),] or *obj.* to <sup>أَتَيْنَا</sup> supplied after it, [*how many multitudes (We have vouchsafed), We have vouchsafed them a sign* (DM)]: whereas, if you construe it to be *expl.* of <sup>كَمْ</sup>, neither construction is allowable from want of the *rel.* to <sup>كَمْ</sup>; which is only a *prepos.* 2nd *obj.*, *how many a sign We have vouchsafed them* (ML).

§ 63. Suppression of (IA, ML) the direct *obj.* (IA), [or] the two *objs.* of <sup>أَعْطَى</sup> [443], or the 2nd or 1st only

(ML), is allowable, [if not detrimental (IA),] as [ضَرَبْتُ *I beat (Zaid)* (IA),] XCII. 5., XCIII. 5., and IX. 29. [434] (IA, ML), i. e. حَتَّى يَعْطُوكُمُ الْجَزِيَّةَ ; but not if detrimental, as when the direct *obj.* occurs in reply to a question, as ضَرَبْتُ زَيْدًا in reply to “Whom didst thou beat?”, or occurs circumscribed, as مَا ضَرَبْتُ إِلَّا زَيْدًا, in neither of which may زَيْدًا be suppressed, since in the 1st the reply would not be attained, while in the 2nd the sentence would remain indicative of negation of beating unrestrictedly, whereas what is intended is negation of it in respect of others than Zaid (IA). Suppression of the direct *obj.* (1) is frequent (M, ML) (a) after كَوْنُ شَيْءٍ [or أَرَدْتُ (K, B on II. 19., DM) or اخْتَرْتُ or the like, since the *v.* of the *correl.* indicates the suppressed *obj.* (DM),] as فُلُوْا شَاءَ لَهْدَاكُمْ أَجْمَعِينَ VI. 150. *Wherefore, if He had willed (the guiding of you), He would have guided you all*, i. e. فُلُوْا شَاءَ هِدَايَتِكُمْ ; [it being almost not mentioned, save in the case of the thing deemed extraordinary, as

وَلَوْ شِئْتُ أَنْ أَبْكِيَ دَمًا لَبَكَيْتُهُ \* عَلَيْهِ وَلَكِنْ سَاحَةُ الصَّبْرِ أَوْسَعُ

(K, B), by Ishāk Ibn Ḥassān alKhuzaimī (N), *And did I wish that I should weep blood, I should weep it over him: but the court of patience is wider than weeping*

and repining (Jsh), and <sup>لَوْ</sup> <sup>أَرَادَ</sup> <sup>اللَّهُ</sup> <sup>أَنْ</sup> <sup>يَتَّخِذَ</sup> <sup>وَلَدًا</sup>

XXXIX. 6. *Had God desired that He should get offspring*

(K)]; (b) after negation of knowledge and the like, as

<sup>لَا</sup> <sup>يَعْلَمُونَ</sup> <sup>وَلَكِنْ</sup> <sup>أَنَّهُمْ</sup> <sup>السَّفَهَاءُ</sup> II. 12. *Now surely they*

*are the light-witted. But they know not (that they are*

*light-witted), i. e. <sup>أَنَّهُمْ</sup> <sup>السَّفَهَاءُ</sup>, and <sup>وَلَكِنْ</sup> <sup>أَقْرَبُ إِلَيْهِ مِنْكُمْ</sup>*

*and We are nearer unto him than ye—but ye see not (the nearness) (DM)]; (c) when it is a*

*rel. to the conjunct, as <sup>أَهَذَا</sup> <sup>الَّذِي</sup> <sup>بَعَثَ</sup> <sup>اللَّهُ</sup> <sup>رَسُولًا</sup>*

*XXV. 43. Is this he (that) [177] God hath sent as an Apostle?;*

(d) when it is a *rel.* to the qualified, though this suppression is less frequent than the last, as

<sup>حَمَيْتَ</sup> <sup>حِمَى</sup> <sup>تِهَامَةَ</sup> <sup>بَعْدَ</sup> <sup>نَجْدٍ</sup> \* <sup>وَمَا</sup> <sup>شَيْءٌ</sup> <sup>حَمَيْتَ</sup> <sup>بِمُسْتَبَاحٍ</sup>

[by Jarir, *Thou prohibitedst the prohibited place of*

*Tihāma after Najd: and not a thing (that) (144) thou*

*prohibitedst is taken as lawful (Jsh)]; (e) when it is a*

*rel.* to the subject, though this is less frequent than

either, as <sup>فَتُوبُ</sup> <sup>نَسِيتُ</sup> <sup>الْحَافِ</sup> [25]; and <sup>كَلِمَةً</sup> <sup>لَمْ</sup> <sup>أَصْنَعْ</sup> [1]

in the terminations of the versicles, as <sup>وَمَا</sup> <sup>كَلِمَةً</sup> XCIII. 3.

[*Nor hated (thee) (B)*] and XX. 80. [423]: (2) occurs

in other cases, as <sup>فَمَنْ</sup> <sup>لَمْ</sup> <sup>يَسْتَطِعْ</sup> <sup>فَاطْعَامُ</sup> <sup>سِتِّينَ</sup> <sup>مِسْكِينًا</sup>

LVIII. 5. *And whoso is not able (to keep the fast), upon*

*him shall be incumbent the feeding of sixty poor, i. e.*

<sup>لَمْ يَسْتَطِعِ الصَّوْمُ</sup> ; a strange case of which is the suppression of the *said* while the *say* remains, as <sup>قَالَ</sup> <sup>مُوسَى</sup> <sup>أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ</sup> X. 78., i. e. <sup>هُوَ سِحْرٌ</sup> by the evidence of <sup>هَذَا</sup> <sup>أَسْحَرُ</sup>, *Moses said, Say ye of the truth when it hath come unto you, ("It is sorcery")? What! Is this sorcery?* (ML). In that case it is (1) suppressed literally, but meant logically and constructively, as <sup>اللَّهُ</sup> <sup>يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ</sup> XIII. 26. [*God enlargeth subsistence for whom He willeth, and narroweth (it)* (K, B)], <sup>لَا عَاصِمَ الْيَوْمَ مِن أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ</sup> XI. 45. [*There is not any preserver to-day from the judgment of God save the place of them (that) He hath had mercy on (رَحِمَهُم)*, i. e. *the Ark* (K, B)], because the like of what you see in <sup>الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ</sup> II. 27. *He that the devil prostrateth* must relate to this conjunct from its conj., and <sup>وَمَا عَمِلَتْ</sup> a reading of <sup>وَمَا عَمِلَتْهُ أَيْدِيهِمْ</sup> XXXVI. 35. *And what their hands have wrought:* (2) clean forgotten after the suppression, as though its *v.* were *intrans.*, like as the *ag.* is forgotten when the *v.* is made *pass.*, as in the saying <sup>فَلَانٌ يُعْطَى وَيَمْنَعُ وَيُصِلُ</sup> <sup>وَيَقْطَعُ</sup> Such a one gives and withholds, and joins and dissevers, <sup>وَأَصْلَحَ لِي فِي نَزِيرَتِي</sup> XLVI. 14. [*And bestow*

prosperity for me among mine offspring (K), or bless or prosper for me mine &c. (432)], and the saying of Dhu-rRumnia

وَأَنْ تَعْتَذِرَ بِالْمَحَلِّ مِنْ ذِي ضُرُوعِهَا  
إِلَى الضَّيْفِ يَجْرَحُ فِي عَرَاقِبِهَا نَضْلِي

[And if they (the camels) make excuse to the guest because of the drought for the contents of their dugs, my sword shall make a wound in their hock-tendons (Jsh), or shall work mischief (432) in &c.].

§ 64. The adverbial *obj.* is the *adv.* of time or place (M). It is a [n. of] time without restriction, or [n. of] place vague, or importing quantity, or whose crude form is the crude form of its *op.*, mentioned as a complement on account of a matter befalling in it, as صُمْتُ يَوْمًا or يَوْمَ الْخَمِيسِ I fasted a day or on Thursday, جَلَسْتُ أَمَامَكَ I sat before thee, سَرْتُ فَرَسًا I journeyed a parasang, and جَلَسْتُ مَجْلِسَكَ I sat in thy place of sitting. Sometimes a n. is not mentioned on account of a matter befalling in it, and is not a [n. of] time or place, like ضَرَبْتُ زَيْدًا in زَيْدًا; or is mentioned on account of a matter befalling in it, but is not a [n. of] time or place, as وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ IV. 26., [i.e. أَنْ (B),] And whom ye desire that ye should marry,

according to one interpretation; or is the converse, as  
 اَنَا نَخَافُ مِنْ رَبِّنَا يَوْمًا LXXVI. 10. *Verily we fear from*  
 our Lord the chastisement of a day and اللَّهُ أَعْلَمُ حَيْثُ  
 يَجْعَلُ رِسَالَاتِهِ VI. 124. *God is most wise: (He knoweth)*  
 where [202] *He will bestow His Apostolates*: which sorts  
 are not conventionally named *adv.*; but each of them is  
 a direct *obj.*, which, not in which, the action befalls [44].  
 Sometimes, however, it is mentioned on account of a  
 matter befalling in it, and is a [*n.* of] time or place;  
 and then it is governed in the *acc.* with the sense of فِي:  
 which sort exclusively is conventionally named *adv.* (Sh).  
 It is disputed whether a *n.* of time or place governed  
 in the *gen.*, as جَلَسْتُ فِي الدَّارِ and سَرْتُ فِي يَوْمِ الْجُمُعَةِ,  
 is conventionally named *adv.* The predicament of the  
*n.* of time or place that implies the sense of فِي is to be  
 governed in the *acc.* by what occurs in it, i. e. the *inf.*  
 n., as عَجِبْتُ مِنْ ضَرْبِكَ زَيْدًا يَوْمَ الْجُمُعَةِ عِنْدَ الْأَمِيرِ  
*I wondered at thy beating Zaid on Friday in the presence*  
*of the governor*, or by the *v.*, as ضَرَبْتُ زَيْدًا يَوْمَ الْجُمُعَةِ  
 اَنَا ضَارِبُ زَيْدًا الْيَوْمَ عِنْدَكَ , or *qual.*, as أَمَامَ الْأَمِيرِ  
 (IA). The *adv.* of (Sh) time is (1) vague, [i. e. unlimited, whether  
*det.* or *indet.*, like زَمَانٌ , حِينٌ , الزَّمَانُ , الْحِينُ]:  
 (2) particular (R, Sh), i. e. limited, whether *det.* or *indet.*,  
 like سَيَرُوا فِيهَا (R), لَيْلَةً , يَوْمٌ , لَيْلَةُ الْقَدْرِ , يَوْمَ الْجُمُعَةِ

لَيَالِي وَأَيَّامًا XXXIV. 17. *Journey ye among them nights and days*, النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا XL. 49. *The fire, they shall be exposed to it morning and evening* (Sh). The *adv.* of place is (1) vague (IA, Sh, ML), i. e. not confined to a particular place (Sh), \[but\] applicable to every plot of ground, like مَكَانٌ, نَاحِيَةٌ, جِهَةٌ, جَانِبٌ, خَلْفٌ, أَمَامٌ (ML), namely (a) [the names of (Sh)] the six relative locations, أَمَامٌ, شِمَالٌ, يَمِينٌ, تَحْتَ, فَوْقُ, and the like (IA), as كَانَ وَرَاءَهُمْ مَلِكٌ (IA, Sh), and the like (IA), as كَانَ وَرَاءَهُمْ أَمَامَهُمْ XVIII. 78., where أَمَامَهُمْ is also read, *And before them was a king*, وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ XII. 76. *And above every possessor of knowledge is One that knoweth*, the reading فَتَنَادَاهَا مِنْ تَحْتِهَا XIX. 24. *Then he that was below her called to her*, وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْهَا XVIII. 16., orig. تَتَزَاوَرُ, *And thou wouldst see the sun, when it rose, turning aside from their cave in the direction of the right hand, and, when it set, diverging from them in the direction of the left hand, properly in the (direction) possessed of (the name of) the right hand* (B).]

صَبْنَتِ الْكَاسُ عَنَّا أَمَّ عَمْرٍ \* وَكَانَ الْكَاسُ مَجْرَاهَا الْيَمِينَا

[by 'Amr Ibn Kulthūm at Taghlabī, *Thou hast turned*

away the goblet from us, Umm 'Amr: and the goblet, its course was on the right (EM)], and

وَقَدْ عَلِمَ الضَّيْفُ وَالْمَجْتَدُونَ \* إِذَا أَغْبَرُ افْتَقَ وَهَبَتْ شَمَالًا

(Sh), by 'Amra sister of 'Amr Dhu -lKalb, *And the guest and the askers have known, when a quarter of the horizon is dust-colored, and it blows northerly* (DH); (b) not a name of a relative location, but like it in vagueness, as

أَرْضًا XII. 9. [Or drive him away into a land

unknown, remote from the inhabited region (K, B),] and

وَإِذَا الْقَوَا مِنْهَا مَكَانًا ضَيِّقًا XXV. 14. (Sh) *And when they*

*shall be cast into a strait place, namely it* (B); (c) the

quantities, as بَرِيدٌ, فَرَسَخٌ, مِيلٌ [below], held by the

majority to be vague *advs.*, because, though known in

quantity, unknown in description (IA): and لَدَى, عِنْدُ,

and the like, [as سَوَى, دُونَ (Jm),] are made to accord

with the vague because of their vagueness; and مَكَانٌ,

[even if definite, as جَلَسْتُ مَكَانَكَ *I sat in thy place*

(Jm),] because of its frequency; and what is after

دَخَلْتُ, [even if definite, as دَخَلْتُ الدَّارَ, because of

its frequency (Jm),] according to the correctest (IH)

doctrine, though this requires consideration (Jm): (2)

indicative of a known land-measure, as سِرَّتْ فَرَسَخًا

and مِيلًا and بَرِيدًا *I journeyed a parasang and a mile*



and a stage of two or four parasangs, vague as not being confined to a particular plot of ground, and particular as indicating a definite quantity (Sh): (3) derived from the *inf. n.*, provided that its *op.* be of its [crude- (Sh)] form (IA, Sh), as <sup>اَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ</sup> LXXII.

9. And verily we were wont to sit in sitting-places thereof for hearing (Sh); whereas, if its *op.* be not of its form, it is governed in the *gen.* by <sup>فِي</sup>, as <sup>جَلَسْتُ فِي مَرْمَى زَيْدٍ</sup>, *I sat in Zaid's place of shooting*, except anomalously, as in the sayings <sup>مَنَاطُ التَّرِيَّا</sup> and <sup>هُوَ مِنِّي مَزْجَرُ الْكَلْبِ</sup> *He is in relation to me in the chiding-place of the dog* and *at the distance of the Pleiades*: what is formed from the *inf. n.* is vague, as <sup>جَلَسْتُ مَجْلِسًا</sup>, or particular, as <sup>جَلَسْتُ مَجْلِسَ زَيْدٍ</sup> (IA). Other sorts of *ns.* of place may not be put into the *acc.* as *advs.*: you do not say <sup>جَلَسْتُ الطَّرِيقَ</sup>, nor <sup>أَقَمْتُ السُّوقَ</sup>, nor <sup>صَلَيْتُ الْمَسْجِدَ</sup>, because these places are particular, since every place is not named mosque or market or road; but you express the adverbial *p.* <sup>فِي</sup> (Sh). Although the particular [*n.* of] place, i. e. what has tracts that contain it, is not put into the *acc.* as an *adv.*, the *acc.* of every particular [*n.* of] place has been heard with <sup>دَخَلَ</sup>, <sup>سَكَنَ</sup>, and <sup>ذَهَبَ</sup>, as <sup>دَخَلْتُ الْبَيْتَ</sup> *I entered the tent*, <sup>سَكَنْتُ الدَّارَ</sup> *I dwelt in the house*, and <sup>ذَهَبْتُ الشَّامَ</sup> *I went to Syria*, as *advs.*

anomalously, or by ellipse of the *prep.*, or by assimilation to the direct *obj.* (IA). The poet, a man of the Jinn, whose voice they heard at Makka, but saw not his form, said, mentioning the Prophet and Abū Bakr when they expatriated themselves,

جَزَى اللَّهُ رَبَّ النَّاسِ خَيْرَ جَزَائِهِ  
رَفِيقَيْنِ قَالَا خِيَمَتِي أُمِّ مَعْبَدٍ

[*God, the Lord of men, recompense with the best of His recompensing two companions that slept at noontide in the two tabernacles of Umm Ma'bad (N)*]: he ought to have said *فِي خِيَمَتِي أَخ*; but, being constrained, dropped the *فِي*, and made the *v. self-trans.*: and thus they do in *دَخَلْتُ الدَّارَ* and the like, save that extension with *دَخَلْتُ* is universal, because of the frequency of their using it (Sh). Z [and B] on *فَاسْتَبَقُوا الصِّرَاطَ* XXXVI. 66. *And they would hasten (in) or (to) the road* and *سُنْعِيدُهَا* XX. 22. *We will restore it (to) its former state*, IT on *كَمَا عَسَلُ أَخ* [433], many on *دَخَلْتُ الدَّارَ* or *السُّوقَ*, and Zj on IX. 5. [433], are mistaken in saying that these *accs.* are *advs.*; a *prep.*, *إِلَى* in XX. 22., *فِي* in the verse, *عَالَى* in IX. 5., and *فِي* or *إِلَى* in the remainder, being dropped by extension (ML). The

n. of time or place is (1) plastic, i.e. used adverbially and otherwise, like <sup>٩٨٧</sup>يَوْمَ and <sup>٩٨٧</sup>مَكَانَ : (2) aplastic, i.e. not used except adverbially or quasi-adverbially, like <sup>٩٨٧</sup>سَحَرٌ when you mean it of a particular day—whereas, if not so meant, it is plastic, as <sup>٩٨٧</sup>لَوْ لَا نَجَّيْنَاهُمْ بِسَحَرٍ LIV. 34. *Save the family of Lot. We saved them a little before daybreak*—an adv. only, and <sup>٩٨٧</sup>عِنْدَ, not excluded from adverbiality except by being used governed in the gen. by <sup>٩٨٧</sup>مِنْ, as <sup>٩٨٧</sup>عِنْدَ زَيْدٍ <sup>٩٨٧</sup>خَرَجْتُ مِنْهُ I went forth from the presence of Zaid (IA). Plurality of advs. is allowable when they are of (1) two sorts, as <sup>٩٨٧</sup>صَلَّيْتُ يَوْمَ الْجُمُعَةِ أَمَامَ <sup>٩٨٧</sup>الْمَنْبَرِ I prayed on Friday before the pulpit: (2) one sort, (a) if the 2nd be an appos. to the 1st; (b) if the op. be a n. denoting superiority, because equivalent to two ops., as <sup>٩٨٧</sup>زَيْدٌ يَوْمَ الْجُمُعَةِ خَيْرٌ مِنْهُ يَوْمَ الْخَمِيسِ Zaid on Friday is better than he is on Thursday, the sense being that his goodness on this day exceeds his goodness on that day; (c) when the 1st time is more general than the 2nd, as <sup>٩٨٧</sup>لَقِيتُهُ يَوْمَ الْجُمُعَةِ غَدُوَّةً I met him on Friday in the early morning, according to S, who cites

<sup>٩٨٧</sup>مَتَى تَرِدُنْ يَوْمًا سَفَارٍ تَجِدُ بِهَا \* <sup>٩٨٧</sup>أَدِيهِمْ يَرْمِي <sup>٩٨٧</sup>الْمُسْتَجِيزَ <sup>٩٨٧</sup>الْمَعُورَا

[by AlFarazdaq *When thou comest one day to the well Safāri, thou wilt find thereat Udailim Ibn Mirdās casting*

stones at the rebuffed petitioner for water (SM, Jsh)], تَرَدٌ governing مَتًى and يَوْمًا, since the former includes the latter because of its generality and يَوْمًا not being governed by تَجَدُّ, because سَفَارٍ is governed by تَرَدٌ, so that the [latter] *op.* would be separated from its *reg.* by the extraneous (BS) يَوْمًا (Jsh).

§ 65. The *inf. n.* is made [a *subst.* for (IA)] an *adv.* of (1) time, as (M, IA) أَتِيكَ طُلُوعَ الشَّمْسِ *I will come to thee at (the time of) the rising of the sun, orig. وَقْتُ* طُلُوعِ الشَّمْسِ, the *pre. n.* being suppressed, and the *post. n.* inflected with its inflection (IA), كَانَ ذَلِكَ مَقْدَمَ الْحَاجِّ, and صَلَاةُ الْعَصْرِ and خِلَافَةُ فَلَانٍ and خُفُوقُ النَّجْمِ *That took place at the arrival of the pilgrims and at the setting of the Pleiades and in the Khilāfa of such a one and during the prayer of afternoon, and* وَاِدْبَارُ النَّجْمِ LII. 49. *And during the setting of the stars* (M); which is regular in every *inf. n.* (IA): 'Antara says

عَهْدِي بِهِ شَدَّ النَّهَارِ كَانَمَا \* خُضِبَ اللَّبَانُ وَرَأْسُهُ بِالْعِظَامِ

i. e. وَقْتُ ارْتِفَاعِ النَّهَارِ, *My meeting with him was at the time of the day's becoming high, the case being as though the breast and his head were dyed with the عِظَامِ*

(BS): (2) place, rarely, as جَلَسْتُ قُرْبَ زَيْدٍ *I sat in (the place of) the proximity of Zaid*, i.e. مَكَانَ قُرْبِ زَيْدٍ; which is not regular (IA).

§ 66. Sometimes by extension the [plastic (R)] *adv.* is [made to depart from (the rule) that the sense of فِي should be supplied in it, and is therefore (M)] made a direct *obj.*; [so that it may then be a *pron.* without فِي (R), as الَّذِي سَرَتْهُ يَوْمَ الْجُمُعَةِ *What I journeyed on was Friday* and

وَيَوْمٍ شَهِدْنَا سُلَيْمًا وَعَامِرًا \* قَلِيلٍ سَوَى الطَّلْعِ النَّهَالِ نَوَافِلُهُ

(M), by a man of the Banū 'Āmir (Jsh), *Many a day that we witnessed the tribes of Sulaim and 'Āmir on, whereof few were the gifts save the thirsty thrusts (N)]*, or *post.* [to the *inf. n.* or *cp.* derived therefrom (R)], as

يَا سَارِقَ اللَّيْلَةِ أَهْلَ الدَّارِ \* يَا آخِذًا مَالِي وَمَالَ جَارِي

[*O stealer of the night, (beware of) the people of the house*, i.e. آخِذَ أَهْلَ الدَّارِ, *O taker of my goods and the goods of my neighbour (Jsh)]* and مَكْرَ اللَّيْلِ وَالنَّهَارِ

XXXIV. 32. *Nay, but the beguiling of night and day (M, R).* Were it not for the extension, سَرَتْ فِيهِ and

مَكْرَ اللَّيْلِ وَالنَّهَارِ would be said (M): [and] مَكْرَ اللَّيْلِ وَالنَّهَارِ is read (K, B). Extension is allowed in the *adv.* of the

doubly *trans.* by the majority, as <sup>٤٨٨</sup>يوم الجمعة <sup>٤٨٨</sup>اعطيتك <sup>٤٨٨</sup>زيدا; of the trebly *trans.* by Akh only; and of the *non-att.*, as <sup>٤٨٨</sup>يوم الجمعة <sup>٤٨٨</sup>ليسه <sup>٤٨٨</sup>زيد قائما (R).

§ 67. The *op.* is understood (M, IH, IA), (1) allow-ably (R, IA), as <sup>٤٨٨</sup>يوم الجمعة (I journeyed) on Friday, [i. e. <sup>٤٨٨</sup>سرت <sup>٤٨٨</sup>يوم الخ (R),] in reply to "When journeyedst thou?", [the *prov.*

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*What! the rest of the day when noon has passed?* (M),] and <sup>٤٨٨</sup>حينئذ الآن (That took place) then : (hear thou) now, i. e. <sup>٤٨٨</sup>كان ذلك حينئذ and <sup>٤٨٨</sup>اسمع الآن (M, R), said to him that has mentioned a matter of bygone time (M): (2) necessarily (R, IA), (a) when expounded (M, IH), with the same detail (R, Jm) as in the case of the direct *obj.* [62] (M, R, Jm), as <sup>٤٨٨</sup>اليوم <sup>٤٨٨</sup>سرت <sup>٤٨٨</sup>فيه (I journeyed) to-day, I journeyed on it and <sup>٤٨٨</sup>ايوم الجمعة <sup>٤٨٨</sup>ينطلق <sup>٤٨٨</sup>فيه and <sup>٤٨٨</sup>عبد الله (Will 'Abd Allāh depart) on Friday, will 'Abd Allāh depart on it?, i. e. <sup>٤٨٨</sup>سرت <sup>٤٨٨</sup>اليوم and <sup>٤٨٨</sup>ايونينطلق <sup>٤٨٨</sup>يوم (M); (b) when the *adv.* occurs as an *ep.* [498], as <sup>٤٨٨</sup>جاء الذي عندك <sup>٤٨٨</sup>مررت <sup>٤٨٨</sup>برجل عندك, or *conj.*, as <sup>٤٨٨</sup>جاء الذي عندك <sup>٤٨٨</sup>مررت <sup>٤٨٨</sup>بزيد عندك, or *d. s.*, as <sup>٤٨٨</sup>مررت <sup>٤٨٨</sup>بزيد عندك, or *enunc.* actually, as <sup>٤٨٨</sup>زيد

عِنْدَكَ, or orig., as ظَنَنْتُ زَيْدًا عِنْدَكَ *I thought Zaid to be with thee*, the supplied *op.* being in other than the *conj.* اسْتَقَرَّ or مُسْتَقَرٌّ, and in the *conj.* اسْتَقَرَّ, because the *conj.* is only a *prop.*, which the *v.* with its *ag.* is, but the *act. part.* with its *ag.* is not (IA).

§ 68. The concomitate *obj.* is the (M, IA, Sh) complementary (Sh) *n.* (IA, Sh) put into the (IA) *acc.* after the و i. q. مَعَ (M, IA), following the و of *accompaniment* preceded by a *v.* or what contains its sense and letters, as سَرْتُ اَنَا سَائِرَ وَالنَّيْلِ *I journeyed with the Nile* and اَنَا سَائِرَ وَالنَّيْلِ *I am journeying with the Nile* (Sh). It is put into the *acc.* only when the sentence contains (1) a *v.* [or the like], as مَا صَنَعْتَ وَاَبَاكَ *What didst thou with thy father?*,

وَكُونُوا اَنْتُمْ وَبَنِي اَبِيكُمْ \* مَكَانَ الْكَلَيْتَيْنِ مِنَ الطَّلْحِ

[*And be ye, ye with the sons of your father, in the relation of the two kidneys to the spleen, i. e. agreeing together and attached* (Jsh)], and فَاجْمَعُوا اَمْرَكُمْ وَشُرَكَاءَكُمْ X. 72.

[*Then resolve ye upon your affair with your companions* (K, B)]: (2) what is in the sense thereof, as مَا لَكَ وَزَيْدًا

*What dost thou with Zaid?* and مَا شَانِكَ وَعَمْرًا *What art thou concerned in with 'Amr?*, because the sense is حَسْبُكَ وَزَيْدًا and مَا تَلَابَسُ [69]; and similar are

كُفَّاكَ, because i. q. كُفِّيك and قُطِّكَ and [below] دِرْهَم, e. g.

فَمَا لَكَ وَالتَّلَدُّ حَوْلَ نَجْدٍ \* وَقَدْ غَسَّتْ تِهَامَةٌ بِالرِّجَالِ

*Then what hast thou to do with loitering round Najd, when Tihāma has become choked with men?* and فَحَسْبُكَ [below] (M). Zaid in سِرْتٍ وَزَيْدًا shares with the speaker in journeying in one time, i. e. their journeying happened together; whereas in سِرْتٍ أَنَا وَزَيْدٌ he shares with him in journeying, but the two journeys were not necessarily in one time (R). The following are

not cases of concomitate *obj.*, (1) لَا تَنْهَ إِلَيْهِ [411], because مَعَ أَتْيَانِكَ, i. e. مَعَ, i. q. و, though after a تَأْتِي, is not a n.: (2) بَعْتُكَ الدَّارَ بِأَثَرِهَا I sold thee the house with its furniture, وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ تَدَّ خَرَجُوا بِهِ

V. 66. *They having entered with unbelief, and they having gone out therewith, and* جَاءَ زَيْدٌ مَعَ عَمْرٍو *Zaid came with 'Amr; for these ns., though accompanying what precedes them, are not after the* مَزَجْتُ عَسَلًا وَمَاءً (3) : و I mixed honey and water,

عَلَفْتُهَا تَبْنًا وَمَاءً بَارِدًا \* حَتَّى غَدَّتْ هَمَالَةٌ عَيْنَاهَا

*I gave her for fodder straw, and (gave her for drink)*



*cold water, so that the tears of her eyes became copiously flowing (J)], and*

إِذَا مَا الْغَايَاتُ بَرَزْنَ يَوْمًا \* وَزَجَجْنَ الْحَوَاجِبَ وَالْعَيُونََ

[by ArRā'ī, *When the women content with their beauty shall go forth one day, and lengthen the eyebrows, and (touch) the eyes (with collyrium) (Jsh)*], because the و is

not i. q. مَعَ: in the 1st ex. it couples a single term to a single term, the association being imported from the op.

مَزَجَتْ: and in the last two exs. it couples a prop. to a

prop., i. e. وَكَحَلْنَ الْعَيُونََ وَسَقَيْتَهَا مَاءً; and may not couple a single term to a single term, because what is before and what is after it do not share together in the

op., since عَلَفَتْ cannot govern water, nor زَجَجْنَ eyes; nor denote accompaniment, because there is none in

عَلَفَتْهَا النَّخْلُ, [since water does not accompany straw in fodder (J)], and because of its immateriality in زَجَجْنَ

النَّخْلُ, since it is known to every one that eyes accompany eyebrows: (4) كُلُّ رَجُلٍ وَضِيعَتُهُ [29], because, though it

is a n. occurring after a و i. q. مَعَ, the و is not preceded by a v. or what is in the sense thereof: (5) هَذَا لَكَ وَأَبَاكَ

and the like, on the ground that أَبَاكَ is governed in the acc. by the sense of أَنْبَأَ in هَا or أَشِيرَ in ذَا or اسْتَقَرَّ in

لَكَ; because هَا, ذَا, and لَكَ contain the sense, but

not the letters, of the v. (Sh). In <sup>أَكْرَمْتُكَ</sup> <sup>وَزَيْدًا</sup> *I honored thee and*, or *with*, <sup>زَيْدًا</sup> *Zaid* may be coupled to the direct *obj.*, or be a concomitate *obj.*; while <sup>وَهَذَا</sup> <sup>أَكْرَمْتُكَ</sup> admits of both [constructions], and of its being coupled to the *ag.*, because separation is realized by means of the *obj.* [158]: and in <sup>حَسْبُكَ</sup> <sup>وَزَيْدًا</sup> <sup>دِرْهَمٌ</sup> *A dirham suffices thee with Zaid*, or *A sufficer of thee, and (it suffices) Zaid, is a dirham*, <sup>زَيْدًا</sup> *Zaid* is allowed to be a concomitate *obj.* [by *Z.*, saying that <sup>حَسْبُ</sup> is a verbal *n. i. q.* <sup>يَكْفِي</sup>, so that the Damma is uninflectional, the *ك* a direct *obj.*, and <sup>دِرْهَمٌ</sup> an *ag.* (DM)]; or to be a direct *obj.* by subaudition of <sup>يَحْسِبُ</sup> [i. q. <sup>يَكْفِي</sup>, <sup>حَسْبُ</sup> being an *act. part. i. q.* <sup>كَاف</sup>, so that the Damma is inflectional, an *inch.*, the *ك* in the place of a *gen. as post.* to it, <sup>دِرْهَمٌ</sup>, which is meant to be understood as preceding, the *enunc.*, and the *ag.* of <sup>يَحْسِبُ</sup> a *pron.* relating to it because of its precedence in natural order (DM)], which is correct, because the concomitate *obj.* is governed only by what is homogeneous with what governs the direct *obj.*, [i. e. the *v.* and what follows its course (DM)]; and it may be governed in the *gen.* by coupling, *A sufficer of thee and Zaid*, as some say, or by subaudition of another <sup>حَسْبُ</sup>, and *(a sufficer) of Zaid*, as others say, which is right; or in the *nom.* by

supplying حَسْبُ, which is suppressed and replaced by the *post. n.*, and (a *sufficer of*) Zaid : and they relate with the three cases

أَإِذَا كَانَتْ الْهَيْجَاءُ وَانْشَقَّتِ الْعَصَا  
فَحَسْبُكَ وَالضَّحَاكُ سَيْفٌ مَهْدَى

(ML) *When battle betides, and the staff is riven (a met. for discord), a sword forged of the iron of India will suffice thee with AdDahhāk, or a sufficer of thee, and (it will suffice) AdDahkāk, will be a sword &c. ; or a sufficer of thee and AdDahhāk, or and (a sufficer) of AdDahhāk, will be &c. ; or a sufficer of thee and (a sufficer of) Ad-*

*Dahhāk will be &c. (DM). In* حَسْبُكَ اللَّهُ وَمَنْ اتَّبَعَكَ

*is in [the position of (B)] the acc. [as a concomitate obj. (B)], like* إِذَا كَانَتْ أَلْفُ

*sufficeth thee with them that have followed thee of the believers, [i e. sufficeth thee and sufficeth thy followers (K) ; or gen. as coupled to the pron., according to the KK (158), A sufficer of thee and them that &c. is God*

*(B) ; or nom. [as coupled to اللَّهُ (B)], i. e. God sufficeth thee, and the believers (K, B) suffice [thee] (K). The op. of the concomitate obj., [according to most GG (R),] is the [preceding (IA)] v. (R, IA) or the like, as* سِيرِي

*مع الطريق, i. e. Journey thou with the*

*road, making haste, زَيْدٌ سَائِرٌ وَطَرِيقٌ, and* أَعْجَبْنِي سِيرَكَ وَطَرِيقٌ (IA), or its sense [69] (R) ; though some

assert that it is the و [539], which is incorrect, because every *p.* peculiar to the *n.*, and not like a part of it, governs only the *gen.*, like the *preps.* (IA): but the *op.* reaches it only (Sh) through the medium of [an expressed *p.*, i. e. (Sh)] the و (R, Sh) i. q. مَعَ (R), contrary to the rest of the *objs.* (Sh). It does not precede the *op.* [of its companion (R)] by common consent, [as the rest of the *objs.* precede their *op.* (R)]; nor its companion, though (R, IA) this is disputed (IA), [for] IJ allows it, relying upon

جَمَعْتَ وَفَحْشًا غَيْبَةً وَنَمِيمَةً \* ثَلَاثَ خِلَالٍ لَسْتَ عَنْهَا بِمَرْعُورٍ

*Thou hast combined with ribaldry defamation and calumny, three vices that thou art not an abstainer from*, a poetic license (R). Coupling of the *n.* after this و to what is before it is either possible [158] or not; and, if possible, is either with weak authority or not (IA). When the *v.*, [or *act.* or *pass. part.*, assimilate *ep.*, &c. (Jm),] is *lit.*, then, (a) if coupling be possible, both constructions (IH), coupling and the *acc.*, are allowable (Jm): [but,] if coupling be possible [without weak authority (IA)], it is more proper (IA, Sh) than the *acc.* (IA), because it is the *o. f.*

(Sh), as سَارَ زَيْدٌ وَعَمْرُو and كُنْتُ أَنَا وَزَيْدٌ كَالْأَخَوَيْنِ

if with weak authority, the *acc.* is better, as سَرَتْ زَيْدًا (IA): (b) if coupling be impossible, the *acc.* is necessary (II1, IA), as a concomitate *obj.* or by subaudition of a *v.*,

as <sup>ن</sup>علفتها <sup>ن</sup>الخ, so that <sup>ن</sup>ما is governed in the *acc.* as a concomitate *obj.* or by subaudition of a *v.* befitting it, i. e. <sup>ن</sup>وسقيتها <sup>ن</sup>ما, and as X. 72., coupling of <sup>ن</sup>شركاءكم to <sup>ن</sup>امرکم not being possible, since <sup>ن</sup>اجمعت <sup>ن</sup>شركائي may not be said, but <sup>ن</sup>اجمعت <sup>ن</sup>امري and <sup>ن</sup>جمعت <sup>ن</sup>شركائي, so that <sup>ن</sup>شركاءكم is governed in the *acc.* as a concomitate *obj.*, i. e. *with your companions*, or by a *v.* befitting it, i. e. *and (assemble) your companions* (IA).

§ 69. When the *v.* is *id.*, [and the expression contains a strong notifier of it; as <sup>ن</sup>ما لك, because the *prep.* is dependent upon the *v.* or what contains the sense thereof; and <sup>ن</sup>ما شانك, because <sup>ن</sup>شانك is i. q. the *inf. n.* <sup>ن</sup>فعلك and <sup>ن</sup>صنعتك; and <sup>ن</sup>قدك, <sup>ن</sup>حسبك, and <sup>ن</sup>كفيك, because i. q. <sup>ن</sup>كفاك; and <sup>ن</sup>ويلك, <sup>ن</sup>ويلك, and <sup>ن</sup>ويل لك, because <sup>ن</sup>الويل is i. q. <sup>ن</sup>الهلاك perdition; and similarly <sup>ن</sup>امرا ونفسه and <sup>ن</sup>شانك والحج (60), if we make the <sup>ن</sup>مع i. q. <sup>ن</sup>مع, because the *acc.* before it is indicative of the supplied *v.* (R);] (1) if coupling be possible [without difficulty (R)], it is, [as IH says (R),] necessary, as <sup>ن</sup>ما لزيد وعمر [and <sup>ن</sup>ما شان and <sup>ن</sup>زيد وعمر]; and, as others say, preferable, while the *acc.* is allowable; but rather, if designation of *accompaniment* be intended, the *acc.* is necessary, and otherwise not (R)]:

(2) if not, the *acc.* is necessary, as مَا لَكَ زَيْدًا and مَا لَكَ شَانِكْ وَعَمْرًا, [with the *pron.* in place of the explicit *n.* in the *gen.*; but rather, coupling is allowable with weak authority, if designation of *accompaniment* be not intended (R)].

For the sense is مَا تَصْنَعُ (IH) and the like; so that the sense of مَا لَكَ زَيْدًا and مَا شَانِكْ زَيْدًا is مَا تَصْنَعُ زَيْدًا, and of مَا لَزَيْدٍ وَعَمْرٍو is مَا يَصْنَعُ زَيْدٌ وَعَمْرٍو (Jm).

§ 70. But, when the expression does not contain a strong notifier of the *op.*, as مَا أَنْتَ زَيْدٌ and كَيْفَ أَنْتَ, coupling is better without dispute, from want of the [word] governing the *acc.*, and weakness of its indicator the *interrog.* مَا and كَيْفَ, because they frequently enter the non-verbal [*prop.*] (R). The *acc.*, however, has been heard after the *interrog.* مَا and كَيْفَ without a *v.*, as مَا أَنْتَ زَيْدًا *What (wilt) thou (be) with Zaid?* and كَيْفَ أَنْتَ وَقِصْعَةٌ مِنْ ثَرِيدٍ *How (wilt) thou (be) with a platter of crumbled bread moistened with broth?* explained by the GG as governed by an understood *v.* derived from كَيْفَ تَكُونُ وَقِصْعَةٌ مِنْ ثَرِيدٍ and مَا تَكُونُ زَيْدًا, i. e. الْكَوْنُ (IA). Says S, "Because كُنْتُ and تَكُونُ often occur here" (M). And the saying of ArRā'i

إِذَا مَنَ قَوْمِي وَالْجَمَاعَةُ كَالَّذِي \* مَنَعَ الرِّحَالَ أَنْ تَعْمَلَ مِمْلًا

*In times wherein my people (were), with the multitude, like him that forbade the saddle make of skins to incline to one side with inclining, i. e. أَزْمَانُ كَانَ قَوْمِي*, and the saying *إِنَّا وَآيَاةٌ فِي لِحَافٍ* *I (was) with him in a wrapper,* i. e. *كُنْتُ وَآيَاةٌ*, are more extraordinary than *مَا آخِ* and *كَيْفَ آخِ* with the *acc.*, because *مَا* and *كَيْفَ* notify the *v.* through the verbal sense in them together with the frequent occurrence of *كَانَ* after them (R). The comititate *obj.* is regular (M, IA), according to some (M), in the case of every *n.* occurring after a *و* i. q. *مَعَ* and preceded by a *v.* or the like (IA) ; but confined to hearsay according to others (M). They do not dispute that the other *objs.* are regular (Sh).

§ 71. The causative *obj.* is the incentive to the act, whether its existence precede the existence of the act, as in *جَبْنَا [عَنِ الْكَرْبِ] قَعْدَتٌ* *I stayed behind [from the war] out of cowardice*, or follow it, as in *جِئْتُكَ أَصْلَاحًا* *I came to thee to redress thy state* (R). It is the reply to "Wherefore?" (M).

§ 72. It is the complementary *inf. n.* causing an accident that shares with it in time and *ag.*, as *يَجْعَلُونَ* II. 18. *They*

*put their fingers into their ears on account of the thunder-claps from fear of death* (Sh). It may be governed in the *acc.* if there be found in it these three conditions, infinitivity, explanation of causation, and unity with its *op.* in time and *ag.* (IA). When [the word indicates causation, but (Sh)] one of the [remaining (Sh)] conditions is wanting, [it is not a causative *obj.* ; and then (Sh)] it must be governed in the *gen.* by the causative *p.* (IA, Sh), the **ل**, **أ**, **مِنْ**, or the **ب** (IA): thus infinitivity is wanting in II. 27. *He is the One that hath created for you what is in the earth, all of it* and **وَلَوْ أَنَّ مَا آتَى** [22] ; unity in time in

فَجِئْتُ وَقَدْ نَضْتُ لِنَوْمٍ ثِيَابَهَا  
لَدَى الْكَسْتَرِ إِلَّا لِبُسَّةٍ الْمَتَفَضِّلِ

by Imra alKais, [ *Then I came, when she had stripped off her garments for sleeping, beside the curtain, save the attire of the wearer of a single garment* (EM),] the time of sleeping being posterior to the time of undressing ; and unity in *ag.* in

وَإِنِّي لَتَعْرِوْنِي لَذِكْرَاكِ هَزَّةٌ \* كَمَا انْتَفَضَّ الْعَصْفُورُ بِلَهَّةِ الْقَطْرِ

[by Abū Ṣakhr alHudhalī, *And verily I, a liveliness overcomes me because of my remembering thee, like as the sparrow shakes when the rain has wetted him* (Jsh)], the *ag.*



of <sup>تَعْرِونِي</sup> being <sup>هَذِهِ</sup>, and that of <sup>ذِكْرِي</sup> the speaker, because the full phrase is <sup>لِذِكْرِي</sup> <sup>أَيَّكَ</sup> (Sh). And the *gen.* by means of the *p.* is not disallowed notwithstanding the fulfilment of the conditions, as <sup>هَذَا قَنَعَ لِهَذَا</sup> *This man was content because of abstinence.* But some assert that no condition is required for governing it in the *acc.* except its being an *inf. n.*, and that its unity with its *op.* in time or *ag.* is not required.

§ 73. The causative *obj.* fulfilling the preceding conditions is (1) anarthrous and aprothetic, in which the *acc.* is more frequent, as <sup>ضَرَبْتُ ابْنِي تَأْدِيبًا</sup>, but the *gen.* allowable, as <sup>ضَرَبْتُ ابْنِي لِتَأْدِيبٍ</sup>; (2) synarthrous, in which the *gen.* is more frequent, but the *acc.* allowable, as

<sup>فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكَبُوا \* شَنَوْا الْأَغَارَةَ فَرَسَانًا وَرُكْبَانًا</sup>

[by Kuraif Ibn Unaif, *Then would that I had instead of them a people that, when they rode, would scatter themselves for making the sudden attack from all quarters, riding on horses and riding on camels, i. e. لِأَجْلِ الْأَغَارَةِ* (J)]; (3) *pre.*, in which the *acc.* and *gen.* are equally allowable, as II. 18. [72] and

<sup>رَأَيْتُ عَوْرَاءَ الْكَرِيمِ أَبْخَارَةً \* وَأَعْرَضَ عَنِ شَتَمِ اللَّيْمِ تَكْرَمًا</sup>

(IA), by Ḥātim atṬā'ī, *And I forgive the unseemly word of the noble for the sake of preparing him for myself against a time of need, and turn aside from the reviling of the base because of mine own dignity* (J). There is no harm in plurality of causative *objs.*; for the act may be caused by several causes (N).

§ 74. The *d. s.* resembles the *obj.*, as being a complement, like it, coming after the passage of the *prop.*; and has a special resemblance to the *adv.*, as being done in (M). It is a complementary *qual.* (Sh, KN), occurring in reply to "How?" (KN), carried on for explanation of the condition of its subject, or corroboration of its subject or *op.* or of the purport of the *prop.* before it. *Qual.* is a genus including *d. s.*, *enunc.*, and *ep.*: "complementary" excludes the *enunc.*: "carried on for explanation of the condition" of what it belongs to excludes (1) the *ep.* of the complement, as رَأَيْتَ رَجُلًا طَوِيلًا, for, though a complementary *qual.*, it is not carried on for explanation of condition, but only for restriction of the qualified, and explanation of condition comes by implication; and (2) some *exs.* of the *sp.*, as لِلَّهِ نَدْوَةٌ فَارِسًا [85], for, though a complementary *qual.*, it is not carried on for explanation of condition, but for explanation of the genus of the wondered at, and explanation of condition comes by implication: and "or corroboration &c." completes the mention of the sorts of *d. s.* [79] (Sh). In بَكَمْ ثَوْبَكَ مَصْبُوغًا *For how much was thy garment bought*

*dyled?* the question is as to the price of the garment when dyed; whereas in <sup>بِكَمْ ثَوْبِكَ مَصْبُوغٍ</sup> *For how much was thy garment dyed?* the question is as to the cost of dyeing (D). The *d. s.* is what the condition of the *ag.* or *obj.*, *lit.* or *id.*, [in the state of the act (R), ] is explained by (IH). This includes the *d. s.* to the concomitate *obj.*, unrestricted *obj.*, and *post. n.*, when the *pre. n.* is an *ag.* or *obj.* either suppressible and replacable by the *post. n.*, so that the latter is as it were the *ag.* or *obj.*, or part of the *post. n.*, so that the *d. s.* to the *post.* is as it were *d. s.* to the *pre. n.* (Jm). It excludes the *prop.* void of a *pron.* of a *s. s.*, as <sup>وَقَدْ تَرَ النَّخ</sup> [80] and <sup>وَقَدْ آخ</sup> [81] (R). The *d. s.* is to (1) the *ag.*, [as <sup>فَخَرَجَ مِنْهَا خَائِفًا</sup> XXVIII. 20. *Then he went forth from it fearing* (Sh)]: (2) the *obj.* (R, Sh), as <sup>وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا</sup> IV. 81. *And We have sent thee for mankind an Apostle* (Sh): (3) either (R, ML), as <sup>وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً</sup> IX. 36. *And wage war with the polytheists wholly* (ML), if there be a circumstantial or oral context explanatory of the *s. s.*; but, if not, the *d. s.*, if to the *ag.*, must precede beside its subject, to remove ambiguity, as <sup>لَقِيتُ رَاكِبًا زَيْدًا</sup> I, *riding, met Zaid*, and, if not preceding, is to the *obj.* (R): (4) both (M, Sh), with union or separation, as

مَتِيْمًا تَلَقَّنِي فَرْدِيْنَ تَرْجِفُ \* رَوَانِفُ الْيَتِيْمِ وَتَسْتَطَارَا

by 'Antara, [*Whenever thou meetest me, both being alone, the nether extremities of thy two buttocks will quake, and thou wilt assuredly be scared, orig. تَسْتَطَارِنَ (N),] and <sup>لَقِيتُهُ مُصْعِدًا مُنْحَدِرًا</sup> *I met him, he going up country, I going down country* (M): when there are two *ds. s.* to the *ag.* and *obj.*, (a) if identical, it is better, since shorter, to unite them, as <sup>لَقِيتُ زَيْدًا رَاكِبِي</sup>, though separation is not forbidden, as <sup>لَقِيتُ رَاكِبًا زَيْدًا رَاكِبًا</sup> and <sup>لَقِيتُ زَيْدًا رَاكِبًا</sup>; (b) if different, then, if there be a context whereby each *s. s.* is known, they may occur anyhow, as <sup>لَقِيتُ هَذَا مُصْعِدًا مُنْحَدِرًا</sup>, but, if not, each *d. s.* should be placed beside its subject, as <sup>لَقِيتُ مُنْحَدِرًا زَيْدًا مُصْعِدًا</sup>, though the *d. s.* of the *obj.* may, with weak authority, be placed beside it, and the *d. s.* of the *ag.* put last, as <sup>لَقِيتُ زَيْدًا مُصْعِدًا مُنْحَدِرًا</sup>, when the <sup>مُصْعِد</sup> is Zaid; (c) one may be coupled to the other, as*

وَإِنَّا سَوْفَ تَدْرِكُنَا الْمَنَآيَا \* مَقْدَرَةٌ لَّنَا وَمَقْدَرِينَا

(R), by 'Amr Ibn Kulthūm, *And verily we, the fates will overtake us, they destined to us, and we destined to them* (EM): (5) the *post. n.*, provided that the *pre. n.* be (a) [suitable for (IA)] *op.* of the *d. s.*, [like the *act. part.*, *inf.*

2., and the like, which imply the sense of the *v.* (IA), in order that their rule that the *op.* of the *d. s.* and *s. s.* should be one may not be infringed (J),] as X. 4. [(41) and

تَقُولُ ابْنَتِي إِنَّ انْطِلَاقَكَ وَاحِدًا \* إِلَى الرُّوحِ يَوْمًا تَارِكِي لَا أَبَا لِيَا

(IA), by Mālik at Tamīmī, *My daughter says, Verily thy departing alone to battle one day will be leaving me fatherless* (J)]; (*b*) part of the *post. n.*, as وَنَزَعْنَا مَا فِي صُدُورِهِمْ<sup>١٨</sup> XV. 47. And We will draw forth what is in their breasts of rancour, they being brethren [and أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا<sup>٢٠</sup> XLIX. 12. Doth any of you wish that he should devour the flesh of his brother dead? (Sh)]]; (*c*) like part of the *post. n.* in its [suppressibility and (Sh)] replaceability by the *post. n.* (IA, Sh), as بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا<sup>١٩</sup> II. 129. Nay rather follow the religion of Abraham orthodox, the مِلَّةَ not being part of إِبْرَاهِيمَ<sup>١٨</sup>, but like part of it in suppressibility and replaceability by it, since بَلْ اتَّبِعُوا إِبْرَاهِيمَ<sup>١٨</sup> would be correct, like as اٰكُلَ اَخْلَا<sup>٢٠</sup> and وَنَزَعْنَا مَا فِيهِمْ<sup>١٨</sup> would be (Sh). The *pre.*, when part, or like part, of the *post. n.*, being suppressible, the *post.* is then as it were a *reg.* to the *op.* of the *pre. n.*; and therefore the *d. s.* may be to the *post. n.* in these two cases, because the *op.*

of the *d. s.* and *op.* of its subject are constructively one :  
 accordingly the *prop.* <sup>كَانَهُ مِنْهَلٍ</sup> *كانه منهل* may be a *d. s.* to the  
 [suppressed] <sup>ثَغْرٍ</sup> *ثغر* in

<sup>تَجَلَّوْا عَوَارِضَ نِي ظَلَمَ إِذَا ابْتَسَمْتَ \* كَانَهُ مِنْهَلٍ بِالرَّاحِ مَعْلُولٍ</sup>

[by Ka'ha,] i.e. <sup>ثَغْرٍ نِي</sup> *ثغر ني*, since the <sup>عَوَارِضَ</sup> *عوارض* are a part of  
 the <sup>ثَغْرٍ</sup> *ثغر*, *She displays side-teeth of (a set of teeth) pos-*  
*sessing lustre, when she smiles, as though it were drenched*  
*the first draught with wine, drenched the second draught*  
*(therewith),* like XLIX. 12. and XV. 47. (BS): but, if  
 the *pre. n.* be not suitable for *op.* of the *d. s.*, nor part,  
 nor like part, of the *post. n.*, the *d. s.* may not occur to it,  
 so that you do not say <sup>جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ</sup> *جاء غلام هند ضاحكة*, contrary to  
 the opinion of F (IA); [thus,] if the <sup>عَوَارِضَ</sup> *عوارض* be interpreted  
 by the *whole of the teeth*, as some say, the construction  
 of the *d. s.* is not allowable, because it would then be  
 like <sup>جَاءَ غَلَامٌ هَنْدٌ ضَاحِكَةٌ</sup> *جاء غلام هند ضاحكة*, since the *pre. n.* is not part, as  
 in the two texts, nor like part, as in II. 129., nor *op.* of  
 the *d. s.*, as in X. 4. (BS). Several *ds. s.* may occur to  
 a single *s. s.* (R. IA), whether they be contradictory, as  
<sup>اِشْتَرَيْتُ الرِّمَانَ حُلُوًّا حَامِضًا</sup> *اشتريت الرمان حلوا حامضا* *I bought the pomegranates, sweet,*  
*sour, or not,* as <sup>اَخْرَجَ مِنْهَا مَذْذُومًا مَذْذُورًا</sup> *اخرج منها مذذوم مذذور* VII. 17. *Go thou*  
*forth from it, blamed, banished* (R); or to several *ss. s.*, as

<sup>لَقِيَ ابْنِي أَخُوِي خَائِفًا \* مِنْجِدِيهِ فَاصَابُوا مَغْنَمًا</sup>

(IA) *My son met his two brothers, he fearing the foe, they twain succouring him; and they won booty* (J). The *d. s.* must be repeated after (1) <sup>١٢</sup>أَمَّا, because <sup>١٢</sup>أَمَّا must be repeated, as <sup>١٢</sup>أَضْرِبْ <sup>١٢</sup>أَمَّا قَائِمًا <sup>١٢</sup>وَأَمَّا قَاعِدًا <sup>١٢</sup> Strike thou, either standing or sitting; (2) <sup>١٢</sup>لَا, because it is generally repeated, as <sup>١٢</sup>جَاءَنِي زَيْدٌ <sup>١٢</sup>لَا رَاكِبًا <sup>١٢</sup>وَلَا مَاشِيًا <sup>١٢</sup> Zaid came to me, not riding nor walking, rarely single, as <sup>١٢</sup>جَاءَنِي زَيْدٌ <sup>١٢</sup>لَا رَاكِبًا <sup>١٢</sup> (R). Some *ds.*'s. admit of multiplicity or intermixture, as <sup>١٢</sup>جَاءَ <sup>١٢</sup>جَاءَ : the multiplicity being on the supposition that their *op.* is <sup>١٢</sup>جَاءَ, and subject <sup>١٢</sup>زَيْدٌ; and intermixture on the supposition that the 1st [*d. s.*] is to <sup>١٢</sup>زَيْدٌ, its *op.* being <sup>١٢</sup>جَاءَ, and the 2nd to the *pron.* of the 1st, which is the *op.* The latter [construction] is necessary according to him that disallows multiplicity of the *d. s.*: whereas <sup>١٢</sup>لَقِيْتَهُ مُصْعِدًا <sup>١٢</sup>مَنْحَدِرًا is a case of multiplicity, but with difference of subject, intermixture being absurd, [from the impossibility of restricting the 1st *d. s.* by the 2nd, because of the absurdity of combining them (DM)]; and the 1st must be to the *obj.*, and the 2nd to the *ag.*, to lessen the separation, as in

عَهِدْتُ سَعَادَ ذَاتِ هَوًى مُعْنًى \* فَزِدْتُ وَعَادَ سُلُوَانًا هَوَاهَا

[I knew Su'ād, she possessed of inclination, I lovelorn: then I increased in love, but her inclination became oblivion (DM)], not the converse, save because of indication, as in

خَرَجْتُ بِهَا أَمْشَى تَجْرُورًا \* عَلَى أَثَرِنَا ذَيْلُ مَرْطَا مَرْحَلٍ

(ML), by Imra alKais, *I took her forth, I walking, she dragging behind us on our traces the skirt of a silken wrapper embroidered with the figures of camels' saddles* (EM). The *d. s.* is intended [for its own sake (DM)], mostly; and subsidiary [to something else (DM)], which is the qualified *prim.* [77], as <sup>سُورِيَا</sup> XIX. 17. *And he appeared unto her a man perfect in form,* <sup>بَشْرًا</sup> being mentioned only because subsidiary to the mention of <sup>سُورِيَا</sup>. It is conjoined [with its *op.* in time (DM)], mostly, as XI. 75. [75]; and presumptive, which is the future, as <sup>فَادْخُلُوهَا خَالِدِينَ</sup> XXXIX. 73. *Wherefore enter ye it, about to abide everlastingly and* <sup>لَتَدْخُلَنَّ الْمَسْجِدَ</sup> <sup>الْحَرَامَ</sup> <sup>إِنْ شَاءَ اللَّهُ</sup> <sup>آمِنِينَ</sup> <sup>مُحَلِّقِينَ</sup> <sup>رُؤُوسَكُمْ</sup> <sup>وَمُقَصِّرِينَ</sup> XLVIII. 27. *Assuredly ye shall enter the Sacred Mosque, if God will, believing, about to shave your heads and shorten your hair; and historical, which is the past (ML), as* <sup>جَاءَ زَيْدُ الْيَوْمِ قَاتِلًا بُكَرًا</sup> <sup>أَمْسَى</sup> *Zaid came to-day, having killed Bakr yesterday* (DM).

§ 75. Its *op.* is (1) a *v.* or its like, [that which governs with the government of the *v.*, and is of its composition, like the *act.* and *pass. parts.*, assimilate *ep.*, and *inf. n.* (R)]: (2) the sense of a *v.* (M, IH) [in] that which the sense of the *v.* emanates from, but which is not of its



form, like the *adv.*, *prep.* and *gen.*, premonitory *p.*, *dem.*, *voc. p.*, *p.* of comparison, sense of comparison without a word indicative of it, *rel. n.*, and verbal *n.* (R), as <sup>فِيهَا</sup> <sup>مَا شَأْنُكَ قَائِمًا</sup> and <sup>هَذَا عَمْرُو مُنْطَلِقًا</sup> and <sup>زَيْدٌ مُقِيمًا</sup> (M). *Ns.* occurring after interrogation are governed in the *acc.* as *ds. s.*, as <sup>فَمَا لَهُمْ</sup> and <sup>مَا شَأْنُكَ قَائِمًا</sup> and <sup>لَيْتَ</sup>, mentioned in the concomitate *obj.* [69] (R). And <sup>لَعَلَّ</sup>, and <sup>كَانَ</sup> also govern it, because of the sense of the *v.* in them (M): [thus] in Ka'b's saying

كَانَ أَوْبٌ ذِرَاعَيْهَا إِذَا عَرِقَتْ \* وَقَدْ تَلَفَعَ بِالْقُورِ الْعَسَاقِيلُ

*As though the rapid shifting of her forelegs when she sweats, the mirage having become enveloped with the little hills, an inversion, orig. the little hills having become enveloped with the mirage, the op. of the d. s. is the sense of* <sup>كَانَ</sup> <sup>أَشْبَهَ</sup> *in* <sup>كَانَ</sup>, like

كَانَ قُلُوبَ الطَّيْرِ رَطْبًا وَيَابَسًا  
لَدَى وَكْرِهَا الْعَنَابِ وَالْحَشَفِ الْبَالِي

(BS), by Imra alKais, *As though the hearts of the birds, moist and dry, beside her nest were jujubes and rotten dates*

(Jsh). The sense of the *interrog.* and *neg. ps.* does not govern the *d. s.*; nor [that of] <sup>اِنَّ</sup> اِنَّ and <sup>اِنَّ</sup> اِنَّ (R). They say that the *op.* of the *d. s.* must be the *op.* of its subject: but it is not necessary according to S, which is attested by (1) <sup>اَعْجَبْنِي وَجْهَ زَيْدٍ مُتَبَسِّمًا وَمَوْتَهُ قَارِنًا</sup> (1) *The face of Zaid when smiling pleased me, and his voice when reading, for the s. s. is a reg. to the pre. n. or to a supplied prep., while the d. s. is governed by the v.;* (2) <sup>لَمِئَةَ الْخ</sup> [78], for the *s. s.* is, according to S, the *indet.*, which, according to him, is governed in the *nom.* by inchoation, and is not an *ag.* as Akh and the KK say, [because the *adv.* is unsupported (BS).] while the *d. s.* is governed by the <sup>اِسْتَقْرَارَ</sup> اِسْتَقْرَارَ that the *adv.* depends upon; (3) <sup>وَاِنَّ هَذِهِ</sup> <sup>اُمَّةٌ وَاحِدَةٌ</sup> <sup>اُمَّةٌ</sup> XXIII. 54. *And verily this is your religion, one religion,* for <sup>اُمَّةٌ</sup> اُمَّةٌ is a *d. s.* to the *reg.* of <sup>اِنَّ</sup> اِنَّ, i. e. <sup>اُمَّةٌ</sup> اُمَّةٌ, while the *op.* of the *d. s.* is the premonitory *p.* or the *dem.*; (4) <sup>هَآ يَبْنَا الْخ</sup> [below], for the *op.* [of the *d. s.* (DM)] is the premonitory *p.*, [while the *op.* of the *s. s.* <sup>صَرِيح</sup> enunc. of <sup>ذَا</sup> ذَا is the *inch.* (DM)]. You may, however, say that the *s. s.* is not <sup>طَلَّل</sup> طَلَّل, but its *pron.* latent in the *adv.*, because the *a. s.* is then to the *det.*: and in the remainder unity of *op.* exists constructively; since the sense is <sup>تَنْبَهِ لَصَرِيحِ النِّصْحِ</sup> تَنْبَهِ لَصَرِيحِ النِّصْحِ and <sup>اَشِيرُ اِلَى اُمَّتِكُمْ</sup> اَشِيرُ اِلَى اُمَّتِكُمْ

while in the two cases of *post. n.* the suppressibility of the *pre.* makes the *post. n.* like a *reg.* to the *v.*: and accordingly the condition of the question is unity of *op.* really or constructively (ML). The 1st [class of *op.*] governs when preceding and when following; but the 2nd only when preceding (M). The *d. s.* may precede its *op.* when it is a plastic *v.*, or [*ep.* resembling the plastic *v.*, i. e. containing the sense and letters of the *v.*, and receiving femininization, dualization, and pluralization, like the (IA)] *act.* or *pass. part.* [or assimilate *ep.* (IA)]: but not [when the *d. s.* is a *prop.* headed by the و, from regard to the original usage of the و, i. e. coupling: nor (R)] when the *op.* is (1) [weak, because (R)] an aplastic *v.*, [so that its *reg.* does not precede it, as in the *v.* of wonder; (2) an assimilate *ep.*, its *reg.* not preceding it, because of the weakness of its resemblance to the *v.*, though Z in the M appears to notify that the *d. s.* may precede it (R)]; (3) an [*ep.* not resembling the plastic *v.*, like the (IA)] <sup>فعل</sup> of superiority, [it being weaker in government than the assimilate *ep.* (R), because, not being dualized, pluralized, or femininized, it is aplastic; except when a thing in one state is pronounced superior to itself or something else in another state, for then it governs two *ds. s.*, one preceding and one following it (77), as

زَيْدٌ قَائِمًا أَحْسَنُ مِنْهُ قَاعِدًا <sup>فعل</sup> *Zaid standing is handsomer*  
 than he is sitting and زَيْدٌ مُفْرِدًا أَنْفَعُ مِنْ عَمْرٍو مُعَانًا <sup>فعل</sup> *Zaid*  
*singly is more useful than 'Amr assisted, though Sf asserts*

that they are *preds.* governed by <sup>كَانَ</sup> suppressed, i. e. <sup>زَيْدٌ إِذَا كَانَ قَائِمًا أَحْسَنُ مِنْهُ إِذَا كَانَ قَاعِدًا</sup> *Zaid (when he is) standing is handsomer than he is (when he is) sitting* (IA); (4) an *inf. n.*, because it is renderable by the conjunct <sup>أَنَّ</sup>, and the *reg.* of the *conj.* does not precede the conjunct; (5) a *conj.* to <sup>أَلْ</sup> or to an infinitival *p.* like <sup>مَا</sup> and <sup>أَنَّ</sup>, because the *d. s.* may not precede these conjuncts, nor precede their *conjs.* while following the conjuncts, since the infinitival *p.* and conjunct <sup>أَلْ</sup> are not separable from their *conjs.*, whereas in the rest of the conjuncts, as <sup>الَّذِي رَكِبًا جَاءَ زَيْدٌ</sup> *He that riding came was Zaid*, separation is allowable (R)]; (6) *id.*, [i. e. containing the sense, but not the letters of the *v.* (IA),] though Akh allows the *d. s.* to precede the *adv.* or *prep.* and *gen.* (R, IA), if the *inch.* precede, but not if it follow, the *d. s.*, as <sup>زَيْدٌ قَائِمًا فِي الدَّارِ</sup>, not <sup>زَيْدٌ فِي الدَّارِ</sup> or <sup>قَائِمًا</sup> <sup>فِي الدَّارِ</sup> <sup>زَيْدٌ</sup>, and IB declares that, when the *d. s.* also is an *adv.* or *prep.* and *gen.*, it may precede its *op.* an *adv.* or *prep.* and *gen.* (R); many say that the dispute is only as to the intervention [of the *d. s.*] between the *postpos. adv.* and the *inch.*, which the majority disallow because of the weakness of the *op.*, and Akh and his followers allow on the authority of AlHasan's reading <sup>وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ</sup> XXXIX. 67. *And the heavens folded up*

shall be in His right hand and the reading مَا فِي بُطُونٍ  
 هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا VI. 140. What is in the bellies of  
 these beasts is exclusively for our males, [خالِصَةٌ being made  
 fem.] because مَا is i. q. the أَجِنَّةُ embryos (K, B)]; but  
 some say that there is no unanimity in the question,  
 because of Akh's saying that فِدَاءٌ لِّكَ أَبِي in Thine  
 be my father, a ransom!, and IB's that هُنَالِكَ in هُنَالِكَ  
 XVIII. 42. There help belongeth to the  
 true God, is a d. s. (BS). The op. of the d. s. in وَهَذَا بَعْلِي  
 XI. 75. And this is mine husband, an old man may  
 be the sense of premonition, [i. e. of the v. هَا أَنبَى in  
 (DM),] or of demonstration, [i. e. of the v. هَا أَشِير in the  
 dem. (DM)]: in the 1st case هَا قَائِمًا ذَا زَيْدٍ is allowable, as

هَا بَيْنَا ذَا صَرِيحِ النَّصِيحِ قَاصِغٌ لَهُ  
 وَطَاعَ فُطَاعَةً مَّهْدٍ نَصِيحَةٌ رَّشِدٌ

[Mark, manifestly this is pure good counsel; wherefore  
 give ear unto it, and obey; for obedience to one that sends  
 his good counsel to thee is right procedure (Jsh)], but in  
 the 2nd not; while precedence [of the d. s.] before them  
 both is not allowable on either assumption (ML). When  
 the op. is headed by the ج of inception or the ج of the

oath, the *d. s.* may precede it, as <sup>أَنْ زَيْدًا لَرَاكِبًا سَافِرٌ</sup> and <sup>لَا إِلَهَ إِلَّا اللَّهُ تَحْشُرُونَ</sup> III. 152. *Assuredly unto God shall ye be gathered*, but not precede the *J s.* According to the BB (R), the *d. s.* may precede its subject when governed in the *nom.* or *acc.* (R, IA); [thus] in

فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِهَا \* صَوَّبَ الرِّبْعَ وَدِيمَةَ تَهْمَى

[by Tarafa, *Wherefore the rain of spring, and still rain pouring, water thine abodes not injuring them!* (Jsh) ]

<sup>غَيْرَ</sup> is in the *acc.* as *d. s.* to the *postpos. ag.* (BS): but not when governed in the *gen.* [by prothesis, by common consent, because the *d. s.* is sequent and subordinate to the *s. s.*, and the *post.* does not precede the *pre. n.*, so that its sequent also does not; or (R) ] by a *p.*, according to [S and (R)] the majority, [for the reason mentioned (R), because precedence of the *d. s.* before the *gen.* is as impossible as precedence of the *gen.* before the *prep.* (K on XXXIV 27.),] while IK, F, and IB allow it, [citing <sup>وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ</sup> XXXIV. 27. *Nor have We sent thee save for mankind wholly*, the difference between the *prep.* and prothesis being perhaps that the *prep.*, making the *v. trans.*, like the Hamza and reduplication, is as it were a complement of the *v* and part of its letters, so that <sup>أَذْهَبْتُ رَاكِبَةً هُنْدًا</sup> is like <sup>ذَهَبْتُ رَاكِبَةً بَهْدًا</sup> (R), and IM follows them, because it has been heard (IA),] e. g.

لَكُنْ كَانَ بَرَدَ الْمَاءِ هَيْمَانَ صَدِيًّا \* أَنِي حَبِيبًا أَنَا لَحَبِيبٍ

(R, IA), by Kuthayyir, By God, *if the cool of water when thirsty, parched, to me be dear, verily she is dear* (J), and

إِذَا الْمَرْءُ أَعَيْتَهُ الْمَرْوَّةُ نَاشِئًا \* فَمَطْلِبُهَا كَهَلَا عَلَيْهِ شَدِيدٌ

(R) *When the man, manliness eludes him while growing up, the quest of it when middle-aged for him will be too hard* (Jsh), and

فَإِنْ تَكَ أَنْزَادَ أَصْبِيٍّ وَنِسْوَةٍ \* فَلَنْ تَذْهَبُوا فَرْغًا بِقَتْلِ حِبَالٍ

[by Ṭulaiḥa Ibn Khuwailid alAsadī, *And if small numbers of camels have been captured, and women, ye shall not go away with the slaughter of Hibāl unavenged* (J)].

§ 76. The *d. s.* ought to be a *qual.*, i. e. what indicates a meaning and its subject, like <sup>قَاتِمٌ</sup> قَاتِمٌ, <sup>حَسَنٌ</sup> حَسَنٌ, <sup>مَضْرُوبٌ</sup> مَضْرُوبٌ; so that its occurrence as an *inf. n.* is contrary to the *o. f.*, since it contains no indication of the subject of the meaning (IA). The [*indet.* (IA)] *inf. n.* occurs as a *d. s.* [frequently (IA)], though not regularly (M, R, IA), according to S (M, IA) and the majority (IA), as قَتَلْتَهُ قَتَلْتَهُ I slew him bound, لَقِيتُهُ فُجَاءَةً I met him unexpectedly, صَبْرًا صَبْرًا I spoke to him mouth to mouth, and أَتَيْتُهُ رُكْضًا أَتَيْتُهُ رُكْضًا I came to him running, [i. e. مُصْبِرًا مُصْبِرًا, مُفَاجِئًا مُفَاجِئًا, and similarly the rest (M), the *inf. n.* occurring as an *ep. (R)*,] like as the *ep.* occurs as an *inf. n.* [42,333] in قَمَّ قَاتِمًا قَمَّ قَاتِمًا, [according to one opinion (79) (R), and





§ 77. The *d. s.* is (1) mostly transient (IA, Sh, ML), i. e. not a permanent, inseparable *qual.*, as جَاءَ زَيْدٌ ضَاحِكًا *Zaid came laughing*: (2) permanent (Sh), inseparable (IA, ML), as وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا VI. 114. *When He is the One that hath sent down to you the Scripture made distinct* (Sh), [خَلَقَ اللَّهُ الزَّرافَةَ يَدَيْهَا أَطْوَلُ مِنْ رِجْلَيْهَا *God has created the giraffe, its fore legs longer than its hind legs* (IA, Sh), and

وَجَاءَتْ بِهٖ سَبْطِ الْعِظَامِ كَأَنَّهُ عِمَامَةٌ بَيْنَ الرِّجَالِ لَوَاءٌ

(IA) *And she brought him forth long in the bones, as though his turban would be among men like a banner in height above their heads* (J): (a) necessarily in (a) the *prim.* not renderable by the *deriv.*, as هَذَا مَالُكَ ذَهَبًا *This is thy property, gold*, contrary to بَعْتَهُ يَدًا بِيَدٍ [i. e. مَقْرُونَةً], *I sold to him, hand (joined) with hand* (DM)], i. q.

مَتَقَابِضِينَ; (b) the *corrob.*, as XXVII. 10. [79]; (c) the *d. s.* whose *op.* indicates *novation* of its subject, as وَخَلَقَ الْإِنْسَانَ ضَعِيفًا IV. 32. *And man was created weak*, and, says BD, VI. 114.: (b) occasionally in other cases, as قَامُوا بِالْقِسْطِ III. 16. *Stablishing equity* (ML). The *d. s.* is (1) mostly *deriv.*, [i. e. a *qual.* derived from an *inf. n.* (Sh)]: (2) a *prim.* (R, IA, Sh)



*I sold the wheat two قَيْزٍ measures for a dirham, or something else, as وَضَعْتُ عِنْدَكُمْ الدِّنَانِيَّ دِينَارًا لَدَى كُلِّ وَاحِدٍ*  
*I placed beside you the dīnārs, a dīnār beside each one, each of which ds. s. is [orig.] the 1st term of an inch. prop.; (d) when coming after the mention of the whole, for distribution by means of its part repeated, as بَوَيْتُهُ*  
*I classified it class by class, or for explanation of order by means of its part coupled to by the ف or ثَمَّ,*  
*as دَخَلُوا رَجُلًا رَجُلًا They entered, a man then a man and*  
*مَضَوْا كَبْكَبَةً ثَمَّ كَبْكَبَةً They passed, a troop afterwards a troop; (e) when an original material, product, or sort, of its subject, as الْخَاتَمُ فَضَّةٌ or الْفِضَّةُ خَاتَمًا or الْكُلِيُّ خَاتَمًا*  
*The signet-ring when silver, or Silver, or Jewelry, when a signet-ring, pleases me; (f) when you pronounce the thing to be superior to itself or something else with respect to two states, as هَذَا بَسْرًا أَطْيَبُ*  
*This when full-grown unripe dates is nicer than it, or anything else, is when fresh ripe dates, or liken a thing to itself or something else with or without the instrument of comparison, as هَذَا بَسْرًا مِثْلَهُ رَطْبًا and*  
*هَذَا بَسْرًا هَذَا رَطْبًا, the op. of the 1st d. s. also being the أَفْعَلُ of superiority [75] and instrument [or sense] of comparison, notwithstanding their weakness in government;*

for the <sup>فعل</sup> of superiority indicates two specified accidents, those of the superior and inferior, by its form, because <sup>أحسن</sup> <sup>من</sup> <sup>عمر</sup> <sup>زيد</sup> means *Zaid the superior has goodliness*, and <sup>أمر</sup> <sup>من</sup> <sup>عمر</sup> <sup>زيد</sup> means *Amr the inferior has goodliness*; while the instrument of comparison indicates two unrestricted accidents by its meaning, because <sup>أمر</sup> <sup>من</sup> <sup>عمر</sup> <sup>زيد</sup> means *There is a state that they two share in*, so that they have two similar states, though that state is not declared literally; and therefore <sup>أمر</sup> <sup>من</sup> <sup>عمر</sup> <sup>زيد</sup> <sup>السبت</sup> <sup>يوم</sup> <sup>الجمعة</sup> <sup>مثل</sup> <sup>يوم</sup> <sup>السبت</sup> means *Zaid's state, and wont, on Friday resemble his state, and wont, on Saturday*, the two *adv.* being governed in the *acc.* by the meaning of *state* and *wont*, since they express every accident, inseparable, like *goodliness*, or separable, like *striking*, as the *prep.* and *adv.* in

كَدَابِكُ مِنْ أَمِّ الْحَوِيرِثِ قَبْلَهَا \* وَجَارَتِهَا أُمُّ الرَّبَابِ بِمَاسِلِ  
 [by Imra alKais, Thy wont in the love of 'Unaiza is like thy wont in the love of Umm AlHuwaitirith before her, and of her neighbour Un n ArRabāb in mount Ma'sal (EM)] depend upon دَابِكُ as i. q. تَمَتُّعُ *thine enjoyment* [of Umm &c.]; which being established, you place the dependent of the accident of the [things] *pronounced superior* and *likened* beside them, and the dependent of the accident of the [things] *pronounced inferior* and *likened to* beside them, to avert ambiguity and from eagerness for explanation; (g) as MK says, when an *inf.* coming after a substantive whereby consummateness is

meant, as <sup>أنت الرجل علما</sup> *Thou art the man in know-*  
*ledge*, i. e. <sup>هو زهير شعرا</sup> *He is a Zuhair in versifying*, Khl's opinion being that it is a  
*d. s.*; but Th says it is an *inf. n.*, i. e. <sup>أنت العالم علما</sup>, and  
 I think it is a *sp.*, because an *ag.* in sense, i. e. <sup>الكامل علما</sup>  
 and <sup>شعرا</sup>, for you say <sup>هو قارون كنزا</sup> *He is a Korah in treasure* and a *Sībawaih in syntax*, and these  
 are not *ds. s.*, nor *inf. ns.*: (b) by hearsay, as <sup>كلمته فلا إلى</sup> *كلمته فلا إلى*  
<sup>أرسلها العراق</sup> *أرسلها العراق*, and <sup>بعته يدا بيد</sup> *بعته يدا بيد* [78]. But as for  
<sup>جاء البر قفيزين</sup> *The wheat became two measures*, the  
*acc. is pred. of جاء* [448], not a *d. s.* (R).

§ 78. According to the majority of GG (IA), the  
*d. s.* is [only (IA)] *indet.* (M, IH, IA, Sh), because the  
*indet.* is original, and the object, i. e. restriction of the  
 accident relating to its subject, is realized by it, determi-  
 nation being *red.* to the object (Jm); and whatever occurs  
*det.* in letter is *indet.* in sense (IA). It sometimes occurs  
 literally made *det.* by (1) <sup>أل</sup>, as <sup>ادخلوا الأول فالأول</sup> *ادخلوا الأول فالأول*  
 [below],

<sup>وأرسلها العراق ولم ينددها \* ولم يشفق على نغص الدخال</sup>  
 وأرسلها العراق ولم ينددها \* ولم يشفق على نغص الدخال

[by Labīd, *And he, the wild he-ass, let them, the she-asses,*  
*loose to drink, jostling one another; and repelled them not,*

nor feared the discomfort of the mingling together (J)], and جَاوَرُوا الْجَمَاءَ الْغَفِيرَ, i. e. جَمِيعًا, آل being in all such cases *red.*; (2) prothesis, as اجْتَهَدَ وَحْدَكَ, i. e. مُنْفَرِدًا, and جَاوَرُوا قَضَهُمْ بِقَضِيضِهِمْ, i. e. جَمِيعًا; (3) the quality of proper name, as جَاوَرَتِ الْخَيْلُ بَدَادَ The horses came dispersed, i. e. مُتَبَدِّدَةً, بَدَادَ being *orig.* a proper name for the genus of *dispersedness* like فُجَارَ for *wickedness* [8] (Sh). The *d. s.* apparently made *det.* is (1) an *inf. n.*, made *det.* by آل, as ارسلها الْعَرَكَ; or by prothesis, as رَجَعَ عَوْدَةً عَلَى بَدْرَةٍ, and رَحَدَكَ, and اَنْعَلَهُ جَهْدَكَ (a) S says they are *dets.* put in the place of *indets.*, i. e. عَائِدًا مُنْفَرِدًا, مُجْتَهِدًا مُعْتَرِكَةً, strenuously, singly, and عَائِدًا reverting, though عَوْدَةً may be an unrestricted *obj.* to رَجَعَ, i. e. He returned to his beginning with his known reverting; but F says they are unrestricted *objs.* to the supplied *d. s.*, i. e. مُجْتَهِدًا جَهْدَكَ, مُعْتَرِكَةً الْعَرَكَ, مُنْفَرِدًا وَحْدَكَ, i. e. اِنْفِرَادَكَ, and عَائِدًا عَوْدَةً (b) in جَاوَرُوا قَضَهُمُ الْخُ the *inf. n.* is i. q. the *act. part.*, i. e. their breaker with their broken, because with crowding and congregating are breaker and broken: قَضَهُمُ is *orig.* an

*inch.*, and <sup>أ</sup>بَقَضِيضُهُمْ its *enunc.*, like <sup>أ</sup>كَلِمَتُهُ فَوْهٌ إِلَى فَيٍّ ; then the sense of *prop.* and sentence becomes obliterated from <sup>أ</sup>فَوْهٌ النَّحْ and <sup>أ</sup>تَضَهُمُ النَّحْ when the sense of the single term is understood from them, because their meaning is <sup>أ</sup>كَافَّةٌ and <sup>أ</sup>مُشَانِهَةٌ ; so that, since the *prop.* stands in the place of the single term, and discharges its function, what is susceptible of inflection, i. e. the 1st term, is *infl.* like the single term that it stands in the place of, as in <sup>أ</sup>فَاهَا لَفِيكَ

[42]: (c) similar are (a) <sup>أ</sup>يَدَا يَدٍ, i. e. <sup>أ</sup>يَدٌ بِنِي يَدٍ, by suppression of the *pre. n.*, i. e. *cash with* [77] *cash*; (b)

<sup>أ</sup>بَعْتُ الشَّاءَ شَاةً بِدِرْهَمٍ *I sold the sheep, a sheep for a dirham* i. e. <sup>أ</sup>شَاةٌ بِدِرْهَمٍ, i. e. <sup>أ</sup>كُلُّ شَاةٍ ; (c) <sup>أ</sup>بَعْتُ الشَّاءَ شَاةً وَدِرْهَمًا

[77], the <sup>أ</sup>و being i. q. <sup>أ</sup>مَعَ, as in <sup>أ</sup>كُلُّ رَجُلٍ وَضِيعَتُهُ [29], i. e. <sup>أ</sup>كُلُّ شَاةٍ وَدِرْهَمٍ مَقْرُونَايَ, i. e. <sup>أ</sup>كُلُّ شَاةٍ, both terms being here put into the *acc.*, because susceptible of inflection:

(2) not an *inf. n.*, made *det.* by <sup>أ</sup>أَلْ, as <sup>أ</sup>مَرَرْتُ بِهِمْ, i. e. <sup>أ</sup>الْجَمَاءُ الْغَفِيرُ, i. e. *the numerous (multitude), covering (by reason of their number the face of the earth)*, and <sup>أ</sup>دَخَلُوا

<sup>أ</sup>جَاؤُنِي الرِّجَالُ, i. e. <sup>أ</sup>مُتَرَتِّبِينَ ; or by prothesis, as <sup>أ</sup>الرِّجَالُ

<sup>أ</sup>ثَلَاثَتُهُمْ and <sup>أ</sup>أَرْبَعَتُهُمْ to *ten*, these 8 *ns.*, when *pre.* to the *pron.* of what precedes, being governed in the *acc.*, according to the people of AlHijāz, as *ds. s.*, because occurring in

the place of the *indet.*, i. e. <sup>أ</sup>مَجْتَمِعِينَ <sup>فِي</sup> <sup>الْمَجْعَى</sup> , while the Banū Tamīm put them in apposition as *corrobs.*, <sup>كَلِمَتَهُ</sup> <sup>كَلِمَتَهُ</sup> , فَاةُ الْخِ and فَمَذْبُلْنَا الْخِ [77,114] (R). The Bdd and Y assert that the *d. s.* may be made *det.* unrestrictedly without paraphrase; while the KK say that, if the *d. s.* imply the sense of condition, it may be made *det.*, but, if not, not, as <sup>زَيْدٌ</sup> <sup>إِذَا</sup> <sup>زَيْدٌ</sup> <sup>الرَّكَبُ</sup> <sup>أَحْسَنُ</sup> <sup>مِنْهُ</sup> <sup>الْمَاشِي</sup> , i. e. <sup>زَيْدٌ</sup> <sup>إِذَا</sup> <sup>زَيْدٌ</sup> <sup>الرَّكَبُ</sup> <sup>أَحْسَنُ</sup> <sup>مِنْهُ</sup> <sup>الْمَاشِي</sup> , but not <sup>جَاءَ</sup> <sup>زَيْدٌ</sup> <sup>الرَّكَبُ</sup> <sup>أَحْسَنُ</sup> <sup>مِنْهُ</sup> <sup>إِذَا</sup> <sup>مَشَى</sup> , since <sup>جَاءَ</sup> <sup>زَيْدٌ</sup> <sup>إِنْ</sup> <sup>رَكِبَ</sup> is not right (IA). The *s. s.* is (1, [mostly (IH)] *det.* (M, IH, IA, Sh), because predicated of in seuse (Jm): (2) *indet.*, [(a) mostly only (IA, Sh)] when (a) particular (R, IA, Sh) by means of qualification (R, IA), as <sup>فِيهَا</sup> <sup>يَفْرُقُ</sup> <sup>كُلَّ</sup> <sup>أَمْرٍ</sup> <sup>حَكِيمٍ</sup> <sup>أَمْرًا</sup> <sup>مِنْ</sup> <sup>عِنْدِنَا</sup> XLIV. 3. 4. In it is every wise matter distinguished, being a matter from Us (IA, Sh), <sup>وَلَمَّا</sup> <sup>جَاءَهُمْ</sup> <sup>كِتَابٌ</sup> <sup>مِنْ</sup> <sup>عِنْدِ</sup> <sup>اللَّهِ</sup> , مصدقاً II. 83. And when there came unto them a Scripture from God verifying as read with the *acc.*, which Z makes a *d. s.* to <sup>كِتَابٌ</sup> because qualified by the *adv.* (Sh), and

نَجَّيْتَ يَا رَبِّ نوحًا واستجبت له  
 فِي فَلَكٍ مَآخِرٍ فِي الْيَمِّ مَشْحُونًا  
 وَعَاشَى يَدْعُو بآيَاتٍ مَبِينَةٍ  
 فِي قَوْمِهِ الْكَافِرِ غَيْرِ خَمْسِينَ



(IA) *Thou savedst, O my Lord, Noah from drowning in the deluge, and answeredst him his prayer against his people, Kur. LXXI. 27., in an ark cleaving the water with a sound in the deep, when laden; and he lived, summoning his people to believe by means of signs manifested, among his people, a thousand years save fifty (J), or prothesis (R, IA), as* <sup>فِي</sup> <sup>أَرْبَعَةِ</sup> <sup>أَيَّامٍ</sup> <sup>سِوَا</sup> <sup>لِلَّسَّائِلِينَ</sup> <sup>XLI. 9.</sup> *In four days complete for the askers (IA); (b) general (Sh), preceded by a neg. (R, IA), as*

مَا حَمَّ مِنْ مَوْتٍ حَمًى وَاقِيَا \* وَلَا تَرَى مِنْ أَحَدٍ بَاقِيَا

[*Not any stronghold has been appointed, preserving from death; nor shalt thou see any one remaining on the face of the earth (J)*], <sup>وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ</sup> <sup>XV. 4.</sup> *Nor have We destroyed any city but it had a known record, <sup>لَهَا كِتَابٌ</sup> being a prop. in the position of a d. s. to قَرْيَةٍ (IA), [and] as <sup>وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا</sup> <sup>XXVI. 208.</sup> *Nor have We destroyed any city but it had preachers (Sh), or the like, as رَجُلٌ رَاكِبًا (R), or an interrog., [as**

يَا صَاحِبَ هَلْ حَمَّ عَيْشِي بَاقِيَا فَتَرَى  
لِنَفْسِكَ الْعَذْرَ فِي إِبْعَادِهَا الْأَمَلَا

(IA) *O companion, has any life been appointed lasting, that thou shouldst see excuse for thy soul in its making hope far-reaching? (J, Jsh),] or prohib. (R, IA), as*

لَا يَرْكَنُ أَحَدٌ إِلَى الْإِحْجَامِ \* يَوْمَ الْوَعَى مُتَخَوِّفًا لِحِمَامِ

by Kaṭarī Ibn AlFuḡ'a (IA) alKhārijī, *Let not any one incline to drawing back on the day of battle, terrified at death* (J); (c) shared with in the *d. s.* by a *det.*, as جَاوَنِي (R); (d) preceded by the *d. s.* (R, IA, Sh), because there is then no fear of the *d. s.*'s being confounded with the *qual.* (R), as

وَبِالْجِسْمِ مَنِيَّ بَيْنًا لَوْ عَلِمْتَهُ  
شُحُوبٌ وَإِنْ تَسْتَشْهِدِي الْعَيْنُ تَشْهَدُ

[*And in the body of me conspicuous—if thou knewest it, thou wouldst pity me—is haggardness; and if thou ask the eye to bear witness of that, it will bear witness thereof* (J)] and

وَمَا لَمْ نَفْسِي مِثْلَهَا لِي لَأَنْتُمْ \* وَلَا سَدَّ فَقْرِي مِثْلَ مَا مَلَكَتْ يَدِي

(IA) *Nor has any upbraider of mine upbraided my soul like itself; nor stayed my poverty like what my hand has possessed* (J), [and] as

أَمِيَّةٌ مُرَحَّشًا طَلَلٌ \* يَلُوحُ كَأَنَّهُ خَلَلٌ

[75] (Sh), by Kuthayyir, *Mayya's is, desolate, a ruin. gleaming as though it were gold-bedizened coverings for scabbards* (SM, Jsh); the citation, however, of أَمِيَّةٌ as evidence of the *d. s.*'s being made to precede its *indet*

subject is not correct, according to him that requires unity of *op.* in the *d. s.* and its subject, save according to Akh's doctrine that <sup>٩٨٨</sup>زَيْدٌ in <sup>٩٨٨</sup>بِى الدَّارِ زَيْدٌ may be in the *nom.* as an *ag.* [498], while according to S the *pron.* in <sup>٩٨٨</sup>لَمِيتَةٌ must be the *s. s.*; whereas he that allows difference of *op.* allows <sup>٩٨٨</sup>لَمِيتَةٌ to be *op.* of the *d. s.*, and <sup>٩٨٨</sup>طُلٌّ to be *s. s.* though governed in the *nom.* by inchoation (R): in these positions and the like the occurrence of the *d. s.* to the *indet.* is regular, as inchoation with the *indet.* in their counterparts [25] is regular (Sh): (h) seldom (IA, Sh) pure (Sh), without one of the permissives mentioned (IA), as in tradition <sup>٩٨٨</sup>صَلَّى رَسُولُ اللَّهِ صَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ رَجُلٌ قِيَامًا *The Apostle of God (God bless and save him!) prayed sitting, and certain men prayed behind him standing* (IA, Sh) and

فِيهَا اثْنَتَانِ وَارْبَعُونَ حُلُوبَةً \* سَوْدًا كَخَفِيفَةِ الْغُرَابِ الْأَسْحَمِ  
by 'Antara al'Absī, *Among them are two and forty milch camels, black like the short wing-feather of the sable raven,* <sup>٩٨٨</sup>سَوْدًا being a *d. s.* to the *num.*, or, with syllepsis, a *d. s.* or *ep.* to <sup>٩٨٨</sup>حُلُوبَةً, because i. q. <sup>٩٨٨</sup>حَلَّابٌ, and the 1st construction being best (Sh).

§ 79. The *d. s.* is [(1) mostly (ML) *non-corrob.* (IA), *expl.* (Sh, ML) of condition, which is that whose sense is not imported without the mention of it, as XXVIII. 20. (74) (Sh): (2) *corrob.* (IA, ML), which is that whose sense

is imported without it (ML);] (a) *corrob.* of its *op.* (IA, Sh, ML), which is that whose sense is imported from the mere letter of its *op.* (Sh), i. e. every *qual.* indicating the sense of its *op.* and, more often, differing from it in letter (IA), as

وَلَا تَعْثُوا فِي الْأَرْضِ مُفْسِدِينَ II. 57. *And do not mischief in the earth, working corruption* (IA, Sh), ثُمَّ وَلَيْتُمْ مَدِيرِينَ

IX. 25. *Then ye turned your backs retreating* (IA),

وَأَزَلَّتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ L. 30. *And Paradise shall be brought near to the pious, not distant*, [بَعِيدٌ being *masc.* because on the measure of an *inf. n.*, or by suppression of the qualified, i. e. شَيْئًا غَيْرَ بَعِيدٍ (K, B), or because

الْجَنَّةُ is i. q. الْبُسْتَانُ (B),] فَتَبَسَّمَ ضَاحِكًا XXVII. 19. *Then*

*he smiled, laughing*, وَلَّى مَدْبِرًا XXVII. 10. *He turned his back, retreating* (Sh), or, less often, agreeing with it

in letter, as IV. 81. [74] وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ

XVI. 12. *And He hath subjected unto you the night and the day and the sun and the moon and the stars, subjected by His command* (IA); apparently [therefore] the *corrob.* comes after the

verbal [*prop.*] also, as II. 57., IX. 25., قُمْ قَائِمًا [76], and XVI. 12., but it is better to hazard that these *acc. eps.*

all stand in the place of the *inf. n.* [42], as is S's opinion on وَقَدْ سَارَ الرُّكْبُ [82] *What! sittest thou when*

*the riders have journeyed?* (R): (b) *corrob.* of its subject, as <sup>أَعْلَاهُ</sup>لَا مَن مِّنْ فِي الْأَرْضِ <sup>وَقَدْ</sup>كُلِّهِمْ جَمِيعًا X. 99. *They which are in the earth, all of them, all together, would believe* [and <sup>وَقَدْ</sup>طَرَا or <sup>وَقَدْ</sup>كَافَتْ or <sup>وَقَدْ</sup>جَاءَ النَّاسُ قَاطِبَةً (Sh)], which division is neglected by [all (Sh)] the GG, IM [and his son (ML)] inadvertently giving the text as an *ex.* of the *d. s. corrob.* of its *op.* (Sh, ML); (c) *corrob.* of the purport of the *prop.* (IA, Sh, ML), which is the one coming after a *prop.* constructed of two *prim. det.* substantives, being indicative of a permanent quality imported from that *prop.* (Sh), as

أَنَا ابْنُ دَارَةَ مَعْرُوفًا بِهَا نَسَبِي \* وَهَلْ بِدَارَةَ يَا لِلنَّاسِ مِنْ عَارٍ  
(IA, Sh), by Sālim Ibn Dārā alYarbū'ī, *I am the son of Dārā, known by reason of her my lineage; and is there in Dārā (Oh! the people!) any shame?* (J, Jsh). Dubious is the saying on <sup>وَقَدْ</sup>جَاءَ زَيْدٌ وَالشَّمْسُ <sup>وَقَدْ</sup>طَالَعَتْ [80] *Zaid came when the sun was rising* that the nominal *prop.* is a *d. s.*, though not analyzable to a single term, nor *expl.* of a condition of an *ag.* or *obj.*, nor *corrob.*: but IJ says it is renderable by <sup>وَقَدْ</sup>طَالَعَتْ الشَّمْسُ <sup>وَقَدْ</sup>عِنْدَ مَجِيئَتِهِ, meaning that it is like the connected *d. s.*, as <sup>وَقَدْ</sup>مَرَرْتُ بِالْكَارِ قَائِمًا <sup>وَقَدْ</sup>سَكَانَهَا *I passed by the house when its inhabitants were standing*; and Z says on <sup>وَقَدْ</sup>وَالْبَحْرُ يَمْدُهُ <sup>وَقَدْ</sup>مِنْ بَعْدِهِ <sup>وَقَدْ</sup>سَبْعَةُ <sup>وَقَدْ</sup>أَبْحَرُ XXXI. 26. *While the ocean, seven oceans were supplying it with ink after it* “It is like <sup>وَقَدْ</sup>أَلْحَ [81] and similar *ds. s.* whose

predicament is that of *advs.*" (ML), so that he renders the nominal *prop.* by an *adv.*, i. e. رَوَّتْ طُلُوعَ الشَّمْسِ, i. e. مَقَارِنًا لَطُلُوعِهَا (DM). The *corrob.* is not a restriction of its *op.* like the transient. After the nominal [*prop.*] it occurs for confirmation and corroboration of the purport of the enunciation, or for adducement of an argument in support of it, the purport being (1) glorying, as اَنَا ابْنُ أَنْتَ الرَّجُلِ ; (2) magnifying another, as اَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ ; (3) belittling oneself, as اَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ ; (4) belittling another, as اَنَا عَبْدُ اللَّهِ أَكَلًا كَمَا يَأْكُلُ ; (5) terrifying, as

اَنَا الْحَجَّاجُ سَفَاكَ الدِّمَاءِ

*I am AlHajjāj, the mighty shedder of blood*; (6) something else, as زَيْدٌ ابْنُ أَبِي عَطُوفٍ *Zaid is thy father, affectionate*, هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ VII. 71. *This is the she-camel of God for you, a sign*, and وَهُوَ الْحَقُّ مُصَدِّقًا II. 85. *When it is the truth, verifying*: أَكَلًا, مَرْحُومًا, and مُصَدِّقًا being for adducement of an argument in support of the purport of the enunciation; سَفَاكَ الدِّمَاءِ, كَامِلًا, مَشْهُورًا بِهَا نَسَبِي, and آيَةٌ for confirmation and corroboration of the purport

of the *prop.*; and عَطُوفًا for both: and all named *corrob.* *d. s.* (though what is for adducement of an argument in support of the purport of the enunciation is not *corrob.*, since *its being truth* does not contain the sense of *verifying*, so that it should be corroborated by مُصَدِّقًا), because the purport of the *d. s.*, being mostly inseparable from the purport of the *prop.* (for *verifying* is inseparable from the *trueness* of the *Qur'ān*, and likewise *pitiableness* in most cases from *neediness*), becomes as though it were it (R). It would be absurd to say زَيْدٌ أَبُوكَ مُنْطَلَقًا or أَخُوكَ, except when you meant *adoption* or *friendship* (M). S says (R) the *op.* is [أَثْبَتَهُ or أَحَقَّهُ (M)] understood (M, R) after the *prop.*, i. e. زَيْدٌ أَبُوكَ أَحَقَّهُ عَطُوفًا (I am sure of him) and أَثْبَتَهُ عَطُوفًا (I know him certainly); which requires consideration, since there is no meaning to *I was certain of the father, and knew him, in the state of his being affectionate*, while, if he mean that the sense is *I know him to be affectionate*, it is a 2nd *obj.*, not a *d. s.* In my opinion the *op.* is rather the sense of the *prop.*, as in the *inf. n. corrob.* of itself or something else, as though he said تَعَطَّفَ عَلَيْكَ أَبُوكَ عَطُوفًا and تَعَطَّفَ عَلَيْكَ أَبُوكَ مُرَحِّمًا and حَقَّ ذَلِكُ مُصَدِّقًا; because, even if the two terms of a *prop.* be purely *prim.*, a verbal sense undoubtedly accrues from the attribution of one to the other. Accordingly the *corrob.* [*d. s.*] does not precede

the two terms of the *prop.*, nor one of them, because of their weakness in government, from the obscurity of the verbal sense in the *prop.* (R).

§ 80. The *d. s.*, *enunc.*, and *ep.* are *orig.* single terms: but the *prop.* occurs in the place of the *d. s.*, as in that of the *enunc.* and *ep.* (IA). The *prop. d. s.* must be enunciatory, instances transmitted to the contrary being paraphrased [34]: and mistaken are the sayings (a) that in <sup>أَنْظُرُ إِلَى الْعِظَامِ كَيْفَ نُنَشِّرُهَا</sup> II. 261. *And look at the bones, how We quicken them* the *interrog. prop.* is a *d. s.* to <sup>الْعِظَامِ</sup>, [i. c. <sup>مُحْيَاةً</sup> (B),] whereas <sup>كَيْفَ</sup> alone is a *d. s.* to the *obj.* of <sup>نُنَشِّرُ</sup>, the *prop.* being a *subst.* for <sup>الْعِظَامِ</sup> :

(b) that in <sup>عَرَفْتُ زَيْدًا أَبُو مِنْ هُوَ</sup> the *interrog. prop.* is a *d. s.*, [whereas it is a *subst.* for the *acc.*]; (c) that in

<sup>أُطْلَبُ وَلَا تَضْجَرُ مِنْ مَطْلَبٍ \* فَادَّةُ الطَّالِبِ أَنْ يَضْجَرَ</sup>

*Seek thou, while not disheartened at seeking; for the bane of the seeker is that he should be disheartened* the *prop.* after the <sup>و</sup> is a *d. s.* and <sup>لَا</sup> *prohib.*, whereas the <sup>و</sup> is *synd.* (ML) and <sup>لَا</sup> *neg.* (DM). It must contain a *cop.* [to the *s. s.*

(DM)], a *pron.*, [as <sup>تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وَجُوهَهُمْ</sup> XXXIX. 61. *Thou shalt see them that have lied against God, their faces black* (ML)]; or <sup>و</sup>, [named the <sup>و</sup> of the *d. s.* and the <sup>و</sup> of inception, the sign of which

is its replaceability by <sup>أَنْ</sup> (IA), as <sup>لَكِنَّ أَكَلَهُ الذُّبُّ وَنَحْنُ</sup> <sup>أَنْ</sup> (IA), as



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عَصَبَةٌ XII. 14. *Surely, if the wolf devour him, when we are a band of men and* جَاءَ زَيْدٌ الْخ (79) (ML)]; or *pron. and* (IA, ML) together (IA), as لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى و IV. 46. *Draw not near to prayer when ye are drunken:* but is sometimes literally void of both, the *pron.* being then supplied, as مَرَرْتُ بِالْبَرْقِيقِزِ بِدِرْهَمٍ, [i. e. مَذَّةُ قَقِيزٍ (DM)]; or the و, as

نَصَفَ النَّهَارَ الْمَاءُ غَامِرَةً \* وَرَفِيقَهُ بِالْغَيْبِ لَا يَدْرِي

(ML), by AlMusayyab Ibn Mālik adDubai' or AlMusayyab Ibn 'Alas, *The day reached the middle, (while) the water was covering him and his companion knew not the invisible* (Jsh). It is nominal or verbal (M, IA), the *v.* being an *aor.* or *pret.*; and each is *aff.* or *neg.* (IA). Among the 6 *ps.* [516] there is none that with its *reg.* is a *d. s.* except كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ and كَانَ, as VIII. 5. *Like as thy Lord brought thee forth from thy house with right, when verily a party of the believers were loth and* نَبَذُوا دِرَاهِمَ ظُهُورَهُمْ [a medley of II. 95. and III. 184.] *They cast it behind their backs as though they knew not:* because كَانَ is renderable by a *det. inf. n.*, whereas the *d. s.* is *indet.*; لَيْتَ and لَعَلَّ are requisitive, whereas the *prop. d. s.* is enunciatory; and لَكِنْ requires a sentence before

it, so that its *prop.* does not occur as an *ep.*, *conj.*, *enunc.*, or *d. s.* (BS). The nominal, [*aff.* or *neg.* (IA),] is connected by the , and *pron.*, or by the , [alone (IA), with nearly equal frequency, though the combination is better (R)]; or by the *pron.* (IH, IA) alone (IA), with weak authority (IH). [Thus] <sup>وَسَّعَ</sup> <sup>أَبْصَارَهُمْ</sup> <sup>يَخْرُجُونَ</sup> LIV. 7. [83] *Their eyes cast down shall they come forth* is read; [the place of (K)] the *prop.* being [the *acc.* as (K)] a *d. s.* (K, B), like

اِنَّ الَّذِي كُنْتُ اَرْجُو فَضْلَ نَائِلِهِ  
 وَجَدْتُهُ حَاضِرًا الْجُودِ وَالْكَرَمِ

*Verily he the bounty of whose munificence I was wont to hope for, I found him, his two attendants liberality and generosity* (K). If the *inch.* be the *pron.* of the *s. s.*, [as in IV. 46.,] the , also is necessary: if not, then the *pron.*, if in what the *prop.* is headed by, whether *inch.*, [as in XXXIX. 61.,] or *enunc.*, [as in <sup>لَقِيْتَهُ عَلَيْهِ</sup> <sup>اَلْحِ</sup> below,] is not of weak authority when denuded of the , the *cop.* being in the beginning of the *prop.*, but is rarer than the , and *pron.* combined or the , alone; but, if in the end of the *prop.*, as in <sup>نَصَفَ</sup> <sup>اَلنَّهَارِ</sup> <sup>اَلْحِ</sup> *He reached the middle of the day &c.*, is doubtless of weak authority and rare. Z, however, says, “As for <sup>لَقِيْتَهُ عَلَيْهِ</sup> <sup>جَبَةً</sup> <sup>وَشَيْ</sup>, its sense is <sup>مُسْتَقَرَّةً</sup> <sup>عَلَيْهِ</sup> [24],” meaning that it is not a *prop.*, but

constructively a single term, and therefore void of the و : which, if meaning that it *must* be so, requires consideration, because of

فَالْحَقُّنَا بِالْهَادِيَاتِ وَدُونَهُ \* جَوَّاحِرُهَا فِي صَرَّةٍ لَمْ تَزِيلِ

[by Imra alKais, *And he made us to overtake the leaders of the wild animals, while near him were their laggards in a herd not scattered* (EM)], whereas, if it were a single

term, the و would not be allowable, and also of لَقَيْتَهُ وَإِنَّ عَالِيَهُ جَبَّةً وَشِي

انْ, whereas, if it were not a *prop.*, انْ would not be prefixed to it; but, if meaning that it *may* be, is admitted. The *prop.* headed by لَيْسَ, though verbal, is like the nominal in that the و and *pron.* combined and the و alone are more frequent than the *pron.* alone;

because لَيْسَ, denoting mere negation, and not indicating time, is like a *neg. p.* prefixed to the nominal (R).

The [*prop.* headed by an (IA)] *aff aor.* is [not conjoined with the و, but (IA)] connected by the *pron.* alone, [because the *aor.* is on the measure and in the sense of the *act. part.* (R); any apparent instance of the و being explained by subaudition of an *inch.* after it, to which the *aor.* is *enunc.*, as

فَلَمَّا خَشِيتُ أَظْفَانِيهِمْ \* نَجَوْتُ وَأَارَهْنَهُمْ مَالِكًا

i. e. وَأَارَهْنَهُمْ (IA), by 'Abd Allāh Ibn Hammām asSa-lūlī, *And when I dreaded their talons, i. e. weapons, I escaped while I left Mālik with them as a pledge* (Jsh).

The *aor.* occurring as a *d. s.* must be devoid of the *p.* of futurity, like the *س* and *لَى* (R)]. Everything else, [i. e. the *neg. aor.* and *aff. or neg. pret.* (R, IA),] is connected by the *و* and *pron.* or the *و* or *pron.* alone (IH, IA). The *aor.*, when made *neg.*, (R, IA, BS) (1) by *لَا*, is, [as IM elsewhere mentions (IA), mostly (R)] denuded of the *و*, like the *aff.* (R, IA) *aor.*, apparent instances of the *و* being explained by subaudition of an *inclu.*, like Ibn Dhakwān's reading *فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ* X. 89. *Be ye therefore upright, while ye follow not*, i. e. *وَالْتَمَا لَا* (IA); (2) by *مَا*, must be denuded of the *و* (R, BS): like the *aff. aor.*, as

عَهْدَتِكَ مَا تَصْبُو وَفِيكَ شَيْبَةٌ  
فَمَا لَكَ بَعْدَ الشَّيْبِ صَبًا مَتِيمًا

(BS) *I knew thee not dallying when in thee was youthfulness. Then what aileth thee after hoariness, amorous, enslaved? (Jsh)*; (3) by *لَمْ*, must have the *و*, with the *pron.* or not (R). According to [Fr and (R)] the BB except Akh (R, ML), the [*aff.* (III)] *pret.* must have *قَدْ*, [to approximate the past to the present (B on V. 66.),] expressed, [as *وَمَا لَنَا إِلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا* وما لنا إلا نقاتل في سبيل الله وقد اخرجنا من ديارنا II. 247. *And what aileth us that we should not do battle in the cause of God when we have been driven forth from our homes and our children? (ML)*]; or supplied (M,



*When the rope runs in his hand, the well flows, no water being in it.* In other cases you may (1) put both, as <sup>وَقَدْ</sup>

<sup>فَصَلَ لَكُمْ</sup> VI. 119. *When He hath distinguished for you:* (2) omit both, as IV. 92., <sup>هَذِهِ بَضَاعَتُنَا رُدَّتْ إِلَيْنَا</sup> XII. 65.

*This is our money returned unto us,* <sup>وَلَا عَلَى الَّذِينَ</sup> <sup>إِذَا</sup> IX. 93. <sup>مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا</sup>

*Nor upon them that, when they came unto thee that thou mightest mount them, thou saying, I find not whereon I shall mount you, turned back,* [<sup>قُلْتَ</sup> being a d. s. to the <sup>ك</sup> in <sup>أَتَوْكَ</sup> (K, B), i. e. <sup>قَالُوا</sup> (K).] and <sup>شَجَّتْ</sup> [449]:

(3) restrict yourself to (a) the <sup>و</sup>, as <sup>أَنْتُمْ لَكُمْ وَاتَّبَعَكَ</sup> <sup>الَّذِينَ</sup> XXVI. 111. *Shall we believe on thee when the basest have followed thee?* and <sup>كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ</sup>

<sup>أَمْوَاتًا فَاحْيَاكُمْ</sup> II. 26. *How shall ye disbelieve in God when ye were lifeless and He made you alive?*; (b) <sup>قَدْ</sup>, as

<sup>وَقَفْتُ بِرَبِّعِ الدَّارِ قَدْ غَيَّرَ اللَّيْلِ</sup> \* <sup>مَعَارِفَهَا وَالسَّارِيَاتِ الْهَوَاطِلُ</sup>

[by AnNābigha adhDhubayānī,] *I stood in the dwelling of the mansion, when wear and the pouring clouds that rain at night had altered its features:* nor is it necessary

in (2) and (3. a) that <sup>قَدْ</sup> should be understood, contrary to the opinion of Mb, F, Fr, and most of the moderns (BS).

§ 81. This *prop.* may be made void of the *rel.* to the *s. s.*, because treated like the *adv.*, on account of the resemblance between the *d. s.* and *adv.* as

وَقَدْ اَغْتَدَى وَالطَّيْرُ فِي وَكُنَاتِهَا \* بِمَنْجَرٍ قَيْدِ الْاَوَابِدِ هَيْكَلِ

(M), by Imra alKais, *And sometimes I sally forth in the early morning, when the birds are in their nests, with a horse having short and little hair, like the shackle of the wild animals, long and large in the body* (EM).

§ 81. A. Some *ns.* are inseparably *d. s.*, as كَافَّةٌ and دَوَّابَّةٌ, which are not *pre.* (R). Z's allowing [one of] the two constructions, [that كَافَّةٌ should be a *d. s.* w. اِسْلَمَ (K),] in ادْخُلُوا فِي السِّلْمِ كَافَّةً II. 204. *Enter into submission wholly* is a mistake, because كَافَّةٌ is peculiar to rational beings: his mistake in XXXIV. 27. [75], when he construes كَافَّةٌ to be *ep.* to a suppressed *inf. n.*, i. e. اَرْسَالَةً, is worse, because in addition to employing it for what is not rational he excludes it from the quality of *d. s.* inseparable from it: and his mistake in the preface of the M, when he says مَحِيطٌ بِكَافَّةِ الْاَبْوَابِ *Comprehending the whole of the categories*, is worse and worse, because he excludes it from the *acc.* altogether (ML).

§ 82. Suppression of the *op.* [of the *d. s.* (IA)] is (1) allowable, [because of a context, circumstantial (Jm), as

in <sup>سِرٍّ</sup> رَاشِدًا مَهْدِيًا said to the traveller (IH), i. e. <sup>سِرٍّ</sup> رَاشِدًا, (Journey thou,) following the right way, directed aright; or oral (Jm), as in <sup>أَيُّحْسِبُ</sup> <sup>الْإِنْسَانُ</sup> <sup>أَنْ</sup> <sup>لَنْ</sup> <sup>نَجْمَعَ</sup> <sup>عِظَامَهُ</sup> <sup>بَلَى</sup> (IA, Jm): <sup>عَاقِبَةُ</sup> <sup>قَادِرِينَ</sup> LXXV. 3. 4. Doth man think that (the case will be this,) We shall not collect his bones? Yea, (We will collect them,) being able, i. e. <sup>بَلَى</sup> <sup>نَجْمَعُهَا</sup> <sup>قَادِرِينَ</sup> (IA, Jm)]: (2) necessary, when the d. s. is [(a) a subst. for an enunc., as in <sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> (29) (R, IA): (b) expl. of increase little by little, when conjoined with the <sup>ف</sup> or <sup>ثُمَّ</sup>, as in <sup>فَذَهَبَ</sup> <sup>الَّتَمَنَى</sup> <sup>صَاعِدًا</sup>, <sup>ثُمَّ</sup> <sup>زَائِدًا</sup>, i. e. <sup>فَذَهَبَ</sup> <sup>الَّتَمَنَى</sup> <sup>صَاعِدًا</sup> or <sup>بَعَثَهُ</sup> <sup>بِدِرْهَمٍ</sup> <sup>فَصَاعِدًا</sup> or <sup>زَائِدًا</sup>, I sold it for a dirham and upwards or then more, said of a thing having parts, whereof some were sold for a dirham and the remainder for more (R); (or decrease,) as in <sup>تَصَدَّقْتُ</sup> <sup>بِدِينَارٍ</sup> <sup>فَسَافِلًا</sup> I gave alms of a <sup>dinār</sup> and downwards, i. e. <sup>فَذَهَبَ</sup> <sup>الْمَتَصَدِّقُ</sup> <sup>بِهِ</sup> <sup>سَافِلًا</sup> (IA): (c) according to Sf and Z, a *prim.* substantive implying rebuke for improper change in state, with or without the *interrog.* Hamza, as in

أَفِي السَّلَامِ أَعْيَارًا جَفَاءَ وَغَاطِلَةً  
وَفِي الْكُرْبِ أَشْبَالُ النِّسَاءِ الْعَوَارِي

What! in peace (do ye change into) wild asses in rudeness and coarseness, and in war (into) the likes of menstruating



women ? , i.e. <sup>أَعْيَارًا</sup> <sup>أَتَقَلَّبُونَ</sup> and <sup>أَشْبَالًا</sup> <sup>النِّسَاءَ</sup> , and <sup>أَعْلَمَ</sup> <sup>اللَّهُ</sup> <sup>مَرَّةً</sup> <sup>وَقَيْسِيَا</sup> <sup>أُخْرَى</sup> (Thou turnest) *Tamīmī*, God knows, at one time, and *Kaisī* at another; but according to S these substantives are in the acc. as *inf. ns.*, which is the truth, because, says IH, the meaning is not *Thou turnest in the state of thy being Tamīmī*, but *Thou turnest with this particular turning*: (d) according to Sf, an *ep.* implying rebuke for what is improper in state, as <sup>أَقَامًا</sup> <sup>الْخ</sup> (42) and <sup>أَقَاعِدًا</sup> <sup>الْخ</sup> (79), i.e. <sup>أَتَقَرُّومُ</sup> <sup>قَائِمًا</sup> , so that it is a *corrob. d. s.*; but according to S, Mb, and Z, the *ep.* stands in the place of the *inf. n.*, i.e. <sup>أَتَقَرُّومُ</sup> <sup>قِيَامًا</sup> : the cause of the necessity for suppressing the *op.* in all these *ds. s.* being frequency of usage (R):] (e) *corrob.* (IH, IA) of the purport of the *prop.* (IA). Suppression of the *d. s.* (R, ML) is allowable with context (R), [and] occurs most often when it is a *saying* that the *said* supplies the place of, as <sup>وَالْمَلَائِكَةُ</sup> <sup>يَدْخُلُونَ</sup> <sup>عَلَيْهِمْ</sup> <sup>مِنْ</sup> <sup>كُلِّ</sup> <sup>بَابٍ</sup> , and the angels shall come in unto them from every door, (*saying*), Peace be upon you! (ML): but is not allowable when it is a *subst.* for something else, as in <sup>ضَرْبِي</sup> <sup>زَيْدًا</sup> <sup>قَائِمًا</sup> , nor when the meaning rests upon the mention of it, as in <sup>لَا</sup> <sup>تَاتِينِي</sup> . Suppression of the *s. s.* is allowable with indi-

cation, as in <sup>ضربت مجرداً زيد</sup> <sup>الذي</sup> <sup>He (that) I beat strip-</sup>  
<sup>ped was Zaid, i. e. ضربته</sup> (R).

§ 83. Specification, explanation, or exposition, is the removal of vagueness in a *prop.*, as

تَقُولُ ابْنَتِي حِينَ جَدِّ الرَّحِيْلِ\* اَبْرَحْتَ رَبًّا وَاَبْرَحْتَ جَارًا

[ by ALA'shà (R),] *My daughter says, when the departure has proved to be real, Thou hast done egregiously as a master, and done egregiously as a neighbour!*, XIX. 3.,

and LIV. 12. [85], or single [n.], as <sup>رطل زيتا</sup> *A pound*

[85], or *pint, of olive-oil*, <sup>منوان سمنا</sup> *Two mand of clarified*

*butter*, <sup>عشرون درهما</sup> *Twenty dirhams*, and <sup>على التمرة</sup>

<sup>مئلا زيدا</sup> *Upon the dried date the like of it in fresh butter*,

by the designation of one of its possible senses. The

resemblance of the *sp.* to the *obj.* is that its situation in

these *exs.* is like that of the *obj.* [84] in <sup>ضرب زيد عمرا</sup>,

and in <sup>ضارب زيداً</sup>, <sup>ضاربان زيداً</sup>, <sup>ضاربون زيداً</sup>, and <sup>ضرب</sup>

<sup>زيد عمرا</sup> (M). The *sp.* is what removes the inherent

vagueness from a concrete substantive, mentioned, [as

<sup>رطل زيتا</sup> (Jm)]; or supplied, [as <sup>طالب زيد نفسا</sup> *Zaid was*

*glad in soul*, for it is equivalent to <sup>طالب شئ منسوب</sup>

<sup>الى زيد</sup> (*A thing relating to*) *Zaid was glad*, and <sup>نفسا</sup>

removes the vagueness from that <sup>شئ</sup> supplied in it (Jm)].

The 1st is from a single [*n.*]: and the 2nd from a relation in a *prop.* or what resembles it, [*act.* or *pass. part.*, <sup>فعل</sup> *انعل* of superiority, or assimilate *ep.* (R, Jm), each with its *nom.* (R), or *inf. n.*, and similarly all that contains the sense of the *v.* (R, Jm),] as <sup>زيد</sup> *زيد* <sup>طيب</sup> *طيب*, <sup>طالب</sup> *طالب* <sup>زيد</sup> *زيد* <sup>نفسا</sup> *نفسا*, <sup>ابا</sup> *ابا* and <sup>ابوة</sup> *ابوة* and <sup>دارا</sup> *دارا* and <sup>علما</sup> *علما* *Zaid is nice as, or as to, father, and as to paternity, and house and knowledge, [حسبك* <sup>زيد</sup> *زيد* <sup>رجلا</sup> *رجلا* *A sufficer of thee is Zaid as a man, يا* <sup>زيد</sup> *زيد* <sup>فارسا</sup> *فارسا* *Woe to Zaid as a man!, and O (marvel ye) at Zaid as a horseman! (R)]; or in a prefixion, as* <sup>ابا</sup> *ابا* <sup>يعجبني</sup> *يعجبني* <sup>ابوة</sup> *ابوة* and <sup>دارا</sup> *دارا* and <sup>علما</sup> *علما* *His niceness as, &c, pleases me and* <sup>لله</sup> *لله* <sup>درة</sup> *درة* <sup>فارسا</sup> *فارسا* [85] (IH). “From” imports that what is after it is a source and cause of what is before it: so that the *sp.* proceeds from the single [*n.*], i. e. the single [*n.*] because of its vagueness is a cause of it; or from a relation in a *prop.* or the like, i. e. the relation is a cause of it, because you apparently declare [the accident] to relate to one thing, while the [thing] really related to is another: and similarly “what it is put into the *acc.* from” [85] means the *n.* that its being put into the *acc.* proceeds from, like <sup>زيد</sup> *زيد* in <sup>طالب</sup> *طالب* <sup>الخ</sup> *الخ*, because, if you did not attribute <sup>طالب</sup> *طالب* to it, <sup>نفسا</sup> *نفسا* would be in the *nom.*, being *orig.* an *ag.*, i. e. <sup>طالب</sup> *طالب* <sup>زيد</sup> *زيد*, so that <sup>زيد</sup> *زيد* is a cause of <sup>نفسا</sup> *نفسا*'s being put into

the *acc.*; and "it is put into the *acc.* from the completeness of the *n.*" [86] and "of the sentence" mean that their completeness is a cause of the *sp.*'s being put into the *acc.*, by assimilation to the *obj.*, which comes after the completion of the sentence by means of the *ag.* Or <sup>أَعْنَى</sup> in these positions may mean *after*; but the first is better (R). The *sp.*, exponent, or *expl.*, is an *indet.* complementary *n.* that removes the vagueness of a simple substantive or the indiscriminateness of a relation (Sh). The *d. s.* and *sp.* agree in being *ns.*, *indet.*, complementary, governed in the *acc.*, removing vagueness (ML). They differ in that [(1) the *d. s.* is only a *qual.*, either actually or potentially; but the *sp.* a *prim.* substantive often, as رَطْلٌ زَيْتًا<sup>رَاطِلٌ زَيْتًا</sup>, a *deriv.* *ep.* seldom, as لِلَّهِ الْآخِ<sup>لِلَّهِ الْآخِ</sup> (Sh): (2) the *d. s.* is a *prop.*, *adv.*, or *prep.* and *gen.*; but the *sp.* only a *n.*: (3) the sense of the sentence sometimes rests upon the *d. s.*, as لَا<sup>لَا</sup>, XVII. 39. *And walk thou not in the earth haughtily*, IV. 46. (80), and

أَمَّا الْمَيِّتُ مَنْ يَعِيشُ كُتَيْبًا \* كَاسِفًا بِالْأَمْرِ قَلِيلُ الرَّجَاءِ<sup>أَمَّا الْمَيِّتُ مَنْ يَعِيشُ كُتَيْبًا \* كَاسِفًا بِالْأَمْرِ قَلِيلُ الرَّجَاءِ</sup>  
(ML), by 'Adī alGhassānī, *The dead is only he that lives broken with grief, evil in his plight, little of hope* (Jsh); contrary to the *sp.* (ML):] (4) the *d. s.* is *expl.* of conditions; but the *sp.* [now (Sh)] of substances (Sh, ML), now of direction of relation (Sh): (5) the *d. s.* is multiple, as عَلَى إِذَا مَا زُرْتُ لَيْلَى بِخُفْيَةٍ \* زِيَارَةُ بَيْتِ اللَّهِ رَجُلَانِ حَانِيَا<sup>عَلَى إِذَا مَا زُرْتُ لَيْلَى بِخُفْيَةٍ \* زِيَارَةُ بَيْتِ اللَّهِ رَجُلَانِ حَانِيَا</sup>

[by the Majnūn of Lailā, *Incumbent upon me, whenever I visit Lailā in secrecy, is the visiting of the House of God afoot, barefooted* (Jsh)]; contrary to the *sp.*, for which reason the saying that in

بَدَأْتُ بِبِسْمِ اللَّهِ فِي النَّظْمِ أَوَّلًا \* تَبَارَكَ رَحْمَانًا رَحِيمًا وَمَوْلَا

[by AshShāṭibī (Jsh),] they are two *sp.*s. is an error, *I have begun with the Bismillāh in my* [599] *poem first. Blessed be He, (I particularize or laud) the Compassionate, merciful and a refuge!*: (6) the *d. s.* precedes its *op.*

when a plastic *v.* or *qual.* resembling it, as خَاشِعًا أَبْصَارَهُمْ when a plastic *v.* or *qual.* resembling it, as LIV. 7. [80] and

عَدَسٌ مَا لِعُبَادٍ عَلَيْكَ إِمَارَةٌ \* أَمِنْتَ وَهَذَا تَحْمِلِينَ طَلِيقُ

[by Yazīd Ibn Ziyād Ibn Rabī'a Ibn Mufarrigh alHimyārī, Mule, 'Ubbād has not command over thee. Thou hast become safe; and this man, thou carrying him, is freed (Jsh)], i. e. طَلِيقٌ مُحْمَلٌ لَا لَكَ ; but the *sp.* may not, IM's citation of

رَدَدْتُ بِمِثْلِ السَّيِّدِ نَهْدَ مَقْلَصٍ \* كَمِيشٍ إِذَا عَطْفَاةٌ مَاءٌ تَحْلَبَا

[by Rabī'a Ibn Maḥrūm adDabbī, Many a herd of horses have I kept back from myself by means of a steed like the wolf, large-bodied, long-legged, swift when his two sides (flow) with water, when they flow (Jsh)] and

إِذَا الْمَرْءُ عَيْنَا قَرَّ بِالْعَيْشِ مَثْرِيًّا  
وَلَمْ يَعْنِ بِالْإِحْسَانِ كَانَ مُذَمَّمًا

[*When the man (is cheered) in eye, when he is cheered by life, when wealthy, and cares not for doing good, he is censured (Jsh)*] as evidence of its allowableness being an inadvertence, because the *op.* of the *sp.* is the suppressed

[*v.*]; while وَمَا أَرْعَوَيْتَ الْخ [86] and

أَنْفَسًا تَطْيِبُ بَنِيْلَ الْمَنَى \* وَدَاعِيَ الْمَنُونِ يَنْادِي جِهَارًا

[*In soul art thou glad because of the obtainment of desires, when the summoner of death is calling aloud? (Jsh)*]

are poetic licenses: (7) the *d. s.* is properly *deriv.*, and the *sp. prim.*; though sometimes the *d. s.* is *prim.*, as

VII. 72. وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا [77] and هَذَا مَالِكٌ ذَهَبًا

*And hew the mountains into houses*, and the *sp. deriv.*, as

كُرْمٌ زَيْدٌ ضَيْفًا and لِلَّهِ الْخ [below]: (8) the *d. s.* is *corrob.*

of its *op.*, as XXVII. 10. 19. and II. 57. [79]: but not

the *sp.*, إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا in شَهْرًا

IX. 36. *Verily the number of the months with God is*

*twelve months* being *expl.* in relation to its *op.* اثْنَا عَشَرَ ;

and زَادًا in تَزَوَّدَ الْخ [470] a *reg.* to تَزَوَّدَ , an unrestricted *obj.* if *making provision*, or a direct *obj.* if *the thing that he*

*makes provision of*, namely *deeds of virtue*, be meant by

it; and فَتَاةٌ in

نِعْمَ الْفَتَاةُ فَتَاةٌ هِنْدٌ لَوْ بَدَلَتْ \* رَدَّ التَّحِيَّةَ نَطَقًا أَوْ بِأَيِّمَاءِ

[*Most excellent would be the damsel, being a damsel, Hind, if she gave freely the return of the salutation articu-*

lately or by signing! (Jsh)] a *corrob. d. s.* The *d. s.* and *sp.* are both admissible in (a) كَرَّمَ الْغُزَّ *How noble is Zaid as to, or when, or as, guest!*, ضَيْفًا being, if the guest be other than Zaid, a *sp.* transmuted from the *ag.*, that مَنْ may not be prefixed to; but, if he be [Zaid (DM)] himself, a *d. s.* or *sp.*, though, when the *sp.* is intended, it is better to prefix مَنْ : (b) هَذَا خَاتَمٌ حَدِيدٌ *This is a signet-ring when, or of, iron*, the *sp.* being preferable, because it avoids primitiveness and inseparability of the *d. s.* and its occurrence to an *indet.*; while the *gen.* by prothesis is better [85] than either (ML). The *sp.* is *orig. indet.*, because the object, removal of vagueness, is realized by the *indet.*, an *o. f.*, so that determination would be wasted: but the KK allow its being *det.*, as بَطَرَ رَأْيَهُ, سَفَهُ نَفْسَهُ, زَيْدُ الْحَسَنِ الْوَجْهَ, and الْم بَطَلْنَهُ, عَيْشَتُهُ; while according to the BB سَفَهُ نَفْسَهُ is i. q. سَفَّهَهَا *made himself*, or *his mind*, witless or سَفَهُ فِي نَفْسِهِ *became witless (in) his mind*, الْم is made to imply the sense of شَكَا *complained of his belly*, بَطَرَ عَيْشَتَهُ *exulted (in) his life* is i. q. فِي الضَّارِبِ الرَّجُلِ and عَيْشَتَهُ is assimilated to الضَّارِبِ الرَّجُلِ

(R). In سَفَهُ نَفْسَهُ II. 124. *But he that hath held himself in light esteem* [433] the نَفْسُ is said to be in

the acc. as a sp., hath become witless as to his mind, like غبي رايه was imbecile in his judgment and ألم راسه had pain in his head (K, B); whereas determination of the sp. is allowable in an anomaly, as

فَمَا تَوْمِي بِثَعْلَبَةَ بْنِ سَعْدٍ \* وَلَا بِفَزَارَةَ الشَّعْرِ الرَّقَابَا

[by Hārith Ibn Zālim alMurri, *Then my people are not Tha'laba Ibn Sa'd, nor Fazāra the hairy in the necks* (N)] and أَجَبَ الظَّهْرَ الْخَ [425] (K), not in the *Kur'ān* (N).

§ 84. The *sp.* is not put into the *acc.* from a single [*n.*] unless complete (M). The single *n.* becomes complete, [i. e. in a state that its prefixion is not possible with (R),] by means of 4 things, Tanwīn, [expressed, as in رَطْلٌ, or supplied, as in خُمْسَةٌ عَشْرٌ and كُمْ (R)]; the ن of dualization, [as in مَنَوَانِ (R)]; the ن of [quasi- (R)] pluralization, [as in عَشْرُونَ (R)]; and prothesis (M, R), as in مَثَلًا. The *n.*, when complete by means of these things, resembles the *v.*, when complete by means of the *ag.*: so that the *sp.* coming after it resembles the *obj.*, which ought to be after the completion of the sentence; and is therefore governed in the *acc.* by that complete *n.*, because of its resemblance to the *v.* complete by means of its *ag.* These things stand in the place of the *ag.* only because they are at the end of the *n.*, as the *ag.* is after the *v.*; for, although the *n.* becomes complete by



means of <sup>أَل</sup>, the *sp.* is not put into the *acc.* from it, so that <sup>عِنْدِي الرَّاقُودُ خَلَا</sup> is not said (R). Completeness by means of Tanwīn or the <sup>ن</sup> of dualization is separable, because you say <sup>زَيْتٌ</sup> <sup>رَطُلٌ</sup> and <sup>مَنَوَا سَمِي</sup>; but completeness by means of the <sup>ن</sup> of pluralization or prothesis is inseparable, because you do not say <sup>عَشْرُو دِرْهَمٍ</sup> or <sup>مِثْلُ</sup> <sup>زَيْدٍ</sup> (M). In <sup>حَسَنُو وَجْهَ</sup> the *sp.* is from a relation; and so in <sup>مَلَانِ مَاءٍ</sup> and XVIII. 32. [85]. Sometimes the *n.* is complete in itself, (1) the *pron.*, as <sup>يَا لَهْ رَجُلًا</sup>, <sup>نَعَمْ رَجُلًا</sup>, <sup>وَيْلَهْ</sup>, <sup>وَيْحَه رَجُلًا</sup>, <sup>إِنَّهُ دَرَه رَجُلًا</sup>, <sup>أَحْيَسْنَهَا مَقْلَةً</sup>, <sup>رَبَّة رَجُلًا</sup>, <sup>سَاءَ مِثْلًا</sup>, <sup>بُنْسُ عَبْدًا</sup>; the *sp.* in <sup>نَعَمْ</sup> and what follows it being undoubtedly from the single [*n.*], i. e. the *pron.*: and in what precedes it also, if the *pron.* be vague, what is intended from it not being known, as in <sup>فَيَا لَكَ مِنْ لَيْلٍ الْخ</sup> [48] and Dhu -rRunma's saying <sup>وَيَلْمُهَا رَوْحَةً وَالرَّيْحُ مَعْصِفَةٌ \* وَالْغَيْثُ مَرْتَجِزٌ وَاللَّيْلُ مَقْتَرِبٌ</sup>  
*Woe to it as a journey at evening when the wind is blowing hard, and the rain is accompanied by thunder, and the night is drawing near!*; whereas, if what is intended from the *pron.* be known by its relating to a definite *ant.* or by address to a definite person, the *sp.* is from the relation, as it is when the *n.* is explicit, as in <sup>يَا لَزَيْدٍ رَجُلًا</sup>  
and

لِلَّهِ دَرُ أَنْوَشِرْوَانٍ مِنْ رَجُلٍ \* مَا كَانَ أَعْرِفُهُ بِالْذُّنُوبِ وَالْإِسْفَلِ

*To God be ascribed the excellence of Anūshirwan as a man! How well acquainted he was with the low and mean! :*

(2) the dem., as مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا II. 24. *What hath God meant by this as a parable?* and حَبْذَا زَيْدٌ رَجُلًا [476]. The op. of the sp. [from the single n.] in the two divisions is the pron. or dem., because of their completeness and resemblance to the v. complete by means of its ag. (R).

§ 85. The sp. expl. of substances occurs after (1) num., (a) pure, i. e. 11 to 99, as XII. 4. [442], وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا V. 15. *And We raised up out of them twelve judges,* وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنَةٍ VII. 138. *And We appointed unto Moses thirty nights, and completed them with ten; so the appointed time of his Lord became complete, forty nights,* فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا XXIX. 13. *And he abode among them a thousand years save fifty years,* لِمَنْ ذَا نُزْعَاهَا سَبْعُونَ ذِرَاعًا LXIX. 32. *Whose measure is seventy cubits,* XXIV. 4. [40], and XXXVIII. 22. [16]; (b) a met., the interrog. كَمْ [217]: (2) quantities, i. e. what denotes (a) weight, as مَنْوَرَانٍ وَرَطَلٌ زَيْتًا and مَنْوَرَانٍ

سَمًا ; (b) dimension, "as شِبْرُ اَرْضَا A span of land and قَفِيزٌ A jarīb of palm-trees; (c) measure, as مِثْقَالُ ذَرَّةٍ خَيْرًا (3) the like of these things, as (a) مِثْقَالُ ذَرَّةٍ XCIX. 7. A weight of a small ant of goon, like weight, but not really it, because the مِثْقَالُ الذَّرَّةِ is not a name for anything weighed with in our technical language; (b) مَوْضِعُ رَاحَةٍ سَكَابَا A handbreadth of cloud, like dimension; (c) نَحْيٌ سَمًا A skin of clarified butter, like measure, but not really it, because the نَحْيٌ is not what clarified butter is measured with and its quantity known by, but a name for its receptacle, so that it is small and big, and similarly وَطْبٌ لَبَنًا A skin of milk, سَقَاءُ مَاءٍ A skin of water, زَقٌّ خَمْرًا A skin of wine, and رَاقُودٌ خَلَا A jar of vinegar; (d) مِثْلٌ عَلَى التَّمَرَةِ الْخ [83], being like weight or dimension (Sh): by quantities are meant things quantified, because by [رَطْلٌ in (R)] رَطْلٌ زَيْتًا is meant the weighed (R, Jm). not what it is weighed with, and similarly in the others (R): (4) a product of it, as خَاتَمٌ حَدِيدًا [83], the iron being the original material, and the signet-ring a product of it, and similarly بَابٌ سَاجَا A door of teak, جَبَّةٌ خَرَّا A coat of silk, and the like (Sh). The

*sp.* from the concrete substantive mentioned, (1) from a *num.*, must be *sing.*, whether generic, which must be, if sorts be intended by it, void of the ة of unity, as عَشْرُونَ ضَرْبًا or تَمْرًا Twenty sorts of beatings or dried dates, and, if not, with the ة, as عَشْرُونَ ضَرْبَةً or تَمْرَةً Twenty blows or dried dates, the 1st *expl.* of the number of sorts, and the 2nd of the number of units; or not generic, as عَشْرُونَ رَجُلًا Twenty men: (2) from something else, (a) if generic, is, if sorts be intended, *sing.*, *du.*, or *pl.*, as مِثْلُهُ تَمْرًا or تَمْرًا or تَمْرًا The like of it in dried dates or two sorts, or sorts, of dried dates, and, if not, *sing.*, as مِثْلُهُ تَمْرًا; (b) if not generic, agrees with what is intended, *sing.*, *du.*, or *pl.*, as مِثْلُهُ رَجُلًا or رَجُلَيْنِ or رَجُلًا: “generic” here meaning whose *sing.* bare of the ة of unity applies to the few and the many (R). The *sp.* *expl.* of direction of relation is (1) transmuted from (a) the *ag.*, as اِشْتَعَلَ الرَّاسُ شَيْبًا XIX. 3. And the head hath glistened with hoariness, orig. اِشْتَعَلَ شَيْبُ الرَّاسِ, and اِنْ طَبِنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا IV. 3. But if they be pleased in soul to forego aught thereof unto you, orig. طَابَتْ اَنْفُسُهُنَّ, the attribution being transferred from the *pre.* شَيْبُ and اَنْفُسُ to the *post.* الرَّاسُ and *pron.* of females, and that *pre. n.* afterwards put as a complement

and *sp.*, the *نفس* being made *sing.*, because in the *sp.* only explanation of genus is sought, which is accomplished by means of the *sing.*; (b) the *obj.*, as *وَفَجَّرْنَا* *الارض* LIV. 12. *And made the earth to flow with springs*, said to be constructively *عيون الارض*, as is said of *غَرَسْتُ الارضَ شَجَرًا* *I planted the land with trees*, [orig. *شَجَرُ الارض* (IA),] and the like; (c) something else, as *أَنَا أَكْثَرُ مِنْكَ مَالًا* XVIII. 32. *I am more abundant than thou in wealth*, orig *مَالِي أَكْثَرُ*, the *pre.* *مَال* being suppressed, and the *post. pron* put int its place, and the suppressed afterwards put as a *sp.*, and similarly *زَيْدٌ أَحْسَنُ* and the like, constructively *زَيْدٌ أَحْسَنُ وَجْهًا*: (2) not transmuted, as *لِلَّهِ دَرَّةٌ فَارِسًا* *To God be ascribed his excellence as a horseman!*, *حَسْبُكَ بِذِي نَاصِرًا* *A sufficer of thee is he as a helper!*, and

يَا جَارَتَا مَا أَنْتِ جَارَةٌ

[by AlA'shà (J),] *جَارَةٌ* being a *sp.*, *O my female neighbour, what art thou as a female neighbour?*, as is shown by

يَا سَيِّدَا مَا أَنْتَ مِنْ سَيِّدٍ \* مَوْطَا الْأَكْنَافِ رَحْبُ النَّزَاعِ

[*O my chief, what art thou as a chief, whose regions are much trodden by guests, wide in the arm? (Jsh)*], *مِنْ* not being prefixed to the *d. s.*, but only to the *sp.* (Sh).

The *sp.* occurs after all that indicates wonder, as مَا أَحْسَنُ حَسْبِكَ بِزَيْدٍ , لِلَّهِ دَرْكٌ عَالِمًا , أَكْرَمَ بِأَبِي بَكْرٍ أَبًا , زَيْدًا رَجُلًا (IA). The *sp.* from the relation is (1) suitable for being what it is put into the *acc.* from; (a) suitable for being its belonging also, as كَفَى زَيْدٌ رَجُلًا [below]; (b) not suitable, as كَفَى زَيْدٌ رَجُلًا *Zaid suffices as a man*: (2) suitable for being its quality; (a) suitable for being the quality of its belonging also, as طَابَ زَيْدٌ أَبَوَةً *Zaid was nice in, or as to, paternity*; (b) not, as طَابَ زَيْدٌ عِلْمًا *Zaid was nice in, or as to, knowledge*: (3) not suitable for being it, or its quality, but only a belonging of it. as طَابَ زَيْدٌ دَارًا *Zaid was nice in, or as to, house*. To express the concrete substantive supplied here, we say كَفَى شَيْءٌ زَيْدٌ رَجُلًا and طَابَ شَيْءٌ : the supplied concrete substantive being the شَيْءٌ that كَفَى and طَابَ relate to; and زَيْدٌ in كَفَى آلَخَ becoming a *subst.* for it, and in طَابَ آلَخَ *post.* to it. And to restore the *sp.* to its *o. f.*, and the *n.* that the *sp.* is put into the *acc.* from to its original place, we make this *n.*, if the *sv.* be it, a *subst.* or *synd. expl.* for the *sp.*, saying كَفَى رَجُلٌ زَيْدٌ and طَابَ أَبٌ زَيْدٌ ; and, if the *sp.* be a belonging of it, whether a quality of it or not, prefix the *sp.* to it, as طَابَ أَبَوَةً زَيْدٌ and عِلْمٌ أَبُو زَيْدٍ

نَفْسٌ زَيْدٌ and دَارُ زَيْدٍ and زَيْدٌ, making the نَفْسٌ like the belonging of it, so that it becomes prefixable to it (R). The *sp.* from a relation, (1) if a substantive, (a) [if] assignable to what it is put into the *acc.* from, [i.e. suitable for being it, like أَبَا, or its quality, like أَبَوَّةُ (R),] may denote it or its belonging, [like أَبَا, for it may be Zaid or Zaid's father, and أَبَوَّةُ, for you may mean by it Zaid's paternity to his children or his father's paternity to him; but this looseness is improper, for رَجُلًا may not denote, nor عِلْمًا be a quality of, the belonging of what it is put into the *acc.* from (R)]; (b) if not, denotes its belonging [exclusively. like دَارًا (Jm)]: and in either case agrees [in number (R)] with what is intended, [as أَبَا زَيْدٍ and أَبَوِي and الزَّيْدَانِ and أَبَاءُ الزَّيْدُونَ and أَبَا زَيْدٍ and أَبَوِي Zaid was, and The two Zaid's, and The Zaid's, were, nice as, or as to, father and two fathers and fathers, أَبَا زَيْدٍ or أَبَوِي Zaid was nice as to parents or forefathers and أَبَوِي and أَبَاءُ الزَّيْدَانِ or أَبَوِي and أَبَاءُ الزَّيْدُونَ or أَبَا زَيْدٍ and دَارًا and دَارِي and دُورًا Zaid was nice as to house and two houses and houses: so says IH; but rather, if not ambiguous. it is better made *sing.*, as IV. 3., and, when ambiguous, must agree, as LIV. 12.; though the *du.* may be pluralized when not ambiguous, as

فَاصْدَعْ بِأَمْرِكَ مَا عَلَيْكَ غَضَاضَةً

وَابْشُرْ بِذَآكَ وَقَرَّ مِنْكَ عِيُونَا

(R) *Wherefore reveal thou thy command: there shall not be upon thee any harm. And rejoice at the tidings of that, and be cheerful in eyes of thee* (N)]; unless it be generic, [applicable to the few and the many, for it is sing. (Jm), as طَابَ زَيْدٌ عَلِمًا (R, Jm), notwithstanding the multitude of his sciences (R), and الزَيْدُونَ and الزَيْدَانِ (Jm), طَابَ زَيْدٌ أَبَوَةً, whether you mean the paternity of himself or his father only, or of his parents or forefathers, and similarly طَابَ الزَيْدَانِ أَبَوَةً or الزَيْدُونَ, meaning the paternities mentioned (R)]; unless [again] sorts be intended, [in which case you say طَابَ زَيْدٌ عُلُومًا or طَابَ زَيْدٌ عِلْمَيْنِ according to what you intend, as طَابَ زَيْدٌ أَعْمَالًا XVIII. 103. *With the greatest losers in works* (R)]; (2) if an *ep.*, denotes it [only (R)], and agrees with it [in number and gender (Jm), as ذَرَّ زَيْدٌ or ذَرَّ فَارِسًا (R)]; and admits of being a *d. s.* (IH), though the expression of ذَرَّ in ذَرَّكَ مِنْ فُرْسِي indicates that it is a *sp.* (R). The *sp. expl.* of indiscriminateness of substance is governed in the *acc.* by what it expounds, i. e. عَشْرُونَ, قَقِيرٌ, شَبِيرٌ, مَنَوَارٌ; and the one *expl.* of indiscriminate-



ness of relation by the *op.* before it [432]. The *sp.* may be governed in the *gen.* by (1) prothesis after things quantified not *pre.* to anything else, as <sup>أع</sup>مَنُوا <sup>س</sup>عَسَلٍ <sup>س</sup>وَتَمَرٍ, <sup>أع</sup>شَبَرٍ <sup>س</sup>أَرْضِي, and <sup>س</sup>قَفِيزٍ <sup>س</sup>بِرٍ; but, if the indicator of quantity be *pre.* to something else, must be governed in the *acc.*, as <sup>أع</sup>فُلْنِ <sup>أع</sup>يَقْبَلُ <sup>أع</sup>مِنْ <sup>أع</sup>أَحَدِهِمْ <sup>أع</sup>مِلءُ <sup>أع</sup>الْأَرْضِ <sup>أع</sup>زَهْبًا III. 85. The fulness of the earth in gold shall not be accepted from one of them (IA); [and] in <sup>أع</sup>بَابٍ <sup>أع</sup>سَاجَا, <sup>أع</sup>خَاتَمٌ <sup>أع</sup>حَدِيدًا, and <sup>أع</sup>ثَوْبٌ <sup>أع</sup>خَزَا the *gen.* is more frequent than in the case of quantities (R): (2) <sup>أع</sup>مِنْ, if not an *ag.* in sense, nor a *sp.* to a *num.*, as <sup>أع</sup>شَبَرٍ <sup>أع</sup>مِنْ <sup>أع</sup>أَرْضِي, <sup>أع</sup>مَنَوَانِ <sup>أع</sup>مِنْ <sup>أع</sup>عَسَلٍ <sup>أع</sup>وَتَمَرٍ, <sup>س</sup>صَابٍ <sup>أع</sup>مِنْ <sup>أع</sup>أَرْضِي, <sup>أع</sup>غَرَسْتُ <sup>أع</sup>الْأَرْضَ <sup>أع</sup>مِنْ <sup>أع</sup>شَجَرٍ, and <sup>أع</sup>قَفِيزٍ <sup>أع</sup>مِنْ <sup>أع</sup>بِرٍ, but not <sup>أع</sup>طَلَبَ <sup>أع</sup>عِشْرُونَ <sup>أع</sup>مِنْ <sup>أع</sup>دِرْهَمٍ nor <sup>أع</sup>زَيْدٌ <sup>أع</sup>مِنْ <sup>أع</sup>نَفْسِي (IA). And you may put <sup>أع</sup>زَيْتٌ into the *nom.* as a *subst.* for <sup>أع</sup>رَطْلٌ (HM). The *sp.* after the <sup>أع</sup>أَفْعَلُ of superiority must be governed in the *acc.* if an *ag.* in sense, the sign of which is that it should be suitable for being made an *ag.* after the <sup>أع</sup>أَفْعَلُ is made a *v.*, as <sup>أع</sup>أَنْتَ <sup>أع</sup>أَعْلَى <sup>أع</sup>مَنْزِلًا <sup>أع</sup>وَأَكْثَرُ <sup>أع</sup>مَالًا, since you say <sup>أع</sup>أَنْتَ <sup>أع</sup>عَلَا <sup>أع</sup>مَنْزِلَكَ <sup>أع</sup>وَأَكْثَرُ <sup>أع</sup>مَالِكَ; and in the *gen.* by prothesis if not so, as <sup>أع</sup>زَيْدٌ <sup>أع</sup>أَفْضَلُ <sup>أع</sup>رَجُلٍ, except when <sup>أع</sup>أَفْعَلُ

is *pre.* to something else, for then it is governed in the *acc.*, as <sup>أَفْ</sup>أَنْتَ <sup>أَفْ</sup>أَفْضَلُ <sup>أَفْ</sup>الذَّاسِي <sup>أَفْ</sup>رَجُلًا (IA).

§ 86. The *sp.*, when it is [put into the *acc.*] from the completeness of the *n.*, may not be separated from its *op.*; the saying [of Al'Abbās Ibn Mirdās asSulamī (SM)]

عَلَىٰ أَنْيِّ بَعْدَ مَا قَدْ مَضَىٰ \* تَلْتَوْنَ لِلْهَجْرِ حَوْلًا كَمِيلًا  
يَذْكُرْنِيكَ حَنِينَ الْعَجُولِ \* وَنُوحَ الْحَمَامَةِ تَدْعُو هَدِيلًا

[Notwithstanding that, after thirty complete years have passed from the forsaking, the moan of the she-camel distraught for the loss of her little one, and the lament of the pigeon calling Hadīl, remind me of thee (SM)] being a poetic license (R). S holds that the *sp.* may not precede its *op.*, plastic or aplastic, [because the *sp.* is like the *ep.* in explaining (J)]. But Ks, Mz, and Mb allow it to precede its plastic *op.*, whence the saying [of AlMuḥabbal asSa'dī (Jsh)]

اتَهَجَّرَ سَلْمَىٰ بِالْفِرَاقِ حَبِيبَهَا \* وَمَا كَانَ نَفْسًا بِالْفِرَاقِ تَطْلِبُ

[What! does Salmā forsake her lover by parting, when she is not, <sup>كَانَ</sup>being red., glad in spirit at the parting? (J)] and

ضَيَّعْتُ حَزْمِي فِي أَبْعَادِ الْأَمَلِ

وَمَا أَرَعَوَيْتُ وَشِيدَا رَأْسِي اشْتَعَلَا

[I have wasted my foresight because of my setting hope afar, nor refrained when my head has become glistening

*with houriness* (J)]; and IM elsewhere agrees with them [83]: while, if the *op.* be aplastic, they disallow precedence, whether it be a *v.*, as <sup>أَاحَسَنُ زَيْدًا رَجُلًا</sup>, or something else, as <sup>عَشْرُونَ دِرْهَمًا</sup>. And sometimes the *op.*, though plastic, may not be preceded by the *sp.* according to all, as <sup>كَفَى بَزِيدَ رَجُلًا</sup>; because <sup>كَفَى</sup> is i. q. an aplastic *v.*, the *v.* of wonder, i. e. <sup>مَا أَكْفَاةَ رَجُلًا</sup> (IA).

§ 87. The *sps.*, [whether from a single *n.* or relation (R),] are *orig.* qualified by what they are put into the *acc.* from: the *o. f.* being [ <sup>زَيْتُ رَطْلٍ</sup> (M), <sup>سَمْنٌ مِّنْوَائِ</sup> (M, R), <sup>دِرَاهِمٌ عَشْرُونَ</sup>, and <sup>زُبْدٌ مِّثْلُ التَّمْرَةِ</sup> (M), and similarly <sup>لَزِيدٍ نَفْسٌ طَلَبَتْ</sup>; from which they vary firstly for the sake of making it vague, in order that it may be more interesting, because the mind longs for knowledge of what is made vague to it, and also [for the sake of corroboration, because], when you expound it after making it vague, you have mentioned it [twice,] indiscriminately and discriminately (R). The *sp.* is suppressed, as <sup>عَلَيْهَا تِسْعَةٌ</sup> LXXIV. 30. [ *Over it are nineteen (angels)* (K, B)]; which is anomalous in the *cat.* of <sup>نَعَمْ</sup> [473], as <sup>مِنْ تَوْضَأٍ</sup> [403], i. e. <sup>فَبِالرَّخْصَةِ أَخَذَ وَنَعِمَتْ رَخْصَةً</sup> *Whoso, &c., (hath adhered) to it, i. e. the ordinance of indulgence, and most excellent is it (as an ordinance of indulgence)! (ML).*

§ 88. The excepted [is the *n.* mentioned after <sup>وَالْا</sup> &c. contrary to what is before them in negation and affirmation; and (R)] is *conj.* or *disj.* The *conj.* is the *n.* excluded from a multiple, expressed or supplied, by [the non-epithetic (Jm)] <sup>وَالْا</sup> &c.; and the *disj.* is the *n.* mentioned after them, when not excluded (IH) from a multiple (Jm). The excepted, then, not included in the multiple before *exc.*, is *disj.*, whether homogeneous with the multiple or not (R). In <sup>وَإِنْ اَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ</sup> XVIII. 15. the *exc.* is *conj.*, if those people used to worship God and others, *And since ye have quitted them and what they worship, except God, betake yourselves for refuge to the cave*; and *disj.*, if they used to worship others exclusively, *but not God*: and similarly in <sup>قَالَ اَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ اَنْتُمْ وَاَبَاؤُكُمْ</sup> XXVI. 75-77. *He said, What! have ye then considered what ye were wont to worship, ye and your oldest forefathers? For verily they are foes to me, except, or but not, the Lord of the worlds* (Sh). Inclusion of the excepted in the *g. t.*, and then exclusion of it by <sup>وَالْا</sup> &c., precede attribution of the *v.* or its like to the *g. t.*; so that no contradiction is involved in <sup>لَهُ عَلَى عَشْرَةِ اَلْفِ دِرْهَمًا</sup> and <sup>جَاءَنِي الْقَوْمُ</sup> <sup>الْا</sup> <sup>زَيْدًا</sup>, because i. q. *The people exclusive of Zaid came to me and Ten*

[*dirhams*] *exclusive of one [dirham] are due to him from me* (R). Of the words used as i. q. <sup>ع</sup>إِلَّا in indicating *exc.*

some are *ns.*, i. e. <sup>ع</sup>غَيْر and <sup>ع</sup>سِوَى or <sup>ع</sup>سِوَا ; some *vs.*, i. e. <sup>ع</sup>عَدَا , <sup>ع</sup>خَلَا , and <sup>ع</sup>لَا يَكُونُ and <sup>ع</sup>لَيْسَ ; and some *vs.* and *ps.*, i. e. <sup>ع</sup>حَاشَا (IA). The excepted is (1) in the *acc.*, when

excepted by (a) <sup>ع</sup>إِلَّا , (a) [whether it be *conj.* or *disj.* (IA),] after an *aff.* sentence, [complete (IA, Sh), i. e. containing

the *g. t.*, as <sup>ع</sup>فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ II. 250. *And they drank of it, except a few of them* and <sup>ع</sup>فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ

<sup>ع</sup>أَجْمَعُونَ إِلَّا ابْلِيسَ XV. 30. 31. *And the angels did obeisance, all of them, all together, except, or but not, Iblis* (Sh), its *op.* being <sup>ع</sup>إِلَّا (R, IA), as Mb and Zj say (R),

(and) as IM elsewhere prefers, asserting that it is S's opinion (IA)]; (b) when preceding [the *g. t.* (IH, IA, Sh), if the sentence be *aff.*, as <sup>ع</sup>قَامَ إِلَّا زَيْدًا الْقَوْمَ ; and preferably if it be *non-aff.* (IA), as

<sup>ع</sup>وَمَا لِي إِلَّا آلَ أَحْمَدَ شَيْعَةً \* وَمَا لِي إِلَّا مَذْهَبَ الْحَقِّ مَذْهَبٌ

(M, IA, Sh), by AlKumait (Sh), *Nor have I, save the family of Ahmad, a partisan; nor have I, save the way of truth, a way* (J), which is also related with the *nom.*, while S says he was told by Y that a people of trustworthy Arabic say <sup>ع</sup>وَمَا لِي إِلَّا أَخُوكَ نَاصِرٌ , inflecting the 2nd as a *subst.* for the 1st by transposition, whence

فَانْهَم يَرْجُونَ مِنْهُ شَفَاعَةً \* اِذَا لَمْ يَكُنْ اِلَّا النَّبِيُّونَ شَافِعٌ

(IA), by Ḥassān Ibn Thābit, *For verily they hope for intercession from him, when there will not be, save the Prophets, an intercessor, orig.* شَافِعٌ (J)]; (c) when *disj.* (M, IH, IA, Sh), after a *non-aff.*, i. e. *neg.*, *prohib.*, or *interrog.*, sentence, complete (IA, Sh), according to most (IH, IA) of the Arabs (IA), i. e. (Jm) in the *dial.* of AlḤijāz (M, R, Sh, Jm), the highest *dial.*, for which reason the Seven agree upon the *acc.* in مَا لَهُمْ بِهِ مِنْ عِلْمٍ اِلَّا اِتِّبَاعُ الظُّنِّ IV. 156. *They have not any knowledge thereof, but following of opinion* and وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى اِلَّا اِبْتِغَاءَ وَجْهِ رَبِّهِ اَلْعَلَى XCII. 19. *And with whom there is not for any one any bounty that is repaid, but the seeking of the face of his Lord the Most High* (Sh), and Bishr Ibn Abī Ḥāzim's saying is recited

اَضْحَتْ خَلَاءٌ قَفَارًا لَا اَنْيْسَ بِهَا  
اِلَّا الْجَانِزُ وَالظَّلْمَانُ تَخْتَلِفُ

(K) *They became waste, deserts, having no familiar friend in them, but the young of wild cows and the male ostriches going to and fro* (N), whence XI. 45. [63] (M) *But he that He hath had mercy upon (shall be the one preserved)*, like IV. 156. (K); while, according to the Banū Tamīm, [if preceded by a suppressible *n.*, multiple or not, as

(R),] *مَا جَانَنِي زَيْدٌ إِلَّا عَمْرًا* and *مَا جَانَنِي الْقَوْمُ إِلَّا حِمَارًا* it may be (R, IA, Sh) put in apposition (IA) [as] a *subst.* (R, Sh), whence

وَبَلَدَةٌ لَيْسَ بِهَا أُنَيْسٌ \* إِلَّا الْيَعَانِيَةُ وَالْأَلْيَسُ

[by Jirān al'Aud, *Many a region that not a familiar friend was in, but the gazelles and but the tawny camels* (N)], though they prefer the *acc.* (Sh), and is either tropically included in that suppressible *n.*, as *مَا فِي الدَّارِ أَحَدٌ*, in which case S has two explanations of the *subst.*, firstly that the *disj.* is made like the *conj.*, because the *subst.* may be included in the *ant.*, and secondly that the *o. f.* in *مَا فِيهَا إِلَّا حِمَارٌ* is *لَا أَحَدٌ فِيهَا إِلَّا حِمَارٌ*, i. e. *مَا فِيهَا شَيْءٌ*, but that out of the aggregate of the suppressed multiple *g. t.* the one whose inclusion, it is supposed, will be deemed strange by the person addressed is particularized by mention, the excepted being still kept upon its original inflection to give notice of the *o. f.*, and made a *subst.* for the [*n.*] mentioned, or not tropically included, in which case only the 2nd of S's explanations holds good, as *مَا جَانَنِي زَيْدٌ إِلَّا عَمْرٌ*, whence

وَالْحَرْبُ لَا يَبْقَى لَهَا \* جِمْهَا التَّخِيلُ وَالْمِرَاحُ

إِلَّا الْفَتَى الصَّبَّارُ فِي الْأَنْجِدَاتِ وَالْفَرَسُ الْوَقَّاحُ \*

[by Sa'd Ibn Mālik, *And war, vanity and gaiety last not because of the blazing thereof, but the hero very patient in hardships and the hardy steed (T),*] and

عَشِيَّةٌ مَا تُغْنِي الرِّمَاحُ مَكَانَهَا \* وَلَا النَّبِلُ إِلَّا الْمَشْرِفِي الْمَصِمْ

[*At the time when the spears avail not in their place, nor the arrows, but the penetrating trenchant sword (N)*]; but,

if not preceded by a suppressible *n.*, it must be in the

acc., as XI. 45. (R): (b) مَا خَلَا, مَا عَدَا, لَيْسَ, and لَا يَكُونُ

(M, IH, IA, Sh), whether affirmation, or negation or its like, precede (Sh), as

إِلَّا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ \* وَكُلُّ نَعِيمٍ لَا مُحَالَةَ زَائِلٌ

by Labīd (M, Sh), *Now surely every thing except God is vain ; and every delight is inevitably fleeting (Jsh),*

تَعْلُ النَّدَامَى مَا عَدَانِي فَأَنْتَنِي

بِكُلِّ الَّذِي يَهْوَى نَدِيمِي مُوَلِّعٌ

[*The boon companions grow sated except me, for I am*

*keen for all that my boon companion loves (Jsh)*], قَامُوا

مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمَ and the Prophet's saying لَيْسَ زَيْدًا

اللَّهُ عَلَيْهِ فُكُلُوا لَيْسَ السِّنُّ وَالظُّفْرُ Whatever makes the blood to flow, while the name of God is pronounced over

it, eat ye what is slaughtered therewith, except the tooth

and the nail, and قَامُوا لَا يَكُونُ زَيْدًا (Sh); and خَلَا and

جَاءَنِي (M, IH), mostly (IH), after every sentence, as عَدَا



عَدَا ، خَلَا : (M) عَدَا زَيْدًا and مَا جَاؤُونِي or الْقَوْمُ خَلَا زَيْدًا ,  
 and لَا يَكُونُ and لَيْسَ are in the place of the *acc.* as *ds. s.* ;  
 and are not used in the void *exc.*, though AlAhwas says

فَمَا تَرَكَ الصَّنْعَ الَّذِي قَدْ تَرَكْتَهُ

وَلَا الْغَيْظَ مِنِّي لَيْسَ جُلْدًا وَاَعْظَمًا

*And not the dealing that thou hast discarded, nor the  
 rage, has left of me aught save skin and bones, nor in the  
 disj. (R) : the sub. of لَيْسَ and لَا يَكُونُ [and ag. of خَلَا  
 and عَدَا , a pron. (R, IA), necessarily latent (IA, Sh),]  
 relates [in لَيْسَ and لَا يَكُونُ (R)] to بَعْضُ [pre. to the  
 pron. of the g. t. (R), i. e. part of them not being Zaid  
 (R, Sh), the excepted being their pred. (Sh); and in خَلَا  
 and عَدَا to the inf. n. of the preceding v., i. e. their  
 coming being destitute of Zaid (R)] : مَا is infinitival (R,  
 IA, Sh), and the pre. n. suppressed, i. e. at (the time of)  
 their coming's being destitute of Zaid (R) : no other form  
 [from الْكَوْنُ (IA)] than لَا يَكُونُ is used (R, IA) in *exc.*  
 (IA) : (2) in the *acc.* [as an *exc.* (IA, Sh), which is excel-  
 lent Arabic (Sh)], or [in apposition to the g. t. as (IA, Sh)]  
 a [partial (Sh)] *subst.* [for it (IA, Sh)], which is pre-  
 ferable, [when excepted by لَا (IH, IA, Sh), and conj.  
 (R, IA, Sh),] after a non-aff. sentence, complete (M, IH,*



فِي طَنِي, so that the negation comprises this *pron.* as to the sense, and similarly مَا أَحَدٌ لَقِيْتَهُ كَرِيمٌ إِلَّا زَيْدًا; or to something else, when the negation comprises the *op.* of that *pron.*, whence

فِي لَيْلَةٍ لَا نَرَىٰ بِهَا أَحَدًا \* يَحْكِي عَلَيْنَا إِلَّا كَوَاكِبُهَا

[by Uḥaiḥa Ibn AlJulāḥ alAusī, *In a night wherein we should not see one that would blab of us, save its stars* (Jsh)], the *blabbing* being denied in sense (R): (3) in the *acc.* or *gen.*, when excepted by خَلَا and عَدَا, [not preceded by مَا (IA),] and, [as IM says (IA),] حَاشَا [511]

(IA, Sh), which is not preceded by مَا, except rarely, as in the Apostle's saying أَسَمَةُ أَحَبُّ النَّاسِ إِلَيَّ مَا حَاشَى Usāma is the dearest of mankind unto me, except Fāṭima and

رَأَيْتُ النَّاسَ مَا حَاشَا قُرَيْشًا \* فَأَنَا نَحْنُ أَفْضَلُهُمْ فَعَالًا

(IA), by AlAkḥṭal, *I knew mankind, except Kuraish, to be below us; for verily we, we are the most excellent of them in nobleness* (J): these words governing the *acc.* as *vs.*, whose *ag.* is latent, the excepted being an *obj.*; and the *gen.* as *preps.* (Sh), whence

خَلَا إِلَهُ لَا أَرْجُو سِوَاكَ وَ إِنَّمَا \* أَعِدُّ عِيَالِي شَعْبَةً مِنْ عِيَالِكَ

[*Except God, I hope not from any but thee; and I account my household to be only an offshoot of thy household* (J)] and

تَرَكْنَا فِي الْحَضِيضِ بَنَاتِ عَوْجٍ \* عَوَاكِفٌ قَدْ خَضَعْنَ إِلَى النَّسُورِ  
أَبَحْنَا حَيْهَمَ قَتْلًا وَاسْرًا \* عَدَا الشَّمْطَاءُ وَالطِّفْلُ الصَّغِيرَ

(IA) *We left in the low ground mares daughters of horses of the breed of عَوْج [6], keeping to it, stooping their crests to the vultures. We gave up their tribe to slaughter and bondage, except the grizzled woman and the young child (J): (4) in the gen., when excepted by سَوَى and غَيْرَ (M, IH, IA, Sh) or سَوَاء (M, IH, IA), because they are pre. to it (IA, Sh); and by حَاشَا (M, IH), mostly (IH): (5) the gen. or nom., when excepted by لَا سَيْمًا, as*

أَلَا رَبَّ يَوْمٍ كَانَ مِنْهُمْ صَالِحٌ \* وَلَا سَيْمًا يَوْمَ بَدَارَةِ جُلْجُلٍ

by Imra alKais, *Now many a day was there, that was from them, good, and especially a day at Dāra Juljul !*, sometimes related with the acc. [89] (M): (6) *infl.* (M, IH, IA) according to the *ops.* (IH), [i. e.] as [required by what precedes <sup>٥٨</sup>أَلَا (IA)] before the entry of the exceptive (M, IA), [being] governed by what precedes <sup>٥٨</sup>أَلَا, which has no government (Sh), when what precedes <sup>٥٨</sup>أَلَا is at leisure for what is after it (IA), [i. e.] when the *g. t.* is suppressed, the sentence being *non-aff.* (IH, Sh), in order that it may impose a correct sense (Jm), as

مَا مَرَرْتُ إِلَّا بِزَيْدٍ , مَا ضُرَبْتُ إِلَّا زَيْدًا , مَا قَامَ إِلَّا زَيْدٌ ,  
 زَيْدٌ being an *ag.* governed in the *nom.* by قَامَ , زَيْدًا [an  
*obj.*] governed in the *acc.* by ضُرَبْتُ , and بِزَيْدٍ depend-  
 ent upon مَرَرْتُ , as though إِلَّا were not mentioned (IA) ;  
 though Fr allows the *acc.* as an *exc.*, citing

يَطْلُبُنِي عَمِّي ثَمَانِينَ نَاقَةً \* وَمَا لِي يَا عَفْرَاءُ إِلَّا ثَمَانِيَا  
 Mine uncle demands of me eighty she-camels, when I have

not, O 'Afrá, save eight (R) : this is the void *exc.* (R,  
 IA, Sh) ; and does not occur in an *aff.* sentence (IA),  
 unless the sense [of the void *exc.*, generality of the *g. t.*

(R),] be correct [in affirmation (R)], as قَرَأْتُ إِلَّا يَوْمَ كَذَا  
 (IH) I recited on all days, except on such a day, which  
 mostly occurs in complements, like the *adv.*, *prep.*

and *gen.*, and *d. s.* (R). The void *exc.* occurs in وَأَنهَا

وَيَابِي اللَّهِ إِلَّا أَنْ يَتِمَّ نُورُهُ II. 42. And verily it is burden-  
 some, except upon the lowly and نُورُهُ

IX. 32. And God refuseth but that He should complete  
 His light, because i. q. لَا يُرِيدُ and لَا تَسْهَلُ (ML). The  
 excepted, when preceding the *g. t.*, must follow the pre-  
 dicament ; and, when preceding the predicament, must  
 follow the *g. t.*; the saying

وَبَلَدَةٌ لَيْسَ بِهَا طُورِي \* وَلَا خَلَا الْجَنِّ بِهَا أَنْسِي

*Many a region that not anybody was in, and that not, save the Jinn, a human being was in* being a poetic license : and in the void *exc.* must follow its *op.* (R). The excepted assimilated to the *obj.* [19] is the 1st and the 2nd in one of its two constructions, because it comes as a complement (M).

§ 89. <sup>غَيْرُ</sup> , [as also <sup>سَوِيٌّ</sup> (Sh), in *exc.* (IH, ML),] is in the same case as the *n.* excepted by <sup>لَا</sup> (M, IH, IA, Sh, ML), as <sup>لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ</sup> IV. 97. *The stayers at home of the believers, except the hurt, [and the warrers in the cause of God] shall not be equal*, like IV. 69. [88] (ML) : <sup>غَيْرُ</sup> being put into the *acc.* in *exc.*, according to some, by assimilation to the [vague (R)] *adv.* (R, ML) of place (ML), by reason of its vagueness (R); but, according to F, as a *d. s.*, which IM prefers (ML). <sup>سَوِيٌّ</sup> and <sup>سَوَاءٌ</sup> , [i. q. <sup>مَكَانٌ</sup> or <sup>غَيْرُ</sup> accord-  
ing to different opinions, an *ep.* and exceptive, like <sup>غَيْرُ</sup> (ML),] is, [according to S and the majority, always (IA, ML)] in the *acc.* as an *adv.* (IH, IA, ML) of place (ML), except in poetic license: but, according to IM, like <sup>غَيْرُ</sup> in [sense and (ML)] plasticity (IA, ML), being used in the *gen.*, as <sup>دَعَوْتُ رَبِّي أَنْ لَا يَسْلُطَ عَلَيَّ أَمْتِي عَدُوًّا مِنِّي سِوَىٰ أَنفُسِهِمْ</sup> *I have prayed my Lord that He make not an enemy to have the mastery over my people of others*

than themselves and مَا أَنْتُمْ فِي سِوَاكُمْ مِنَ الْأَمِّ إِلَّا كَالشَّعْرَةِ

الْبَيْضَاءِ فِي الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي الثَّوْرِ الْأَبْيَضِ

*Ye are not among others than you of the peoples save like the single white hair in the black bull or like the single black hair in the white bull, sayings of the Prophet, and*

وَلَا يَنْطِقُ الْفَحْشَاءُ مِنْ كَانَ مِنْهُمْ

إِذَا جَلَسُوا مِنَّا وَلَا مِنْ سِوَانَا

[by Marrār Ibn Salāmat al'Ijlī, *And he that is of them, whenever they sit, pronounces not foul speech about us, nor about others than us (J)*]; and nom., as

وَإِذَا تَبَاعَ كَرِيمَةٌ أَوْ تَشْتَرَى \* فَسِوَاكَ بِائِعُهَا وَأَنْتَ الْمُشْتَرَى

[by Muhammad Ibn 'Abd Allāh Ibn Muslim alMadanī, *And when a noble quality is sold and bought, another than thou is its seller, and thou art the buyer (J)*], and

وَلَمْ يَبْقَ سِوَى الْعَدَا \* بِنِ دَنَاهُمْ كَمَا دَانُوا

[by AlFind azZimmānī, *Nor remained aught save outrage, we dealt with them as they dealt with us (T)*]; and acc. otherwise than as an adv., as

لَدَيْكَ كَفِيلٌ بِأَلْمَنِ لِمُؤْمِلٍ \* وَأَنْ سِوَاكَ مِنْ يُؤْمَلُ يَشْقَى

(IA) *With thee an expectant has a surety for desires: but verily another than thou, he that expects from him is hapless and* خَلَا إِلَهُ النَّحْ [88] (J). لَا سِيَمًا is reckoned an exceptive, because what follows is excluded from what

precedes it, as being worthier of the preceding predicament (R). Doubling of the *ي*, and prefixion of *لَا* to *سَيِّ*, and of the *و* to *لَا*, as in *وَلَا سَيِّمًا آتَخَ* [88], says Th, are necessary; but others mention that the *ي* is sometimes single, and the *و* suppressed, as

فَهٗ بِالْعَقْدِ وَالْإِيمَانِ لَا سَيِّمًا \* عَقْدٌ وَفَاءٌ بِهِ مِنْ أَعْظَمِ الْقُرْبِ

(ML) *Fulfil thou covenants and oaths, especially a covenant fulfilment whereof is one of the greatest approaches to God* (Jsh). *لَا سَيِّمًا*, and *سَيِّمًا* or *سَيِّمًا* with suppression of the *لَا*, and sometimes *لَا سَوَاءَ مَا* are said (R).

*سَيِّ*, i. q. *مِثْلُ*, is *sub.* of *لَا*, [the *pred.* being suppressed (R)]: and the *n.* after it is in the *gen.*, [preferably (ML),] by prefixion [of *سَيِّ* to it (R)], *مَا* being *red.*; or *nom.*, as *enunc.* of a suppressed [*inch.* (R) *pron.* (ML)], *مَا* being (R, ML) a conjunct (ML), i. q. *الَّذِي* (R), or an *indet.*, qualified by the [nominal (R)] *prop.*, [i. e. *مِثْلُ*], *وَلَا مِثْلُ*; *لَا مِثْلُ شَيْءٍ هُوَ يَوْمٌ* or *الَّذِي هُوَ يَوْمٌ*; so that the Fatha of *سَيِّ* is inflectional, because it is *pre.* (ML)]; or *acc.*, as a *sp.*, when *indet.* (R, ML), like the *sp.* after *مِثْلُ*, as *وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا* XVIII. 109. *Even though We brought the like thereof as a help*, *مَا* restraining [*سَيِّ* (DM)] from prefixion, and the Fatha being uninflectional, as in *لَا رَجُلٌ* (ML).



§ 90 <sup>٩٨</sup>غَيْر is (1) [orig. (M, R, ML)] an *ep.* [of an *indet.*, as <sup>٩٨</sup>نَعْمَلُ <sup>٩٨</sup>صَالِحًا <sup>٩٨</sup>غَيْرَ <sup>٩٨</sup>الَّذِي <sup>٩٨</sup>كُنَّا <sup>٩٨</sup>نَعْمَلُ XXXV. 34. *We will work righteous work, not what we were wont to work*; or *det.* approximate thereto, as I. 6. 7. (498) (ML): affected by the inflection of what is before it (M); meaning *difference* (M, R) of its *gen.* from its qualified (R), and *dissimilarity* (M), in *substance* or *quality* (M, R)]: (2) an *exceptive* (M, IH, ML), occurring in all the positions of <sup>٩٨</sup>أَلَا, except prefixed to the *prop.* (R). When *pre.* [to an *uninfl.* (ML), (c. g.) to <sup>٩٨</sup>أَنْ or <sup>٩٨</sup>أَنَّ (R)], it may be *uninfl.* upon Fath, as

لَمْ يَمْنَعْ الشَّرْبُ مِنْهَا غَيْرَ أَنْ نَطَقَتْ  
حَمَامَةٌ فِي غُصُونِ ذَاتِ أَرْقَالٍ

[by Abū Kais Ibn Rifā'a alAnṣārī, *Not aught but that a female pigeon uttered a sound in branches of a tree growing in stony ground withheld drinking from her* (Jsh), and

غَيْرَ أَنَّهُ قَدْ اسْتَعَيْنَ عَلَى الْهَمِّ إِذَا خَفَّ بِالْتَوَرِّي النِّجَاءِ \*

(R), by AlḤārith Ibn Ḥilliza alYashkurī (EM), where, however, it may be in the *acc.*, because a *disj. exc.* (R), *But I sometimes seek against care, when hurrying quickens the tarrier, the aid* (EM), and

لَدَى بَقِيسٍ حِينَ يَأْتِي غَيْرَةً \* تَلْفَهُ بِحَرٍّ مَفِيزًا خَيْرَةً

(ML) *Betake thyself to Kais, when another than he refuses. Thou wilt find him an ocean pouring forth his bounty* (Jsh). <sup>أَيُّ</sup> [or <sup>مَيْدُ</sup>, a n. (ML)] always *pre.* to <sup>أَنْ</sup> and its *conj.*, is (1) like <sup>غَيْرُ</sup> [in sense, though not as an *ep.* (ML)], but only in *disj. exc.*; and is [*uninfl.*, because *pre.* to <sup>أَنْ</sup>, or (R)] in the *acc.* (R, ML), because in *disj. exc.* (R), whence the tradition <sup>نَحْنُ الْآخِرُونَ</sup> *We the latter shall be equal with the former on the day of resurrection: but they were given the Scripture before us*; (2) *syn.* with <sup>أَجَلُ</sup> <sup>أَنْ</sup>, whence the tradition <sup>أَنَا أَنْصَحُ مَنْ نَطَقَ بِالضَّادِ</sup>, whence the tradition <sup>أَنَا قُرَيْشِي وَأَسْتَرْضَعْتُ فِي بَنِي سَعْدِ بْنِ بَكْرٍ</sup> *I am the chastest speaker of them that pronounce the ض, [i. e. the Arabs (DM),] because I am of Kuraish and have had a foster-mother sought for me among the Banu Sa'd Ibn Bakr and*

<sup>عَمْدًا فَعَلْتُ ذَاكَ</sup> <sup>أَيُّ</sup> <sup>أَنْ</sup> <sup>أَخَافُ</sup> <sup>أَنْ</sup> <sup>هَلَكْتُ</sup> <sup>أَنْ</sup> <sup>تَرْنِي</sup> \* <sup>أَخَافُ</sup> <sup>أَنْ</sup> <sup>هَلَكْتُ</sup> <sup>أَنْ</sup> <sup>تَرْنِي</sup>

*Purposely have I done that, because I fear, if I perish, that thou shouldst wail* (ML). <sup>أَلَا</sup> is [(1) *orig.* (R) an exceptive (R, ML): (2) i. q. <sup>غَيْرُ</sup>, being, with what follows it (ML),] an *ep.* (M, IH, ML) when an *appos.* (M, IH) of an [expressed (R)] *indet. pl.* (IH, ML), as <sup>لَوْ كَانَتْ فِيهِمَا</sup>

XXI. 22. *If there had been in them gods other than God, assuredly they would have gone to ruin (M, ML), or its like, as*

أَنِيخَتْ فَالْقَتْ بِلْدَةً فَوْقَ بِلْدَةٍ \* قَلِيلٌ بِهَا الْأَصْوَاتُ إِلَّا بَغَامُهَا

(R, ML), by Dhu -rRumma, *She was made to kneel down, and threw a breast upon ground wherein few were sounds other than her most pitcous cry (Jsh), and*

لَوْ كَانَ غَيْرِي سَلِيمِي الدَّهْرُ غَيْرَهُ

وَقَعَ الْحَوَادِثُ إِلَّا الصَّارِمُ الذِّكْرُ

(ML), by Labīd, *Had another than I, Sulaimā, other than the trenchant sword of steel, been present in the time, the befalling of disasters would have altered him (Jsh), whence*

وَكُلُّ أَخٍ مَفَارِقَةٌ أَخُوهُ \* لَعَمْرُ أَبِيكَ إِلَّا الْفَرْقَدَانِ

(M), by Abū Ishāq alKhidrimī, *And every brother, his brother is a forsaker of him, by the life of thy father, other than the two stars Farḡadūn (Jsh), unrestricted, [the restricted being the total genus, or a part of it known in number (R),] exc. being then impossible, as XXI. 22. (IH):* إِلَّا may be used as an *ep.* (R, BS, ML), according to S, even when *exc.* would be correct, which most of the moderns hold on the strength of

وَكُلُّ أَخٍ أَخٌ  
النَّاسُ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَالَمُونَ

وَالْعَالَمُونَ كُلُّهُمْ هَالِكُونَ إِلَّا الْعَامِلُونَ وَالْعَامِلُونَ كُلُّهُمْ هَالِكُونَ  
 Mankind, all of them, are perishing, other than the wise; and the wise,  
 all of them, are perishing, other than the workers; and  
 the workers, all of them are perishing, other than the  
 sincere; and the sincere are in great jeopardy (R); [but,]  
 according to IH (ML), only when *exc.* is impossible  
 (BS, ML), as in XXI. 22., *exc.* from the *indet.* being  
 allowable only when it is a *num.*, or is qualified by a defi-  
 nitive *ep.*, or is in non-affirmation (BS): and the inflection  
 that it would require, were it not *orig.* a *p.*, is put upon  
 what is after it (R): (3) a *con.*, i. q. the و in associating  
 in letter and sense, as لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا  
 الَّذِينَ ظَلَمُوا مِنْهُمْ II. 145. That men and they which  
 have done wrongfully of them may not have an allega-  
 tion against you and لَا يَخَافُ لَدَى الْمَرْسُولِ إِلَّا مَنْ ظَلَمَ  
 XXVII. 10. 11. The Apostles and he that hath done wrongfully, then substituted good after  
 evil, shall not fear before Me, according to Akh, Fr, and  
 AU: (4) *red.*, as حَرَّاجِيحُ الْخ [454], according to As and  
 IJ, and  
 أَرَى الدَّهْرَ إِلَّا مَنْجُونًا بِأَهْلِهِ \* وَمَا صَاحِبُ الْحَاجَاتِ إِلَّا مُعَذِّبًا  
 [I see time to be a water-wheel in relation to its people:  
 nor is the fellow of wants aught but tormented (Jsb)],

according to IM. That which is in <sup>نَصْرَةٌ</sup> <sup>فَقَدْ</sup> <sup>تَنْصُرُهُ</sup> <sup>لَا</sup> according to IM. IX. 40. *If ye help him not, God hath holpen him*, is not this <sup>لَا</sup> ; but is two words, the *cond.* <sup>أَنْ</sup> and *neg.* <sup>لَا</sup> (ML). What follows does not govern what precedes <sup>لَا</sup> ; nor does what precedes it govern what follows the excepted, unless it be a *g. t.* or *appos.* of the excepted (R).

§ 91. The *subst.*, [when impossible according to the letter (IH) of the *g. t.* (Jm),] is made to accord with the place, as [ <sup>مَا رَأَيْتُ مِنْ</sup> (IH), <sup>مَا جَازَنِي مِنْ</sup> <sup>أَحَدٍ</sup> <sup>إِلَّا</sup> <sup>زَيْدٍ</sup> ] (M), <sup>لَا</sup> <sup>أَحَدٍ</sup> <sup>فِيهَا</sup> <sup>إِلَّا</sup> <sup>أَعْمَرُو</sup> (M, IH), where the *acc.* as an *exc.*, being liable to be confounded with the

disallowed *subst.* for the letter, scarcely ever occurs, as in

<sup>مَهَا مَهَا</sup> <sup>وَحُرُوقًا</sup> <sup>لَا</sup> <sup>أَنْيَسَ</sup> <sup>بِهَا</sup> \* <sup>إِلَّا</sup> <sup>الصَّوَائِعِ</sup> <sup>وَالْأَصْدَاءِ</sup> <sup>وَالْبُومِ</sup>

*Vast deserts, and wide lands in which the winds blow fitfully, wherein is no familiar friend, but the screech-owls and the male owls and the owl and*

<sup>أَمَرْتُكُمْ أَمْرِي</sup> <sup>بِمَنْعَرَجِ</sup> <sup>اللُّوِي</sup> \* <sup>وَلَا</sup> <sup>أَمْرٍ</sup> <sup>لِلْمَعْصِي</sup> <sup>إِلَّا</sup> <sup>مُضِيعًا</sup>

*I commanded you my command at the bend of AlLiwa:*

*but the disobeyed has no command save a wasted one (R),*

and <sup>مَا</sup> <sup>زَيْدٍ</sup> <sup>شَيْءٍ</sup> <sup>إِلَّا</sup> <sup>شَيْءٌ</sup> <sup>لَا</sup> <sup>يَعْبَأُ</sup> <sup>بِهِ</sup> . For [this (R)] <sup>مِنْ</sup>

is not made *red.* after affirmation: nor are <sup>مَا</sup> and <sup>لَا</sup> supplied *op.* after it, since they govern because of negation,

and the negation is broken by <sup>آ</sup>الَّا ; whereas <sup>لَيْسَ</sup>لَيْسَ in  
<sup>لَيْسَ</sup>لَيْسَ <sup>زَيْدٌ</sup>زَيْدٌ <sup>شَيْئًا</sup>شَيْئًا <sup>آ</sup>الَّا <sup>شَيْئًا</sup>شَيْئًا (R) <sup>لَا</sup>لَا <sup>يَعْبَأُ</sup>يَعْبَأُ بِهٖ  
 the quality of *v.*, so that the breach of negation has no  
 effect (IH). And you say <sup>لَيْسَ</sup>لَيْسَ <sup>زَيْدٌ</sup>زَيْدٌ <sup>بَشِيءٌ</sup>بَشِيءٌ <sup>آ</sup>الَّا <sup>شَيْئًا</sup>شَيْئًا <sup>لَا</sup>لَا  
<sup>يَعْبَأُ</sup>يَعْبَأُ بِهٖ, as says Tarafa

<sup>أَبْنَى</sup>أَبْنَى <sup>لُبَيْنَى</sup>لُبَيْنَى <sup>لَسْتُمْ</sup>لَسْتُمْ <sup>بِيَدٍ</sup>بِيَدٍ \* <sup>آ</sup>الَّا <sup>يَدَا</sup>يَدَا <sup>لَيْسَتْ</sup>لَيْسَتْ <sup>لَهَا</sup>لَهَا <sup>عُضْدٌ</sup>عُضْدٌ

[O sons of Lubainà, ye are not a hand, save a hand that  
 has no arm (N)]; but <sup>مَا</sup>مَا <sup>زَيْدٌ</sup>زَيْدٌ <sup>بَشِيءٌ</sup>بَشِيءٌ <sup>آ</sup>الَّا <sup>شَيْءٌ</sup>شَيْءٌ <sup>لَا</sup>لَا <sup>يَعْبَأُ</sup>يَعْبَأُ بِهٖ .

§ 92. If you make the excepted precede the *ep.* of  
 the *g. t.*, you either, disregarding the *ep.*, make the  
 excepted a *subst.*, which is S's choice; or, treating its  
 precedence before the *ep.* as i. q. its precedence before  
 the qualified, govern it in the *acc.*: e. g. <sup>مَا</sup>مَا <sup>أَتَانِي</sup>أَتَانِي <sup>أَحَدٌ</sup>أَحَدٌ <sup>آ</sup>الَّا  
<sup>مَا</sup>مَا <sup>مَرَرْتُ</sup>مَرَرْتُ <sup>بِأَحَدٍ</sup>بِأَحَدٍ <sup>آ</sup>الَّا <sup>عَمْرُو</sup>عَمْرُو <sup>خَيْرٍ</sup>خَيْرٍ <sup>مِّنْ</sup>مِّنْ <sup>أَبُوكَ</sup>أَبُوكَ <sup>خَيْرٍ</sup>خَيْرٍ <sup>مِّنْ</sup>مِّنْ <sup>زَيْدٍ</sup>زَيْدٍ  
 or <sup>زَيْدٍ</sup>زَيْدٍ, or <sup>آ</sup>الَّا <sup>أَبَاكَ</sup>أَبَاكَ and <sup>آ</sup>الَّا <sup>عَمْرًا</sup>عَمْرًا (M).

§ 92. <sup>آ</sup>الَّا , when repeated, is (1) *corrob.* [of the 1st,  
 having then no effect upon what it is prefixed to (IA)],  
 which occurs with a *con.*, [as

<sup>هَلْ</sup>هَلْ <sup>الْدَّهْرُ</sup>الْدَّهْرُ <sup>آ</sup>الَّا <sup>لَيْلَةٌ</sup>لَيْلَةٌ <sup>وَنَهَارُهَا</sup>وَنَهَارُهَا \* <sup>وَالَّا</sup>وَالَّا <sup>طُلُوعُ</sup>طُلُوعُ <sup>الشَّمْسِ</sup>الشَّمْسِ <sup>ثُمَّ</sup>ثُمَّ <sup>غِيَارُهَا</sup>غِيَارُهَا

orig. <sup>أَوَّلُ</sup>أَوَّلُ <sup>وَطُلُوعُ</sup>وَطُلُوعُ <sup>الشَّمْسِ</sup>الشَّمْسِ (IA), by Abù Dhu'aib alHudhali,  
 Is time aught but a night and its day, and but the

*rising of the sun then its setting?* (J)] ; or subst., [as

مَا لَكَ مِنْ شَنْجِكَ إِلَّا عَمَلٌ \* إِلَّا رَسِيمَةٌ وَالْأَرْمَلَةُ

orig. <sup>٥٥</sup>رَمَلٌ <sup>٥٥</sup>سَيِّئَةً <sup>٥٥</sup>عَمَلَهُ (IA), *Thou hast not from thy camel aught but his work, but his slow pace and but*

*his quick pace* (J); or *synd. expl.*, as مَا أَتَانِي إِلَّا أَخْوَى الْأَ

زيد , when Zaid is the brother (R)] : (2) not *corrob.*, [*exc.*

being intended by it, as by the one preceding, which

would not be understood if it were dropped (IA), in

which case *exc.* of each *n.* from its immediate predecessor

is (a) possible :—here, whether they be not *nums.*, as

مَا جَاؤُنِي and جَاؤُنِي الْمَكِّيُونَ أَلَا قَرِيشًا أَلَا هَاشِمًا أَلَا عَقِيلًا

لَا عَلَى الْمَكِينِ الْقَرِيشِ الْهَاشِمِ الْأَعْقِلِ, or *nums.*, as

مَا لَكَ عَلَى عَشْرَةِ إِلَّا تِسْعَةٌ and عَشْرَةٌ إِلَّا تِسْعَةٌ الَّتِي ثَمَانِيَةٌ أَلَمْ

الْأَثْنَانَةُ ٱلْأَيْ، in the *aff.* every odd (excepted) is in the

acc. because after an *off* (sentence) and every even one

acc., because after an *adj.* (sentence), and every even one  
a *subst.* or in the acc. because after a complete noun or

a subst. or in the acc., because after a complete *non-af.* ;  
so that every odd is denied, excluded and every even

so that every odd is denied, excluded, and every even  
 is included in the new  $\mathfrak{C}$  —  $\mathfrak{C}'$  11/

affirmed, included : and in the *non-aff.* every odd (except

ted) is a *subst.* or in the *acc.*, because after a complete

*non-aff.*, and every even one in the *acc.*, because after an

*aff.* ; so that every odd is affirmed, included, and every even denied, excluded : (b) impossible :—here, if they be

nums., as <sup>١٠</sup>عَشْرَةً <sup>٣</sup>أَلَا <sup>٣</sup>ثَلَاثَةً <sup>٤</sup>أَلَا <sup>٤</sup>أَرْبَعَةً, both *excs.* are

from the 1st *g. t.* : and, if they be not *nums.*, the *g. t.* is (a) single (R),] in which case, when the *exc.* is not void, if the excepted *ns.* precede the *g. t.*, they are all in the *acc.*, [whether the sentence be *aff.* or *non-aff.*, as قَامَ إِلَّا زَيْدًا أَوْ عَمْرًا إِلَّا بَكْرًا الْقَوْمَ (IA)] ; and, if they follow [the *g. t.* (R), and the sentence be *aff.*, they are all in the *acc.*, as قَامَ الْقَوْمَ إِلَّا زَيْدًا أَوْ عَمْرًا إِلَّا بَكْرًا, while, if it be *non-aff.* (IA)], one of them, [whether next to the *g. t.* or not (R),] is a *subst.*, [which is preferable (IA),] or in the *acc.*, [which is rare (IA),] the rest being in the *acc.*, [as مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ أَوْ عَمْرٌ إِلَّا بَكْرًا or إِلَّا زَيْدًا ; and, if the *g. t.* come between them, those that precede it are in the *acc.*, and one of those that follow is a *subst.* or in the *acc.*, the rest being in the *acc.*, as مَا جَاءَنِي إِلَّا زَيْدًا أَوْ عَمْرًا إِلَّا بَكْرًا or عَمْرٌ إِلَّا أَحَدٌ إِلَّا بَكْرًا خَالِدًا (R)] : and, when the *exc.* is void, one of them, whichever you please, is governed by the *op.*, while the rest are in the *acc.* (R,IA), as مَا جَاءَنِي إِلَّا زَيْدٌ أَوْ عَمْرٌ إِلَّا بَكْرًا : the excepted *ns.* in all these divisions being excluded from a single multiple, expressed in the non-void, supplied in the void : (b) more than single, in which case, if the sentence be *non-aff.*, the 2nd excepted is in the *acc.*, as مَا أَكَلَ أَحَدٌ إِلَّا الْخُبْزَ إِلَّا زَيْدًا, because, the negation being broken by the 1st إِلَّا, it is an *exc.* from an *aff.*, i. e. *Every one has eaten*



*bread only, except Zaid, for he has not eaten it only, but has eaten another thing also ; while the 1st excepted, if its g. t. be not mentioned, is governed by the op., as you see, and, if it be mentioned, is a subst. or in the acc., as*

مَا أَكَلَ أَحَدٌ شَيْئًا إِلَّا الْخُبْزَ إِلَّا زَيْدًا

*and, if the sentence be aff., in which case both g.ts. must be mentioned, as*

مَا أَكَلَ الْقَوْمُ جَمِيعَ الطَّعَامِ إِلَّا الْخُبْزَ إِلَّا زَيْدًا

*, the 1st excepted is in the acc.; while the 2nd is a subst. or in the acc., because after a non-aff., the affirmation being broken by [the 1st] إِلَّا , i. e. The people have not eaten bread, except Zaid (R).*

§ 94. In مَا مَرَّتْ بِأَحَدٍ إِلَّا زَيْدٌ خَيْرٌ مِنْهُ I have not passed by any one, but Zaid is better than he what follows إِلَّا is an *inch. prop.*, occurring as an *ep.* to أَحَدٍ ; and إِلَّا is *inop.* in letter, conveying its import in sense, making Zaid better than all of them that you have passed by (M). According to Akh [and F (IA), however], إِلَّا does not intervene between the qualified and *ep.* (IA, ML); and F says that مَا مَرَّتْ بِأَحَدٍ إِلَّا قَائِمٌ is not allowable, but مَا مَرَّتْ إِلَّا قَائِمًا (ML), as a *d. s.* (DM).

§ 95. <sup>اَلَا</sup> *orig.* prefixed to the *n.*, is sometimes followed in the void [*exc.*] by a *v.*, (1) *aor.*, an *enunc.*, as <sup>اَلَا</sup> <sup>يَعْبُرُونَ</sup> <sup>مَا</sup> <sup>النَّاسُ</sup> *Mankind are not aught but passing*



*have mercy upon thee!* The exceptive **لَا** occurs only after negation, expressed or supplied; and only in the void [exc.], as **لَا جَمِيعٌ** **وَأَنْ كُلُّ لَمَّا جَمِيعٌ** XXXVI. 2. *Nor are all of them aught but gathered together* (R).

§ 96. The excepted is [sometimes (R)] suppressed, [for lightening (M), after (1) **أَلَا** and **غَيْرَ** preceded by **لَيْسَ** (R, ML),] as **لَيْسَ أَلَا** [ **جَائِزِي زَيْدٌ** (R)] and **لَيْسَ غَيْرَ** [201] (M, R, ML) *he, i. e. the comer, is not any but (he)* (R) and **لَيْسَ** and **لَيْسَ غَيْرَ** [according to Akh (R)] **لَيْسَ** and **لَيْسَ غَيْرَ** (R, ML): (2) **لَا سَيِّمًا**, by making it i. q. **خُصُوصًا**, acc. in place as an unrestricted obj., as **أَحَبُّ زَيْدًا وَلَا** **أَنْ رَكَبَ** or **وَهُوَ رَاكِبٌ** or **عَلَى الْفَرَسِ** or **سَيِّمًا رَاكِبًا**, i. e. *I love Zaid, and (particularize him with increase of love) particularly when riding, or upon the horse, or when he is riding, or if he ride; or the intrans. أَخْتَصَّاصًا, i. e. and (he is particularized by the excess of my love) particularly when riding, as the saying mentioned by Akh **أَنْ فَلَانًا** **أَنْ أَتَيْتَهُ قَاعِدًا** **وَلَا سَيِّمًا** **أَنْ أَتَيْتَهُ قَاعِدًا** should be rendered, i. e. *Verily such a one is generous, and (is particularized by increase of generosity) particularly if thou come to him in the state of his sitting.* The **و** may occur before **لَا** **سَيِّمًا**, when you make it i. q. the inf. n., or not; but oftener occurs (R).*

§ 97. The *op.* in the *cats.* of <sup>كَانَ</sup> and <sup>اَنَّ</sup> being assimilated to the *trans. v.*, what it governs is assimilated to the *ag.* and *obj.* (M). The *pred.* of <sup>كَانَ</sup> &c. is like the *enunc.* [in that it may be *det.* or *indet.*, a single term or a *prop.*, and precede or follow the *sub.*, and must precede the *sub.* when it is an *adv.* and the *sub. indet.*, as <sup>كَانَ</sup> <sup>فِي الدَّارِ وَجَلَّ</sup>, and contain the *pron.* when it is a *prop.* or *deriv.* or an *adv.*, &c. (R)] : but, when *det.*, [really or virtually (Jm), sometimes] precedes (IH) the *sub.* (Jm) ; though not when the inflection is absent, and there is no [distinctive] context. The *pret.* may be *pred.* of <sup>كَانَ</sup> <sup>وَلَقَدْ كَانُوا</sup>, <sup>بَاتَ</sup>, <sup>ظَلَّ</sup>, <sup>أَضْحَى</sup>, <sup>أَمْسَى</sup>, <sup>أَصْبَحَ</sup>, and <sup>بَاتَ</sup>, as <sup>وَلَقَدْ كَانُوا</sup> XXXIII. 15. And assuredly they had covenanted with God, XII. 26. [419], <sup>وَكَانَ طَوًى كُشْكًا عَلَى مُسْتَكْنَةٍ \* فَلَا هُوَ أَبْدَاهَا وَلَمْ يَتَقَدَّمْ</sup> [by Zuhair, And he brooded over a lurking purpose; and he neither displayed it, nor set about it (EM)], and <sup>أَمْسَتْ</sup> <sup>مَا زَالَ</sup>, <sup>صَارَ</sup> [452] ; but not of <sup>خَلَاءَ</sup> [454] ; but not of <sup>لَيْسَ</sup> (R). [454].

§ 98. The *op.* (M,IH) <sup>كَانَ</sup> (R,IA,Sh) is suppressed (M,IH,IA,Sh). (1) allowably (R,Sh), with its *sub.*, [its *pred.* remaining (IA,Sh), (a) often (IA),] after [the *cond.* (Sh)] <sup>اَنَّ</sup> and <sup>لَوْ</sup> (R,IA,Sh), (a) if <sup>اَنَّ</sup> be followed by a *n.* while its *apod.* is the <sup>فَ</sup> followed by a single *n.* (R),

النَّاسِ مُجْزِيُونَ بِأَعْمَالِهِمْ إِنْ خَيْرًا فَخَيْرٌ وَإِنْ شَرًّا فَشَرٌّ

(M,IH,Sh), words of the Prophet, i. e. إِنْ كَانَ أَعْمَالُهُمْ

خَيْرًا فَجَزَاؤُهُمْ خَيْرٌ الْخَيْرِ, Men will be requited for their works: if (their work be) good, (their requital will be) good; and if (their work be) evil, (their requital will be)

evil (Sh), and إِنْ سَيِّئًا فَسَيِّئٌ وَإِنْ

الْمَرْءُ مَقْتُولٌ بِمَا قَتَلَ بِهِ إِنْ سَيْفًا فَسَيْفٌ وَإِنْ

خَنْجَرًا فَخَنْجَرٌ Man will be slain with what he has slain

with: if (what he has slain with be) a sword, (what he is

slain with will be) a sword, and if (what he has slain

with be) a dagger, (what he is slain with will be) a

dagger (M,R); (b) if its sub. be the pron. of what is

known (R), whence

قَدْ قِيلَ ذَلِكَ إِنْ حَقَّ وَإِنْ كَذَبًا

فَمَا أَعْتَذَرُكَ مِنْ قَوْلٍ إِذَا قِيلًا

(M,R,IA), by AnNu'mān Ibn AlMundhir (M), That has been said, whether (it be) truth, or whether (it be) false-

hood. Then what is thy protesting against a saying

when it is said? (Jsh), and إِنْ نَعِيَ الشَّرَّ وَلَوْ أَصْبَعًا (M,R) Repel

thou mischief, even though it, i. e. the repelling, be a

finger, i. e. little (R): (b) anomalously (IA), after لَدُنَّ, as

مِنْ لَدُنِّ شَوْلَا فَالَى اتَّلَا نَهَا

i. e. مِنْ لَدُنِّ كَانَتْ (R,IA), From the time that (she was)

dry of milk until the time of her being followed by her

*little one*, the ف being *red.* (J) : (2) necessarily (IH, Sh), its *sub.* and *pred.* remaining (IA,Sh), after [the infinitival (IA)] <sup>٨٤</sup>أَنْ , when [the causative *p.* is prefixed to <sup>٨٤</sup>أَنْ , the cause precedes the caused, the *prep.* is suppressed, and (Sh)] مَا is put (R,IA,Sh) as a *subst.* for كَأَنَّ (R,IA), as in <sup>٨٤</sup>لَنْ <sup>٨٤</sup>كُنْتُ <sup>٨٤</sup>أَمَّا <sup>٨٤</sup>أَنْتَ <sup>٨٤</sup>مَنْطَلَقًا <sup>٨٤</sup>أَنْطَلَقْتُ (M,IH,Sh), i. e. <sup>٨٤</sup>لَنْ <sup>٨٤</sup>كُنْتُ (M,IH), مَا being *red.*, substituted for the suppressed *v.* (M), whence

أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ \* فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمُ الصَّبْعَ

(M,R,IA,Sh), by Al'Abbās Ibn Mirdās (Sh) as Sulamī, *Abū Khurāsha, because thou wast possessor of a host, thou vauntedst thyself against me. Vaunt not thyself against me because of that; for verily my people, the year of dearth has not devoured them* (J); while the KK say that the <sup>٨٤</sup>أَنْ is *syn.* with the *cond.* <sup>٨٤</sup>أَنْ , and مَا a *subst.* for the suppressed *v.*, which I think to be not far from right, because the sense is *if thou be possessor of a number, I am not alone*, and because the ف occurs in this verse and in

أَمَّا أَقَمْتُ وَأَمَّا أَنْتَ مَرْتَحِلًا \* فَالَّذِي يَكْلَا مَا تَأْتِي وَمَا تَذَرُ

where <sup>٨٤</sup>أَمَّا is coupled to <sup>٨٤</sup>أَقَمْتُ , <sup>٨٤</sup>أَمَّا being a *cond. p.* (R), *If thou abide, and if thou be journeying away, God keeps what thou comest to in thy journey and what thou leavest behind* (Jsh). The suppression of كَأَنَّ , substi-



زَيْدٌ عِنْدَنَا (Sh), or (b) coupled to it, provided that the two together be a name for one thing (R), as ثَلَاثَةٌ وَثَلَاثِينَ (R, IA),] is [*infl.* and (Sh) literally (IA)] in the *acc.* (R, IA, Sh). When aprothetic, [i. e. neither *pre.* nor *quasi-pre.* (R, IA, Sh),] it is *uninfl.*, [because implying the sense of <sup>أ</sup>لَا مِنْ رَجُلٍ لَا رَجُلٌ فِي الدَّارِ, مِنْ being i. q. <sup>أ</sup>لَا مِنْ رَجُلٍ (R),] upon what it would be made *acc.* with (IH, IA, Sh), if it were *infl.*, Fath or its *subst.* the <sup>ي</sup> or Kasra (Sh), its place, however, being the *acc.* governed by <sup>أ</sup>لَا (IA):— upon Fath when a *sing.* [or broken *pl.*, as <sup>أ</sup>لَا رَجُلٌ فِي الدَّارِ and <sup>أ</sup>لَا رَجُلَانِ (Sh)]; upon the <sup>ي</sup> when a *du.* or *perf. pl. masc.*, [as <sup>أ</sup>لَا رَجُلَيْنِ and <sup>أ</sup>لَا قَاتِلَيْنِ (Sh)]; and upon Kasr, [as many say (IA),] or Fath, [as some allow (IA), which is preferable to Kasr (Sh),] when a [*perf. fem.* (IA)] *pl.* (IA, Sh) with the *aug.* ا and ت, as

إِنَّ الشَّبَابَ الَّذِي مَجَّدَ عَوَاقِبَهُ \* فِيهِ نَلْزَ وَلَا لَذَاتٍ لِالشَّيْبِ (Sh), by Salāmat Ibn Jandal asSa'dī, *Verily youth, the results whereof are glory, in it do we enjoy things; but hoariness has no enjoyments* (J). The *prep.*, when prefixed to the generic *neg.* <sup>أ</sup>لَا, prevents the denied after it from being *uninfl.*, as <sup>أ</sup>لَا كُنْتُ بِمَا مَالٌ and <sup>أ</sup>لَا غَضِبْتُ مِنْ شَيْءٍ; Fath, as <sup>أ</sup>لَا مَالٌ, being rare (R). The [*interrog.* (IA)] Hamza, when prefixed (IH, IA) to the generic *neg.*



لَا (IA), [making] أَلَا (ML), denotes (1) *interrogation* [as to negation, as

أَلَا أَصْطَبَارَ لِلْيَلَىٰ أَمْ لَهَا جُلْدٌ \* إِذَا أَتَيْتِ الَّذِي لَأَقَاةُ امْتَالِي

(IA, ML), by AlMajnūn, *Will Lailā have no patience, or will she have fortitude, when I meet what my likes have met?* (Jsh)] ; (2) *wish* (IH, IA, ML), as

أَلَا عَمْرٍ وَلِيَّ مُسْتَطَاعَ رَجُوعَةٍ \* فَيَرَابُ مَا أَثَاتَ يَدِ الْغَفْلَاتِ

[*May there not be a life that has receded, whose returning is possible, so that it may mend what the hand of negligences has marred?* (Jsh)] ; (3) *rebuke* [and disapproval (ML)], as

أَلَا ارْعُوا لِمَنْ رَأَتْ شَبِيبَتُهُ \* وَأَذْنَتْ بِمَشْيِبِ بَعْدَةِ هَرَمٍ

(IA, ML) *Is there no refraining from evil for him whose youth has receded, and announced hoariness after which will be decrepitude?* (Jsh) and

أَلَا طُعَانُ أَلَا فُرْسَانُ عَادِيَةٌ \* أَلَا تَجَشُّوْكُمْ حَوْلَ التَّنَائِيرِ

[by Ḥassān Ibn Thābit alAnṣārī, *Is there no spearing (581) among you, are there no horsemen charging, but (a disj. exc.) your belching round the ovens?* (FA, Jsh)] :

in which three divisions لَا is prefixed only to the nominal prop. [574], and governs like the generic neg. لَا

(ML); the government [of لَا in the sub. (R, IA), without dispute (R),] remaining unchanged (IH, IA); as also do the rest of its predicaments, [when *rebuke* or *interrogation as to negation* is intended, and (IA),] according

to Mz, [Mb, Jz, IH (R), and IM (IA),] even when *wish* is intended (R, IA). As for the saying

أَلَا رَجُلًا جَزَاةَ اللَّهِ خَيْرًا \* يَدُلُّ عَلَى مُحَصَّلَةٍ تَبِيْتُ

[*May there not be, or (Will ye) not (show me), a man (God recompense him with good!), that will direct me to a female extractor of ore, that will pass the night ?* (Jsh)],

Y says that رَجُلًا is pronounced with Tanwīn by poetic license; while Khl says that أَلَا is an excitative *p.*, and the *v.* suppressed [574] (R). The *pred.* is mentioned after the *sub* of لُ, governed in the *nom.* [36, 547] (IA).

§ 100. Two conditions are requisite for making it govern thus (Sh): (1) its *sub.* and *pred.* must be *indet.* (IA, Sh); (2) it must not be separated from its *sub.* (IA), [so that] the *sub.* must be *prepos.*, and the *pred.* *postpos.* (Sh). It does not govern the *det.* (R, IA), nor the [*sub.*] separated from it (R). If prefixed to a *det.* or *prepos.* *enunc.*, it must be made *inop.* and repeated, as لَا زَيْدٌ لَا زَيْدٌ

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزِفُونَ and فِي الدَّارِ وَلَا عَمْرٌ

XXXVII. 46. *No intoxication shall be therein, nor shall they be made drunken thereby* (Sh). The saying [of 'Abd Allāh Ibn AzZabīr alAsadī (AAz)]

أَرَى الْحَاجَاتِ عِنْدَ أَبِي خُبَيْبٍ \* نَكَدْنَ وَلَا أُمِيَّةَ بِالْبِلَادِ

(R, Sh) *I see the wants near Abū Khubaib have become severe, and there is no (one like) Umayyū in the countries* (AAz) and the saying of the poet

لَا هَيْثَمُ اللَّيْلَةُ لِلْمَطِيِّ \* وَلَا قَتَّى إِلَّا ابْنُ خَيْبَرِي

(R) *There is no (one like) AlHaitham to-night for the riding-beasts; and no youth save a son of a Khaibarī*

(N) and Abū Sufyān's saying لَا قُرَيْشٌ بَعْدَ الْيَوْمِ *There will be no (tribe like) Kuraish after to-day* (Sh) are explainable by supplying مِثْلُ [114] (R, Sh), مِثْلُ being

often suppressed, like أَبُو يُوسُفَ أَخْ [28] (K on III.

85.): [and] لَا سَيْمًا زَيْدٌ is like لَا مِثْلُ زَيْدٌ (M). It may be made *inop.* even when the denied is an unseparated *indet.* And, when made *inop.*, necessarily, as with the *det.* and separated, or allowably, as with the unseparated *indet.*, it must be repeated in a case of choice [104] (R).

§ 101. You say لَا أَبَ لَكَ, as says Nahār Ibn Tausi'a alYashkuri

أَبِي الْإِسْلَامِ لَا أَبَ لِي سِوَاةَ \* إِذَا افْتَضَحُوا بَقِيْسٍ أَوْ تَمِيمٍ

*My father is AlIslām; I have no father other than it, when they boast themselves of Kais or Tamīm, لَا غُلَامَيْنِ*

and لَا نَاصِرَيْنِ لَكَ (M). The *du.*, *perf.* *pl. masc.*,

أَبَ, and أَخَ, when followed immediately by the *prep.*

لِ, are also, though rarely, treated as *pre.*, by eliding the

و of the *du.* and *pl.* and expressing the ل in أَبَ and

لَا أَبَا لَكَ, لَا نَاصِرِي لَكَ, لَا غُلَامِي لَكَ; so that (R)

(M), and <sup>لَا</sup> <sup>أَخَا</sup> <sup>لَهُ</sup> (R)] are said (M, R), anomalously (M).  
Ka'b says

فَقُلْتُ خَلُّوا سَبِيلِي لَا أَبَا لَكُمْ \* فَكُلُّ مَا قَدَّرَ الرَّحْمَنُ مَفْعُولٌ

Then said I, Leave ye my path—your father (is) not (existing)!—for all that the Compassionate has decreed shall be done (BS). According to [Khl (R),] S, and the majority (R, BS), this [denied] is really *pre.* as regards the sense: and (R) the [expressed (R) prothetic (M)] <sup>لَا</sup> is *red.*; *corrob.* (M, R, BS) of the supplied <sup>لَا</sup> [111] (R), like the 2nd <sup>يَا</sup> <sup>تَيْم</sup> in <sup>يَا</sup> <sup>تَيْم</sup> <sup>أَلَخ</sup> [53] (M, R), according to the opinion that the 1st <sup>يَا</sup> <sup>تَيْم</sup> is *pre.* to the expressed <sup>عَدِي</sup> (R); not dependent upon anything (BS); interpolated (M, BS) between the *pre.* and *post. ns.*, as in

يَا بُؤْسٌ لِلْحَرْبِ الَّتِي \* وَضَعْتُ أَرَاهُطَ فَاسْتَرَأَوْا

[504] (BS), by Sa'd Ibn Mālik, *Oh! the hardship of the war, which has discarded some bands, so that they have waxed slothful!* (T, Jsh), to corroborate the prefixion, since they do not say <sup>لَا</sup> <sup>أَبَا</sup> <sup>فِيهَا</sup> or <sup>لَا</sup> <sup>رَقِيبِي</sup> <sup>عَلَيْهَا</sup> or <sup>لَا</sup> or <sup>لَا</sup> <sup>مَجِيرِي</sup> <sup>مِنْهَا</sup>, and to satisfy the claim of the denied to be *indet.* by means of the semblance of separation (M), their object in separating the *pre.* and *post. ns.* by the <sup>لَا</sup> being to govern this *pre. det.* in the *acc.*, since they do not say <sup>لَا</sup> <sup>أَبَا</sup> <sup>لِرَجُلٍ</sup> or <sup>لَا</sup> <sup>غَلَامِي</sup> <sup>لِشَخْصٍ</sup> (R). The denied in this *dial.* is *infl.*, and in the 1st *uninfl.* (M). This <sup>لَا</sup> is counted,

inasmuch as it removes the semblance of prefixion ; and not counted, inasmuch as the *sub.* of  $\text{لَا}$  is *infl.* only when *pre.* or *quasi-pre.* (BS). The proof that it is *pre.* [114] is the saying

وَقَدْ مَاتَ شَمَّاخٌ وَمَاتَ مُزَارَرِدٌ \* وَآيَ كَرِيمٍ لَا أَبَاكَ يَخْلُدُ

*And Shammākh has died, and Muzarrid has died: and what noble—thy father (is) not existing!—is made to abide for ever?*, the prefixion being expressed, which is anomalous. IH, however, says that (R) it is not [really (R)] *pre.*, because the sense would be spoilt (IH), what is meant being negation of the affirmability of the genus father as belonging to him, not negation of existence in respect of his known father (Jm). But the reply is that the meanings of  $\text{لَا أَبَاكَ}$  and  $\text{لَا أَبَ لَكَ}$  are equal, the 1st *prop.* meaning *Thy father (is) not (existing)*, and the 2nd *Thou hast no father* (R). When you interpose [the *non-att. adv.* or *prep.* and *gen.* (R)], as  $\text{لَا يَدِينُ بِهَا لَكَ}$  [and  $\text{لَا أَبَ فِيهَا لَكَ}$  (M)], suppression [of the  $\text{نَ}$  (R) or expression (of the  $\text{أَ}$ ) (M)] is disallowed by S [and Khl, except in poetic license (R)]; but allowed by Y. When you say  $\text{لَا غُلَامَيْنِ ظَرِيفَيْنِ لَكَ}$ , the  $\text{نَ}$  must be retained (M, R) in the *ep.* and qualified (M).

§ 102. According to S (IA),  $\text{لَا}$  and its [aprothetic (IA)] *sub.* are in the position of a *nom.* by inchoation (IA, Sh). The place of  $\text{لَا}$  and its *sub.* may be observed

before and after the passage of the *pred.*, so that the *ep.* and coupled *n.* may be in the *nom.* (ML). The [1st (IH)] *ep.* of the [aprothetic (IA)] *uninfl.* [*sub.* of <sup>أ</sup> (IA)], when aprothetic and following it immediately, is *uninfl.* [upon Fath (IA), because of the combination of three things, (1) its identity in sense, and conjunction in letter, with the *uninfl. sub.*, (2) the prefixion of the *neg.* to it in sense, <sup>أ</sup> <sup>لَا</sup> <sup>رَجُلٌ</sup> <sup>ظَرِيفٌ</sup> being i. q. <sup>أ</sup> <sup>لَا</sup> <sup>ظَرِيفٌ</sup>, and (3) its proximity to <sup>أ</sup> (R)], or [oftener (R) *infl.* (IH),] in the *nom.*, [according to the place (R, IA) of <sup>أ</sup> and its *sub.* (IA),] or *acc.*, [according to the place of the *sub.* of <sup>أ</sup> (R, IA),] as <sup>أ</sup> <sup>لَا</sup> <sup>رَجُلٌ</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>ظَرِيفًا</sup>. Otherwise, [i. e. when aprothetic, but separated from the qualified, whether the qualified be aprothetic or not, or when *pre.* or *quasi-pre.*, whether the qualified be aprothetic or not, and whether it be separated from the *ep.* or not (IA),] the *ep.* must be (IH, IA) *infl.* (IH), in the *nom.* or *acc.* (IA, Jm), as <sup>أ</sup> <sup>لَا</sup> <sup>رَجُلٌ</sup> <sup>فِيهَا</sup> <sup>ظَرِيفٌ</sup> or <sup>أ</sup> <sup>ظَرِيفًا</sup>, <sup>أ</sup> <sup>رَجُلٌ</sup> <sup>صَاحِبٌ</sup>, and <sup>أ</sup> <sup>لَا</sup> <sup>غَلَامٌ</sup> <sup>رَجُلٌ</sup> <sup>فِيهَا</sup> <sup>صَاحِبٌ</sup> <sup>بِرٍّ</sup>, and <sup>أ</sup> <sup>بِرٍّ</sup> <sup>فِيهَا</sup> (IA); the *ep.* of the *pre.* or *quasi-pre. sub.* of <sup>أ</sup> being allowed to be in the *nom.* by agreement with the place, because this <sup>أ</sup> is assimilated to <sup>أ</sup> [523] (R). An additional *ep.* must be *infl.* (M). If you repeat the denied [without separating the *sub.* and that repeated, and then qualify the 2nd (R)], the 2nd

may be *infl.*, [in the *nom.* or *acc.* (R),] or *uninfl.*, as <sup>لَا</sup> مَا <sup>لَا</sup> (M, R) or without Tanwīn (M), while the *ep.* must be *infl.* (R).

§ 103. When an aprothetic *indet.* is coupled to the *sub.* of <sup>لَا</sup>, and <sup>لَا</sup> is not repeated (IA), the coupled is like the [separated (IA)] *ep.*, [i. e. in the *nom.* or *acc.* (IA),] but not *uninfl.* (M, IA) upon Fath (IA), as

فَلَا أَبَ وَأَبْنَا مِثْلَ مَرْوَانَ وَأَبْنَهُ  
إِذَا هُوَ بِالْمَجْدِ ارْتَدَّى وَتَازَرَا

(M), by AlFarazdak, where <sup>وَأَبْنِ</sup> is also allowable, *And there are no father and son like Marwān and his son 'Abd AlMalik, when he, i. e. Marwān, invests himself with glory and girds himself therewith* (N). Akh transmits <sup>وَلَا</sup> رَجُلٌ وَامْرَأَةٌ, orig. <sup>وَلَا</sup> امْرَأَةٌ [105], <sup>لَا</sup> being suppressed (IA, ML), and the uninflectedness remaining (ML).

§ 104. The denied may be in the *nom.* when repeated, as <sup>فَلَا</sup> رَنْثٌ وَلاَ فُسُوقٌ II. 193. *There shall be no lewd conversation and no transgression* and II. 255 [105]; and, if separated from <sup>لَا</sup> or *det.*, must be in the *nom.* and repeated, as <sup>لَا</sup> زَيْدٌ فِيهَا وَلاَ عَمْرُو <sup>لَا</sup> فِيهَا رَجُلٌ وَلاَ امْرَأَةٌ and <sup>لَا</sup> زَيْدٌ فِيهَا وَلاَ عَمْرُو (M).

§ 105. When [a *con.* and aprothetic *indet.* are put after <sup>لَا</sup> and its (aprothetic) *sub.*, and (IA)] <sup>لَا</sup> is repeated





لَا امْرَأَةً or لَا امْرَأَةً or لَا امْرَأَةً. When not aprothetic, the coupled must be in the *nom.* or *acc.*, whether لَا be repeated or not, as لَا رَجُلٌ وَلَا غُلَامٌ امْرَأَةً or لَا رَجُلٌ وَلَا غُلَامٌ امْرَأَةً (IA). If *det.*, the coupled must be in the *nom.* (R, IA) in every case, as لَا رَجُلٌ وَلَا زَيْدٌ فِيهَا or زَيْدٌ (IA).

§ 106. The denied is [often (IH)] suppressed in [the like of (IH)] لَا عَلَيْكَ *There is no (fear) for thee*, i. e. لَا بَأْسَ عَلَيْكَ (M, IH); but only when the *pred.* is present, as the *pred.* is suppressed only when the *sub.* is present (R).

§ 107. The *neg.* (Sh) مَا and لَا in the *dial.* of AlHijāz, أَيُّ [in the *dial.* of Al'Āliya (Sh), according to the KK except Fr, and, among the BB, to Mb, IS, F, and IJ, which opinion is preferred by IM, who asserts that S's language contains an indication of it (IA)], and لَأَنْتَ [in the *dial.* of all (Sh), according to the majority, a division of the *ps.* annulling inchoation (IA),] are assimilated to كَيْسٌ in governing the *sub.* in the *nom.*, and the *pred.* in the *acc.*, as مَا هَذَا بَشَرًا XII. 31. *This is not a human being* [and مَا هُنَّ امِهَاتُهُمْ LVIII. 2. *They are not their mothers* and



whether its *sub.* and *pred.* be both *indet.*, as قَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ LXIX. 47. And not any one of you should have been withholding Us from him ; or both *det.*, as LVIII. 2. ; or the *sub. det.* and *pred. indet.*, as XII. 31. The Hijāzīs do not allow it to be made *op.* in such as

بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبٌ \* وَلَا صَرِيفٌ وَلَكِنْ أَنْتُمْ التَّخْرُفُ

[*Banū Ghudāna, ye are not gold, nor pure silver ; but ye are pottery* (Jsh)], وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ III. 138. And

Muḥammad is not aught save an Apostle, the prov. مَا

مَنْ عَتَبَ مِنْهُ مَسِيءٌ مِنْ عَتَبٍ He that returns from doing evil is not an ill-doer, or وَقَالُوا تَعْرِفُهَا الْخ [498] (Sh). Sometimes إِنْ

after مَا occurs not restraining, anomalously, F citing بَنِي غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا وَلَا صَرِيفًا الْخ ; and, according to Y,

مَا may be made *op.* notwithstanding the breach of its negation by إِلَّا, as وَمَا الدَّهْرُ إِلَّا مُنْجِنُونَ الْخ [90] ; and S relates that in AlFarazdak's saying

فَاصْبَحُوا قَدْ أَعَادَ اللَّهُ دَوْلَتَهُمْ  
إِنْ هُمْ قَرِيشٌ وَإِنْ مَا مِثْلَهُمْ بَشَرٌ

And they have become in such a state that God has restored their fortune, since they are Kuraish, and since not a human being is like them some people put مِثْلَهُمْ into the

acc. (R). The Banî Tamîm do not make مَا govern [at all (IA), even though the four conditions be fulfilled (Sh)], as مَا زَيْدٌ قَائِمٌ, [ مَا زَيْدٌ being in the *nom.* by inchoation, and قَائِمٌ its *enunc.* (IA); and according to their *dial.* مَا هَذَا مَا هُنَّ امهاتهم and بشر] governs upon the conditions mentioned for مَا, except the 1st, اَنْ not being made *red.* after لَا (Sh)]. The *sub.* and *prel.* must be *indet.*, as تَعَزَّيْنَا [and

نَصَرْتُكَ اِذْ لَا صَاحِبَ غَيْرِ خَاذِلٍ  
فَبَرِئْتُ حَصْنًا بِالْكَمَةِ حَصِينًا

(IA) *I helped thee when not a fellow was not holding aloof; so that thou wast lodged by means of the armed men in an inaccessible fastness (J)*]; but, [as some assert (IA),] it sometimes governs a *det.* [*sub.* (Sh), as

وَحَلَّتْ سَوَادُ الْقَلْبِ لَا اَنَا بَاغِيَا  
سِوَاهَا وَلَا عَنْ حُبِّهَا مُتَرَاخِيَا

by AnNābigha (IA) alJa'dī, *And she has taken up her abode in the core of the heart: I am not seeking any other than her, nor lagging from her love (J)*, whence

اَنْكَرْتُهَا بَعْدَ اَعْوَامٍ مُضِيِّنَ لَهَا  
لَا الدَّارُ دَارًا وَلَا الْجَيْرَانُ جَيْرَانًا

*I knew it not after years that passed for it: the home was not a home, nor the neighbours neighbours, and AlMutanabbi's saying*

إِذَا الْجُودُ لَمْ يَرْزُقْ خَلَاَصًا مِنَ الْإِنِّ  
فَلَا الْحَمْدُ مَكْسُوبًا وَلَا الْمَالُ بَاقِيًا

(Sh) *When bounty is not provided with freedom from annoyance, praise is not gained, nor is the wealth remaining* (W)]. The Banu Tamīm make it *inop.* (IA, Sh), and require it to be repeated. And <sup>اِنْ</sup> governs upon the conditions mentioned [for <sup>مَا</sup> ], except the 1st, conjunction of its *sub.* with <sup>اِنْ</sup> being forbidden. It governs a *det. sub.* and *indet. pred.*, as VII. 193. read by Sa'id Ibn Jubair ; or two *indets.*, as <sup>اِنْ</sup> اَحَدٌ خَيْرًا مِنْ اَحَدٍ اِلَّا بِالْعَافِيَةِ <sup>اِنْ</sup> Not any one is better than any one save by means of health ; or two *dets.*, as <sup>اِنْ</sup> اِنَّ ذٰلِكَ نَافِعٌكَ وَلَا ضَارٌّكَ <sup>اِنْ</sup> That is not profitable to thee, nor injurious to thee.

§ 108. In the reading [of Ibn Mas'ūd (K)] <sup>بِامْهَاتِهِمْ</sup>

LVIII. 2. [107] (Sh), [as] in XI. 123. [503] (ML), <sup>مَا</sup> may be Hijāzī or Tamīmī (Sh, ML). The <sup>بِ</sup> is prefixed after <sup>مَا</sup> restrained by <sup>اِنْ</sup>, as

لَعَمْرُكَ مَا اِنْ اَبُو مَالِكٍ \* بَوَاةٍ وَلَا بَضْعِيفٍ قُوَاةٍ

*By thy life, Abū Mālik is not frail, nor feeble in his powers ; and to the prepos. enunc. of مَا , as*

لَوْ أَنَّكَ يَا حُسَيْنٌ خُلِقْتَ حَرًّا \* وَمَا بِالْحَرِّ أَنْتَ وَلَا الْخَلِيقُ

*If it were the case that thou, O Husain, hadst been created generous. But thou art not the generous, nor the*

*worthy (R). When the pred. of مَا [whether governed in the acc., or gen. by the red. ب (R),] is followed by a*

*con. importing affirmation, [i. e. بَلْ or لَكِنَّ (R, IA),*

*because they denote affirmation after negation (R),] the nom. [of the n. after it (IA)] is necessary (IH, IA), as*

بَلْ قَاعِدٌ or مَا زَيْدٌ قَائِمًا لَكِنَّ قَاعِدٌ

*, as enunc. of a suppressed*

*inch., i. e. بَلْ هُوَ قَاعِدٌ or لَكِنَّ هُوَ قَاعِدٌ : but, when*

*the con. does not import affirmation, like the , etc., the*

*nom. and acc. are allowable, the acc. being preferred, as*

وَلَا هُوَ قَاعِدٌ or مَا زَيْدٌ قَائِمًا وَلَا قَاعِدًا

*(IA) ; and a denied coupled to the pred. of مَا governed in the gen.*

*by the ب may be in the gen., as مَا زَيْدٌ بِقَائِمٍ وَلَا قَاعِدٌ , or*

*acc. by agreement with the place, as*

مُعَارَى إِنَّا بَشَرٌ فَاسْجِمْ \* فَلَسْنَا بِالْجِبَالِ وَلَا الْحَدِيدِ

*[by 'Ukba Ibn AlHārith alAsadī, Mu'āwiyā, verily we are human beings ; therefore forgive thou kindly. For we*

*are not mountains, nor iron (Jsl)], or nom., i. e. وَلَا هُوَ*

قَاعِدٌ (R).

§ 109. <sup>لَا</sup> is the [Hijāzī (J)] *neg.* <sup>لَا</sup> augmented by the <sup>ت</sup> of femininization pronounced with Fatḥh (IA). The <sup>ت</sup> [in <sup>لَا</sup> (R)] is [an *aug.* (Sh),] for femininization of the word [<sup>لَا</sup>, as in <sup>رَبَّتْ</sup> and <sup>ثُمَّتْ</sup> (R)], or [corroboration and (Sh)] intensification of the negation, [as in <sup>عَلَامَةٌ</sup> (R)]. <sup>لَا</sup> governs <sup>حِينَ</sup> [pre. to an *indet.*, as <sup>حِينَ مَنَاصِي</sup> XXXVIII. 2. *When (the time was) not a time of escape* (R)]; and sometimes <sup>أَوَانٍ</sup> (R, Sh) and <sup>هَئَانًا</sup> (R) and <sup>سَاعَةً</sup>, as

طَلَبُوا صَلَاحَنَا وَلَا تْ أَوَانٍ \* فَاجْبَنَّا أَنْ لَا تْ حِينَ بَقَاءِ

[by Abū Zubaid atTā'ī, *They sought our reconciliation, when (the time was) not a time (of reconciliation); and we answered that (the time was) not a time of the remaining of reconciliation (Jsh)*], orig. <sup>أَوَانٍ</sup> صَلَاحٍ, what its *pred.* is *pre.* to being suppressed, but assumed to be expressed, so that its *pred.* is *uninfl.*, like <sup>قَبْلُ</sup> and <sup>بَعْدُ</sup>, but, being like <sup>نَزَالٍ</sup> in measure, upon Kasr, and pronounced with Tanwīn by poetic license, and

نَدِمَ الْبَغَاةُ وَلَا تْ سَاعَةً مَنَدِمٍ \* وَالْبَغَى مَرْتَعٌ مَبْتَغِيهِ وَخِيمٌ

[by Muḥammad Ibn Īsā atTamīmī, *The oppressors repented, when (the hour was) not an hour of repentance. And oppression, the pasture of the seeker thereof is unwholesome (J)*]: and its *sub.* and *pred.* are not combined,





## THE GENITIVES.

§ 110. The *n.* is governed in the *gen.* only by reason of prefixion, which is the requirer of the *gen.*, as the quality of *ag.* and quality of *obj.* are the requirers of the *nom.* and *acc.* The *op.* here is not the requirer, as likewise was the case there; being the *prep.* or its sense in <sup>أَ</sup>مَرَرْتُ <sup>أَ</sup>بَرْيَدٍ and <sup>أَ</sup>غَلَّامٌ <sup>أَ</sup>زَيْدٍ (M). Z ascribes the government to what the requirer is constituted by, not to the requirer, saying that the *op.* of the *nom.* is the *v.*, not the quality of *ag.*, because the requirer is an obscure abstract matter, while what the requirer is constituted by is mostly a clear apparent matter (R). It is disputed whether the *op.* of the *post. n.* be a supplied <sup>أَ</sup>ل or <sup>أَ</sup>مِنْ [or <sup>أَ</sup>فِي (IA)]; or be the *pre. n.* (R, IA), which is the better opinion (R). The *gens.* are of three kinds, *gen.* governed by the *p.* [498], *gen.* governed by prothesis, and *gen.* governed by vicinity to a *gen.* [130.A.]. I have not mentioned the *gen.* by apposition, because apposition is not the *op.*, which is the *op.* of the *ant.* in the case of any other than the *subst.*, and a suppressed *op.* in the *cat.* of the *subst.*; so that the *gen.* in the *cat.* of the *apposs.* is reducible to the *gen.* governed by the *p.* and *gen.* governed by prothesis. Prothesis is making a *n.* to lean against another in such a way that the 2nd is made to occupy towards the 1st the position of its Tanwīn or of what stands in the place of its Tanwīn. For this reason the

*pre. n.* must be denuded of Tanwīn in <sup>غَلَامُ زَيْدٌ</sup>, and of the <sup>ي</sup> in <sup>يَدَا أَبِي لَهَبٍ</sup> CXI. 1. *Perish the two hands of Abū Lahab!* and <sup>إِنَّا مَرْسَلُو النَّاقَةِ</sup> LIV. 27. *Verily We will send the she-camel*, because the <sup>ي</sup> of the *du.* and *pl.* analogous to it stands in the place of the Tanwīn of the *sing.*

§ 111. Prothesis is pure and impure. The impure is where the *pre.* is an *ep.*, and the *post.* a *reg.* of that *ep.*; which occurs in three *cats.*, the *act. part.*, as <sup>ضَارِبُ زَيْدٌ</sup>; *pass. part.*, as <sup>مُعْطَى الدِّينَارِ</sup>; and assimilate *ep.*, as <sup>حَسْبُ</sup> <sup>الْوَجْهَةِ</sup>. By this prothesis the *pre. n.* does not acquire determination or particularization. It is named impure, because it is meant to be understood as separation, the *o. f.* being <sup>ضَارِبُ زَيْدًا</sup>; and *lit.*, because it imports a *lit.* matter, lightening. The pure is where both matters are absent, as <sup>غَلَامُ زَيْدٍ</sup>: or one of them, as <sup>ضَرْبُ زَيْدٍ</sup>, the *pre.* not being an *ep.*; and <sup>ضَارِبُ زَيْدٍ أَمْسِي</sup>, the *post.* not being a *reg.* of the *ep.* [345]. It is named pure, i. e. free from the admixture of separation; and *id.*, because it imports an *id.* matter, determination of the *pre.*, if the *post.* be *det.* [114], as <sup>غَلَامُ زَيْدٍ</sup>; and particularization of it, if the *post.* be *indet.*, as <sup>غَلَامُ امْرَأَةٍ</sup>. *Id.* prothesis is

renderable by (1) *فِي*, when the *post.* is an *adv.* to the *pre. n.*, as XXXIX. 32. [66] and *تَرْبِصُ أَرْبَعَةَ أَشْهُرٍ* II. 226. *A waiting of four months*; (2) *مِنْ*, when the *post.* is a whole to the *pre. n.*, and predicable of it, as *هَذَا خَاتَمٌ حَدِيدٌ*, since the iron is a whole, and the signet-ring a part of it, and *الْخَاتَمُ حَدِيدٌ* may be said; (3) the *ل*, in all other cases, as *يَدٌ زَيْدٌ*, *غُلَامٌ عَمْرُو*, and *ثَوْبٌ بَكْرٌ* (Sh). The [*pre. (R, IA)*] *n.* [sometimes (R, IA)] gains (R, IA, MI) from the *post. n.* (R, IA) by prothesis (1) determination: (2) particularization, i. e. what does not reach the degree of determination, *غُلَامٌ رَجُلٌ* being more particular than *غُلَامٌ*, but not actually specific, like *زَيْدٌ*: (3) lightening, as *ضَارِبٌ زَيْدٌ* and *ضَارِبًا عَمْرُو* and *ضَارِبُو بَكْرٌ*, when you mean the present or future; the *gen.* being lighter than the *acc.*, since there is no Tanwīn or *يَ* with it: that this prothesis does not import determination is proved by *هَدِيًّا بَالِغُ الْكَعْبَةِ*, *الضَّارِبُ زَيْدٌ* and *الضَّارِبَا زَيْدٌ* V. 96. *A sacrifice reaching the Ka'ba*, *ثَانِي عَطْفُهُ* XXII.

### 9. *Bending his side and*

*خَاتَتْ بِهِ حَوْشَ الْفُرَادِ مَبْطَنًا \* سَهْدًا إِذَا مَا نَامَ لَيْلُ الْهُوجْلِ*  
 by Abū Kabir [alHudhalī, *And she brought him forth sharp of wit, lank-bellied, wakeful when the night of the sluggard slumbers* (T)], and

يَا رَبِّ غَابِلْنَا لَوْ كَانَ يَطْلُبُكُمْ \* لَأَتَى مَبَاعِدَهُ مِنْكُمْ وَحَرَمَانَا

by Jarir, [O many an emulator of us, if he had been seeking you, would have met with remoteness from fairness from you and hopelessness! (Jsh)]; whereas, if the *qual.* be not in the sense of the present or future, [but of the past or continuous time (K on I. 3.),] its prothesis is pure, importing determination or particularization, as I. 3. [1]:

(4) removal of inelegance or irregularity, as مَرَّتْ بِالرَّجُلِ, since, if الرَّجُلُ be governed in the *nom.*, the sentence is inelegant, the *ep.* being literally destitute of the *pron.* of the qualified; and, if in the *acc.*, an irregularity results through your making the *intrans.* to act like the *trans. qual.* (ML): (5) femininization, provided that the *pre. n.* can be dispensed with (R, IA, ML), the same sense being understood (IA), as

طُولُ اللَّيَالِي أَسْرَعَتْ فِي نَقْضِ

نَقْضِ كُلِّ أَوْ نَقْضِ بَعْضِ

[by AlAghlab al'Ijli, *The length of the nights made haste in the breaking of me. They broke the whole of me or they broke part of me* (Jsh)],

وَمَا حُبُّ الدِّيَارِ شَغَفَنَ قَلْبِي \* وَلَكِنْ حُبُّ مَنْ سَكَنَ الدِّيَارَ

*And not the love of the dwellings has reached the pericardium of my heart, but the love of him that has inhabited the dwellings* (R, ML), where it acquires femininization and pluralization (R), and

وَتَشْرُقُ بِالْقَوْلِ الَّذِي قَدْ اذْعَتَهُ  
كَمَا شَرِقَتْ صَدْرُ الْقَنَاةِ مِنَ الدَّمِّ

(ML), by ĀLA'shā, *And thou shalt become choked with the saying that I have proclaimed, like as the fore part of the spear becomes choked from blood* (SM, N), whence

مَشِيْنُ كَمَا اهْتَزَّتْ رِمَاحٌ تَسْفَهَتْ \* اَعَالِيهَا مَرَّ الرِّيحِ النَّوَاسِمِ

(IA), by Dhu-r Rumma, *They walked like as spears shake, whose uppermost parts the passing of the gently blowing breezes has ruffled* (J): (6) masculinization, subject to the

preceding proviso, as اِنَّ رَحْمَةَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ VII. 54. *Verily the mercy of God is nigh unto them that do good* (IA, ML) and

رُؤْيَا الْفِكْرِ مَا يُؤْوِلُ لَهُ الْاَلَمُ — رُ مَعِيْنٌ عَلٰى اجْتِنَابِ التَّوَانِيْ

*The seeing of reflection what the matter will result in is a helper towards the shunning of laziness* (J): (7) adverbiality, as تَوَتَّى اَكْلَهَا كُلَّ حِيْنٍ XIV. 30. *That yieldeth its fruit at every season*, اَنَا اَبُو الْمُنَهَالِ الْخ [498], and

اَيَّ يَوْمٍ سَرَرْتَنِيْ بِوَصَالٍ \* لَمْ تَرَعْنِيْ ثَلَاثَةَ بَصُوْدٍ

by AlMutanabbi, i. e. لَمْ تَرَعْنِيْ بَعْدَهُ. *On what day gladenedst thou me with a union, (whereafter) thou frighten- edst me not on three days with avoidance?*: (8) infinitivity,

as XXVI. 228. [445]: (9) necessary priority: for which reason the *inch.* must precede in <sup>ا</sup>غَلَامٌ <sup>مِّنْ</sup>عِنْدَكَ, the *enunc.* in <sup>ا</sup>غَلَامٌ <sup>اِيَّهِمْ</sup>صَبِيحَةً <sup>اَيَّ</sup>يَوْمٍ <sup>ا</sup>سَفَرِكَ, the *obj.* in <sup>ا</sup>غَلَامٌ <sup>اِيَّهِمْ</sup>انت <sup>اَفْضَلُ</sup>مِنْ, and <sup>ا</sup>اَكْرَمَتْ, and its *gen.* in <sup>ا</sup>غَلَامٌ <sup>اِيَّهِمْ</sup>انت <sup>اَفْضَلُ</sup>مِنْ, and the *nom.* is necessary in <sup>ا</sup>عَلِمْتُ <sup>اَبُو</sup>مِنْ <sup>زَيْدٍ</sup>[445]: (10) inflection, as <sup>ا</sup>هَذِهِ <sup>خَمْسَةٌ</sup>عَشْرَ <sup>زَيْدٍ</sup>, according to him that inflects it (ML): (11) uninflectedness [159] (R, ML).

§ 112. *Id.* prothesis requires the *pre. n.* to be denuded of determination: [so that, if it be synarthrous, its <sup>ل</sup> is suppressed; and, if a proper name, it is made *indet.* by being held to be one of the aggregate so named, as <sup>عَلَا</sup>زَيْدُنَا <sup>النَّ</sup>(12); while the *prons.* and vague *ns.* (262) may not be *pre.*, because it is impossible to make them *indet.* (R):] and <sup>اَلْخَمْسَةُ</sup>الدَّرَاهِمِ [and <sup>اَلثَّلَاثَةُ</sup>الْأَثْرَابِ (M) and the like *nums.* (IH), as <sup>اَلْأَلْفُ</sup>الرَّجُلِ and <sup>اَلْمِائَةُ</sup>الدَّرْهَمِ (R)], allowed by the KK, are (M, IH), according to our school (M), weak (IH), removed from analogy and the practice of chaste speakers: AlFarazdak says

مَا زَالَ مِنْذُ عَقَدْتُ يَدَايَ إِزَارَةً \* وَسَمَا وَادْرَكَ خَمْسَةَ الْأَشْبَارِ

[He has not ceased since his two hands tied his waist-wrapper, and he grew tall and reached the stature of the five spans (Jsh)]; and Dhu-rRumma says

وَهَلْ يَرْجِعُ التَّسْلِيمُ أَوْ يَكْشِفُ الْعَمَى  
ثَلَاثُ الْآثَانِي وَالْخِيَارُ الْبَلَّاقُ

(M) *But will the three stones that support the cooking-pot, and the desolate abodes, return the salutation, or reveal the straying?* (Jsh). But in *lit.* prothesis you say [مَرَّتْ <sup>أَ</sup>الضَّارِبُ زَيْدٌ <sup>أَ</sup>], [as <sup>أَ</sup>الضَّارِبُ زَيْدٌ <sup>أَ</sup>, <sup>أَ</sup>الضَّارِبَا زَيْدٌ <sup>أَ</sup>], (M), [as <sup>أَ</sup>الضَّارِبُ زَيْدٌ <sup>أَ</sup>], (M), XXII. 36. *And the performers of prayer* (M): but not <sup>أَ</sup>الضَّارِبُ زَيْدٌ <sup>أَ</sup>, [because the prothesis in it does not import lightness, as in the *du.* and *pl.* (M)]; while <sup>أَ</sup>الضَّارِبُ الرَّجُلُ <sup>أَ</sup> is [allowable (IH), notwithstanding the want of lightening (R), only because (IH)] assimilated to [the preferable construction in (IH)] <sup>أَ</sup>الضَّارِبُ زَيْدٌ <sup>أَ</sup> (M, IH); and

الْأَهْبُ الْمِائَةُ الْهَجَابِ وَعَبْدُهَا \* عَوْدًا يَزْجِي خَلْفَهَا أَطْفَالَهَا

[by AlA'shà, *The giver of the hundred, the white camels, and of their servant, they having newly brought forth, he driving behind them their little ones* (Jsh), which, the sense being الضَّارِبُ عَبْدُهَا (538), is of the cat. of الضَّارِبُ زَيْدٌ (262) (Jm),] is weak (IH). اَلْ may be prefixed to the *pre. n.* whose prothesis is impure, (1) if اَلْ be prefixed to the *post. n.* or what the *post. n.* is *pre. to*, as

الضَّارِبُ رَأْسِي الْجَانِي and الضَّارِبُ الرَّجُلُ, but not الضَّارِبُ  
 الضَّارِبُ زَيْدٌ or الضَّارِبُ رَجُلٌ : the *pre.* being  
 a *sing.*, as exemplified; or broken *pl.*, as الضَّارِبَاتُ الرَّجُلُ  
 for the *fem.* and الضَّارِبُ الرَّجُلُ for the *masc.*; or *perf. pl.*  
*fem.*, as الضَّارِبَاتُ الرَّجُلُ or غَلَامُ الرَّجُلِ : (2) if the *pre.* be  
 a *du.* or *perf. pl. masc.*, as الضَّارِبَا زَيْدٌ and الضَّارِبُونَ زَيْدٌ  
 (IA).

§ 113. If the anarthrous or synarthrous [*qual.*] be followed immediately by a *pron.*, the *و* or Tanwīn must be suppressed. Then the *pron.* after the anarthrous is in the position of the *gen.* by prothesis: and after the synarthrous is, says S, if the synarthrous be not a *du.* or *pl.* with the *و* and *ن*, in the *acc.*, as الضَّارِبَةُ, like الضَّارِبُ الضَّارِبَةُ; and, if it be a *du.* or *pl.* with the *و* and *ن*, in the *gen.* or *acc.* (R).

§ 114. What is *pre.* to a *det.* with *id.* prothesis it made *det.* [by it (M)], except [in two cases, where it becomes not *det.*, but particular (Sh),] (1) *ns.* of extreme vagueness, like ضَرْبٌ, مِثْلٌ, شَبَهٌ, [and ضَرْبٌ i. q. ضَرْبٌ (Sh)]: *indets.* being qualified by them (M, Sh), as XXXV. 34. [90] (Sh); and رَبٌّ prefixed to them, as

يَا رَبِّ مِثْلِكَ فِي النِّسَاءِ غَرِيرَةٌ



*O many a one like thee among women, simple!* : unless indeed the *pre.* be made notorious by the difference from the *post. n.*, as I. 7. [498], [ <sup>أَ</sup>غَيْرُ being made *det.* by the prothesis, because *pre.* to what has a single *opp.*, i. e. <sup>أَلْمَنْعَمُ</sup> عَلَيْهِم (B)]; or by the similarity to it (M): (2) the *pre. n.* in a position requiring the *indet.*, as when it occurs as a *d. s.*, like <sup>أَ</sup>جَاءَ <sup>أَ</sup>زَيْدٌ <sup>أَ</sup>وَحْدَهُ ; or *sp.*, like <sup>أَ</sup>كَمْ <sup>أَ</sup>نَاقَةٌ <sup>أَ</sup>وَصَيْلُهَا ; or *sub.* of the generic *neg.* <sup>أَ</sup>لَا , like <sup>أَ</sup>لَا <sup>أَ</sup>أَبَا <sup>أَ</sup>لِزَيْدٍ and <sup>أَ</sup>لَا <sup>أَ</sup>غُلَامِي <sup>أَ</sup>لِعَمْرٍو , the correct opinion being that it is *pre.*, and the ل interpo-  
lated, as is proved by its dropping in

أَبَا الْمَوْتِ الَّذِي لَا بُدَّ أِنِّي \* مُلَاقٍ لَا أَبَاكَ تَخَوِّفِينِي

*What! with death, which it is inevitable that I should meet—thy father (is) not (existing)!—dost thou frighten me?* : these sorts being all *indet.*, i. q. <sup>أَ</sup>وَصَيْلًا and <sup>أَ</sup>مُنْفَرِدًا . Some of the Arabs make <sup>أَ</sup>وَاحِدًا <sup>أَ</sup>أُمَّهُ and <sup>أَ</sup>لَا <sup>أَ</sup>أَبَاكَ (Sh). *Hātim* says

أَمَارِي أَنِّي رَبَّ وَاحِدٍ أُمِّ \* أَخَذْتُ فَلَا قَتْلَ عَلَيْهِ وَلَا أَسْرَ

*O Māwīya, verily I, many an only son of his mother have I taken, and there has been no slaughter done upon him and no binding!* (R).

§ 115. *Ns. pre.* with *id.* prothesis are (1) inseparable from prothesis, (a) *advs.*, like <sup>أَ</sup>قَدَامَ , <sup>أَ</sup>أَمَامَ , <sup>أَ</sup>تَحْتَ , <sup>أَ</sup>فَوْقَ ,

دَوَى and مَعَ , بَيْنَ , لَدَى and لَدُنْ , عِنْدَ , وَرَاءَ , خَلْفَ ;  
 (b) not *adv.*, like كَلَّ , بَعْضُ , أَيْ , بَيِّدَ , غَيْرَ , شَبَّهَ , مِثْلَ  
 قَطًا , قَدْ , أَوَّلَاتُ and أَوَّلُو , and its *fem.*, *du.*, and *pl.*, كَلَّا ,  
 and خَرَسَ , دَارَ , ثَوْبَ : (2) separable from it, like عِنْدَ  
 which are *pre.* in one state, not in another (M).

[with Kasr, oftener than Damm or Fath, of its ف (ML)]  
 denotes (1) [the place of (ML)] presence (D, ML), sensible,  
 as XXVII. 40. [498]; or *id.*, as قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنْ  
 XXVII. 40. *He that had knowledge of the Scripture*  
*said: and of nearness in like manner, as* عِنْدَ سِدْرَةِ الْمُنْتَهَى

LIII. 14. *Near the lote-tree of the extreme limit and* وَانْهَمَ  
 XXXVIII. 47. *And verily* عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْآخِرِ  
*they in Our sight are of the elect, the best: (2) the time*  
*of it, as* الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى (ML) *Patience is at the*  
*time of the first shock, a tradition (DM): (3) possession, as*  
 زَيْدٌ عِنْدِي مالٌ *I have property: (4) judgment, as* زَيْدٌ عِنْدِي  
 زَيْدٌ عِنْدِي *Zaid in my judgment is more excellent*  
 فَانْ أَمَرْتُ *than 'Amr: (5) bounty and beneficence, as* فَاِنْ أَمَرْتُ  
 XXVIII. 27. *And if thou fulfil ten years,* عَشْرًا فَمِنْ عِنْدِكَ  
*it shall be of thy bounty and beneficence. One should say*  
 مِنْ بَيْنِ يَدَيْهِ وَدَمٍ , بَيْنَ زَيْدٍ وَعَمْرٍو XVI. 68. *From*

between partly digested food and blood: for <sup>يَبِينُ</sup>, requiring participation, is prefixed only to two or more, as <sup>الْمَالُ بَيْنَهُمَا</sup> *The property is between them two* and <sup>الدَّارُ</sup> *The house is between the brothers*; and <sup>مُذْبَذِبَيْنِ</sup> *Wavering between the two parties*, as is revealed by the [next] words <sup>لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ</sup> *not toward these, and not toward those*; while in Imra alKais' saying

قَفَا نَبِكِ مِنْ ذِكْرِي حَبِيبٍ وَمَنْزِلِ  
بِسِقْطِ اللَّوَى بَيْنِ الدَّخُولِ فَحَوْمِلِ

*Tarry ye two: we will weep at the remembrance of a beloved and a place of alighting at the slope of the curved tract of sand amidst Ad Dakhūl and Haūmal* <sup>الدَّخُولِ</sup> is a name applied to a number of places, and may therefore be followed by the ف, as <sup>الْمَالُ بَيْنِ الْأَخَوَةِ فَزَيْدٌ</sup> *The property is between the brothers* and <sup>زَيْدٌ</sup> is said; and like it is <sup>يَرْجِي سَكَابًا ثُمَّ يَرْلِفُ بَيْنَهُ</sup> XXIV. 43. (D) *Driveth cloud along, then uniteth (the parts of) it* (K, B). <sup>مَعَ</sup> [with Fath of the ع, *infl.* (IA),] and <sup>مَعَ</sup> in the *dial.* of Rabī'a [and Ghanm (ML), whence

فَرِيشِي مِنْكُمْ وَهَوَايَ مَعَكُمْ \* وَإِنْ كَانَتْ زِيَارَتُكُمْ لِمَا

(IA), by Jaiṛ, *For mine apparel is from you, and my love is with you, even if my visiting you be rare* (J), *uninfl.* upon quiescence, this being its predicament if it be followed by a mobile, while, if it be followed by a quiescent, he that governs it in the *acc.* as an *adv.* preserves its Fatha, saying مَعَ أَبْنِكَ , and he that makes it *uninfl.* upon quiescence pronounces with Kasr, saying مَعَ أَبْنِكَ (IA),] is a *n.*, [as proved by the Tanwīn in مَعًا and the prefixion of the *prep.* in the reading هَذَا ذِكْرٌ مِّنْ مَّعِيَ XXI. 24. *This is an admonition from beside me* : (1) *pre.*, being then an *adv.* (ML)] : denoting (a) *the place of companionship*, [as مَعَهُمُ وَاللَّهُ مَعَكُمْ XLVII. 37. *And God is with you* (ML)]; (b) *its time* (IA, ML), as جِئْتُكَ مَعَ الْعَصْرِ I came to thee with the afternoon; (c) *i. q.* عِنْدَ , [when governed in the *gen.* by مِّنْ (DM),] as in the preceding reading : (2) *apothetic*, being then pronounced with Tanwīn, and a *d. s.*, [as جَلَسْنَا مَعًا We sat together (DM)]; and sometimes an *adv.* used as an *enunc.*, as

أَفِيقُوا بَنِي حَزْنٍ وَاهْوَاؤُنَا مَعًا \* وَارْحَامُنَا مَوْصُولَةٌ لَّمْ تَقْضَبْ

[by Jandal Ibn 'Amr, *Come to yourselves, Banu Ḥazn, while our loves are together, and our ties are joined, not severed* (T, Jsh)] : denoting *i. q.* جَمِيعًا , according to IM,

كُنْتُ وَيَحْيَى كَيْدِي وَاحِدٌ \* نَرْمِي جَمِيعًا وَنَرَامِي مَعًا

[by Muḥammad alMakhzūmī, *I and Yahyà were like two hands of one man, shooting together and being shot at together (Jsh)*]; and used for the *pl.*, as it is for the *du.*, as

يَذْكُرْنَ ذَا الْبَثِّ الْحَزِينِ بَيْتَهُ  
إِذَا حَنَّتِ الْأَرْكَى سَجْعُنَ لَهَا مَعًا

[by Mutammim Ibn Nuwaira alYarbū'ī, *They remind the possessor of the sorrowful plight of his plight: when the first utters a plaintive note, they coo because of her together (Jsh)*] and

وَأَفْنَى رِجَالِي فَبَادُوا مَعًا \* فَاصْبَحَ قَلْبِي بِهِمْ مُسْتَفْزَا

by AlKhansá (ML), *And it annihilated my men, so that they perished together, and my heart became disquieted because of them (Jsh)*. Some *ns.* inseparable from prothesis are *pre.* only to a *prop.*, as *حَيْثُ*, *أَنْ*, and *إِذَا*. *Ns.* are inseparable from prothesis (1) in letter and sense, not being used aprothetically, as *عِنْدَ*, *لَدَى*, *سَوَى*, *قُصَارَى*, *كَلَّا* and *كَلَّتَا*; (2) in sense, not letter, as *كُلٌّ*, *بَعْضٌ*, *أَيٌّ*, being allowed to be used aprothetically. Some *ns.* inseparable from prothesis literally are *pre.* only to the *pron.*, as *وَحْدَكَ* and *لَبَيْكَ* (IA).

You say وَحْدَهُ , وَحْدَكَ , وَحْدِي ; but the *gen.* of لَبِي must be a *pron.* of the 2nd pers. The sayings

دَعُونِي يَا لَبِي اِذَا هَدَرَتْ لَهُمْ \* شَقَاشِقُ اقْوَامٍ فَاسْكَنَهَا هَدَرِي

*They called me. And O my crying لَبِيكَ when faucial bags of peoples brayed for them ! And my braying quieted them (ML),*

اِنَّكَ لَوْ دَعَوْتَنِي وَدُونِي \* زوراء ذات مترع يبور

لقلت لبیده لمن يدعونی

*Verily thou, if thou calledst me, when in my way was a far expanse of land containing a wide and deep inundation,*

*I would say لَبِيكَ to him that called me, and*

دَعَوْتُ لِمَا نَابَنِي مِسْوَرًا \* فَلَبِي فَلَبِي يَدِي مِسْوَر

*[I summoned for what befell me Miswar; and he answered me. Wherefore God answer the two hands of Miswar!*

(N)] are anomalous (IA, ML). According to S, لَبِيكَ is a *du.*, [governed in the *acc.* as an *inf. n.* by a *v.* (necessarily) suppressed (41) (IA), *orig.* اَلْبُ لَكَ اَلْبَابِي , i. e.

*I wait for thy service and compliance with thy command, and stir not from my place (R)]*; and the dualization denotes (R, IA) *repetition* (R), *multiplication* (IA), i. e. *with much waiting etc.* (R), in which case it is coordinated with the *du.* (IA), not really a *du.* (J): then, the *v.* being



ascribed the two eyes of *Habtar*, what a youth! (J): but the *cond.* and *interrog.* to the *det.* and *indet.*, except the *det. sing.*, to which they are not *pre.*, unless the [*cond.* or] *interrog.* be repeated, whence

أَلَا تَسْأَلُونَ النَّاسَ أَيُّيَّ وَآيِكُمْ \* غَدَاةَ التَّقِينَا كَانَ خَيْرًا وَآكْرَمًا

[*Will ye not ask the people which of me and you on the morning we encountered in battle was better and nobler than his fellow? (J)*]; or the parts be intended, as أَيُّ زَيْدٍ أَيُّ *Which (of the parts) of Zaid is handsomer? (IA)*.

When *pre.* to the *det.*, أَيُّ is *pre.* to two or more. Their saying [أَيُّ شَرًّا كَانَ شَرًّا فَاخْزَاةَ اللَّهِ (M)] *Whichever of me and thee [be worse, God abase him! (M)]* means أَيُّ : [but, intending to show that what is meant is the speaker and person addressed, since the *pron.* in أَيُّ does not indicate it, they express the two *prons.*; so that أَيُّ must be repeated (158), from regard for the letter, not the sense (R),] like بَيْنِي وَبَيْنَكَ, [meaning بَيْنَنَا (M)]: as [says Al'Abbās Ibn Mirdās (M)]

فَأَيُّ مَا وَآيِكُمْ كَانَ شَرًّا \* فَقِيدَ إِلَى الْمَقَامَةِ لَا يَرَاهَا

*Then whichever of me and thee be worse, let him be led to the place of assembly, not seeing it. When pre. to the indet., it is pre. to the sing., du., and pl. (M, R).*



§ 117. كُلُّ is a *n.* applied to denote *totality* of the individuals of the *indet.*, as كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ III. 182. *Every soul shall taste death*; or *det. pl.*, as وَكُلُّهُمْ آتِيَةٌ يَوْمَ الْقِيَامَةِ XIX. 95. *And each of them shall come to Him on the day of resurrection singly*: and of the parts of the *det. sing.*, as كُلُّ زَيْدٍ حَسَنٌ *All, or The whole, of Zaid is goodly*. It occurs (1) as an *ep.* of an *indet.* or *det.*, indicating its *consummateness*, and necessarily *pre.* to an explicit *n.* resembling it in letter and sense, as أَطْعَمَنَا شَاةً كُلُّ شَاةٍ *He fed us with a sheep, every sheep* and

وَأَنَّ الَّذِي حَانَتْ بِفُلْجٍ دِمَاؤُهُمْ  
هَمُّ الْقَوْمِ كُلِّ الْقَوْمِ يَا أُمَّ خَالِدٍ

[by AlAshhab anNahshali, *And verily they whose bloods perished at Falj, they were the men, all of the men*; O Umm Khālid (Jsh)]: (2) as a *corrob.* of a *det.*, or, say Akh and the KK, limited *indet.* [138], in either case importing *generality*, and necessarily *pre.* to a *pron.* relating to the corroborated, as XV. 30. [88] and

نَلْبِثُ حَوْلًا كَامِلًا كُلَّهُ \* لَا نَلْتَقَى إِلَّا عَلَى مِنْهَجٍ

[by ‘Abd Allāh (Ibn ‘Umar) Ibn ‘Amr Ibn ‘Uthmān al‘Arjī, *We abide a complete year, all of it, not meeting save upon a thoroughfare* (Jsh)]; which [*pron.*], says IM, is sometimes superseded by the explicit *n.*, as

كَمْ قَدْ ذَكَرْتِكِ لَوْ أَجَزَى بِذِكْرِكُمْ  
يَا أَشْبَهَ النَّاسِ كُلِّ النَّاسِ بِأَقْصَرِ

[by Kuthayyir, *How oft have I remembered thee ! Would that I were recompensed for the remembrance of you, O most like of mankind, of all mankind, to the moon ! (Jsh) :*

(3) not as an *appos.*, being then *pre.* to the explicit *n.*, as <sup>هُيْنَةُ</sup> رَهِيْنَةُ كُلِّ نَفْسٍ بِمَا كَسَبَتْ LXXIV. 41. *Every soul is a pledge for what it hath wrought; or not pre.* [literally (DM)], as XXV. 41. [62]. When *pre.* to the explicit *n.* or suppressed *pron.*, it is governed by all the *ops.*: but, when *pre.* to an expressed *pron.*, it is mostly governed only by inchoation, as XIX. 95.; an *ex.* of the rare [usage] being

يَمِيْدُ إِذَا مَدَّتْ عَلَيْهِ دَلَاوُهُمْ \* فَيَصْدُرُ عَنْهُ كُلُّهَا وَهُوَ نَاهِلٌ

[*It moves, when their buckets move upon it; and each of them comes back from it, being filled (Jsh)*]. The letter of <sup>كُلُّ</sup> is *sing. masc.*, but its sense is according to what it is *pre.* to. If it be *pre.* to an *indet.*, its sense must be observed; for which reason the *pron.* is *sing. masc.* in LIV. 52. and XVII. 14. [62], *sing. fem.* in LXXIV. 41. and III. 182., *du.* in AlFarazdak's saying

وَكُلٌّ رَفِيْقِي كُلِّ رَحْلٍ وَإِنْ هُمَا \* تَعَاوَلَى الْقَنَا قَوْمَاهُمَا أَخَوَانِ

[*And every two fellow-travellers of every journey, even if they be in such a case that their two peoples give one*

another the spears, are brethren (DM)], *pl. masc. in* كُلُّ

حَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ XXX. 31. *Every sect rejoicing in what was with them and Labīd's saying*

وَكُلُّ أَنَاسٍ سَوْفَ تَدْخُلُ بَيْنَهُمْ \* دَرِيهِيَّةٌ تَصْفَرُ مِنْهَا الْأَنَامِلُ

[*And all men, a great calamity, that the tips of the fingers will become yellow from, shall enter among them (Jsh)*], and *fem. in*

وَكُلُّ مُصِيبَاتٍ تُصِيبُ نَافِئًا  
سَوْفَى فَرَقَةَ الْأَحْبَابِ هَيْئَةَ الْخَطْبِ

*And all afflictions that befall, verily they, except the parting of the dear ones, are light in affair: so IM declares: but it appears to me that, when it is pre. to a sing., if relation of the predicament to every one be intended, the sing. is necessary, as* كُلُّ رَجُلٍ رَجُلٌ يَشْبَعُهُ رَغِيفٌ *Every man, a round cake of bread satisfies him; and, if to the aggregate, the pl., as*

جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَرَّةٌ \* فَتَرَكْنِي كُلُّ حَدِيقَةٍ كَالدِّرْهَمِ

by 'Antara, [*That every cloud coming from the direction of the Kibla of the people of Al' Irāk has poured upon, so that they have left every hollow round and bright like the dirham (EM)*], what is meant being that every single cloud has poured, and that the aggregate of the clouds has left: though the *pron.* is sometimes pluralized notwithstanding the predicament's being intended for every one, as

أَعُوذُ بِالَّذِي بَخَلَقَنَا قَدْرُ \* مِنْ كُلِّ كَوْمَاءَ كَثِيرَاتِ الْوَبَرِ

[I seek refuge with Him that was able to create us from the evil of every large-humped she-camel abounding in hair (Jsh)]. If it be *pre.* to a *det.*, its letter or sense

may be observed, both being combined in *أَنْ كُلِّ مَنْ فِي*

السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ XIX. 94. 95. Each of them that are in the

heavens and the earth is not aught but coming to the Compassionate as a servant. Assuredly He hath comprehended them, and numbered them with numbering. And

*etc.*: but the *pron.* does not relate to it from its *enunc.* except in the *sing. masc.*, according to its letter, as XIX. 95.; [which Dm refutes by its relating from the *enunc.*

in the *pl.*, for in the Saḥīḥ of AlBukhārī is *كُلُّ أُمَّتِي* يدخلون الجنة إلا من أبى All my people shall enter Paradise, save him that hath refused (DM)]. And, if it be cut

off from prothesis literally, the supplied is an *indet. sing.*, in which case the *sing.* is necessary, as *كُلُّ يَعْمَلُ عَلَى*

شَاكَلَتْهُ XVII. 86. Every (one) doeth according to his own way, i. e. *كُلُّ أَحَدٍ*; or a *det. pl.*, in which case the *pl.* is

necessary, as *وَكُلُّ كَانُوا ظَالِمِينَ* VIII. 56. And all (of them) were wrong-doers, i. e. *كُلُّهُمْ* In such as *كَلِمًا رَزَقُوا مِنْهَا*

ثَمَرَةً رَزَقًا قَالُوا II. 23. As often as they are fed with

food from it from fruit they will say كَلَّ is governed in the acc. as an adv. by the v. that is a *correl.* in sense, like قَالُوا in the text, the adverbiality coming to it from مَا. كَلَّا and كَلَّا are *sing.* in letter, *du.* in sense, *pre.* to a single *det.* word indicating *two*, really, as XVIII. 31., XVII. 24. [below], and كَلَّا ; or tropically, as

إِنَّ لِلْخَيْرِ وَالشَّرِّ مَدًى \* وَكَلَّا ذَلِكَ وَجْهٌ وَقَبْلٌ

[by 'Abd Allāh Ibn AzZibā'rā alKūrahī (Jsh) asṢaḥābī (Nw), *Verily good and evil have a limit; and each of them is possessed of a direction and a bearing* (J)]: and

كَلَّا أَخِي وَخَلِيلِي وَاجِدِي عَضْدًا \* فِي النَّائِبَاتِ وَالْأَمَامِ الْعِلْمَاتِ

[*Each of my brother and my friend will find me to be a helper in adversities and befalling of calamities* (J)] is an extraordinary poetic license. Their letter may be observed in putting [the *pron.* relating to them (DM)] into the *sing.*, as كَلَّا الْجَنَّتَيْنِ أَتَتْ أَكْلَهَا XVIII. 31. *Each of the two gardens yielded its fruit*; or their sense, which is rare : and both are combined in

كَلَاهُمَا حِينٌ جَدَّ الْجَبْرِ بَيْنَهُمَا \* قَدْ أَقْلَعَا وَكَلَّا أَنْفِيهِمَا رَابِي

[by AlFarazdak, *Both of them, when the running has become hard between them, have stopped, while each of their two noses is panting* (Jsh)]: but the letter must be observed in such as

كَلَانَا غَنَىٰ عَنْ إِخِيَّةٍ حَيَاتِهِ \* وَنَحْنُ إِذَا مِتْنَا أَشَدَّ تَغَانِيًا  
 (ML), by 'Abd Allāh Ibn Mu'āwiya Ibn 'Abd Allāh Ibn  
 Ja'far Ibn Abi Tālib, *Each of us two is independent of his  
 brother during his life; and we, when we die, shall be  
 more independent one of the other* (SM, Jsh). كَلَا and  
 جَاوَنِي, if *pre.* to the *pron.*, are treated like the *du.*, as كَلْنَا;  
 كَلْنَا, and so with كَلْنَا; رَأَيْتُ كِلَيْهِمَا, and كَلْنَا;  
 e. g. XVII. 24. إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا  
 If one of them, or both of them, should attain to old age  
 with thee, the *ا* being the sign of the *nom.*: but, if *pre.* to  
 the explicit *n.*, are with *ا* in every case, their inflection  
 being then by means of vowels assumed in that *ا*, as  
 XVIII. 31., the sign of the *nom.* being a Damma assumed  
 upon the *ا*, not the *ا* itself (Sh).

§ 118. According to S, the prothesis of the *افعل*  
 of superiority is real, because in the state of prothesis it  
 is (1) part of the *post.*, the sense in this case being that its  
 subject is pronounced superior in the meaning denoted  
 by the *inf. n.* that it is derived from to every one of the  
 remaining parts of the *post.*; for, زَيْدٌ in *زَيْدٌ أَظْلَفُ النَّاسِ*  
*Zaid is the cleverest of mankind* being pronounced supe-  
 rior in cleverness to every one of the remaining indivi-  
 duals of mankind, the sense is *Zaid is the part of them  
 exceeding in cleverness every one of the remainder: so*



number, though the *post. n.* may be made *sing.* when the subject of <sup>أَفْعَلُ</sup> is *du.* or *pl.*, as <sup>وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ</sup> II. 38. *Nor be the first to disbelieve it (R).*

§ 119. The thing is *pre.* to another because of the least connection between them, as

إِذَا كَوَّكَبُ الْخُرْقَاءِ لَحَّ بِسُحْرَةٍ  
سَهِيلٍ أَذَاعَتْ غَزْلَهَا فِي الْأَقَارِبِ

[*When the star of AlKharká appears a little before day-break, Canopus, she scatters her thread among the neighbours, that they may help her to spin it (Jsh)*], the star being prefixed to her because of her diligence in her work when it rises, and

إِذَا قَالَ قَدْنِي قَلْتُ بِاللَّهِ حَلْفَةً \* لَتَغْنِي عَنِّي ذَا أَنْتَاكِ أَجْمَعَا

[by Huraith Ibn 'Annāb anNabhānī atTā'i, *When he says, Enough for me is the draught of camel's milk, I say, I swear by God an oath, assuredly thou shalt make the contents of thy vessel independent of me, i. e. of my drinking it, all of it (Jsh)*, the vessel being *pre.* to the guest (SM)], because of its connection with him in his drinking, whereas it belongs to the giver of the milk (M).

§ 120. When two *ns.* may be applied without restriction to signify one thing, one of them (1) contains an addition of import, in which case one may be *pre.* to the other, (a) by common consent, (a) not needing paraphrase,





that the prothesis here is to lighten the *pre*, by elision of the Tanwīn, as in جَرْدٌ قَطِيفَةٌ, or by suppression of the ل, as in مَسْجِدُ الْجَامِعِ, orig. قَطِيفَةٌ جَرْدٌ and الْمَسْجِدُ الْجَامِعُ. But the BB say (R), the qualified is not *pre*. to its *ep.*, nor the *ep.* to its qualified: and مَسْجِدُ الْجَامِعِ and صَلَوةُ الْأَوَّلَى are paraphrased (M, IH) as مَسْجِدُ الْوَقْتِ صَلَوةُ الْجَامِعِ *The mosque of the congregational (time)* and صَلَوةُ السَّاعَةِ الْأَوَّلَى *The prayer of the first (hour)*, [the *post. n.* being really the qualified of this *gen.*, but suppressed, and replaced by its *ep.* (R)]; while [the *eps.* in (M)] أَخْلَاقٌ ثِيَابٌ جَرْدٌ قَطِيفَةٌ *Worn-out clothes* are treated like (M, R) بَابٌ سَاجٍ [and خَاتَمٌ فَضَّةٌ] [in] بَابٌ (M) [and خَاتَمٌ (R), because equivocal like them (M), the *ep.* being prefixed to its genus (R) for the sake of explanation (M, R), since the جَرْدٌ may be of the قَطِيفَةٌ or something else, as the خَاتَمٌ may be of فَضَّةٌ or something else, so that the prothesis is i. q. مِنْ (R), as AnNābigha [adhDhubayānī (SM)] makes الطَّيْرُ an *appos.* to الْعَائِذَاتِ for the sake of explaining, not of making the *ep.* precede the qualified, where he says

وَالْمَوْسِي الْعَائِذَاتِ الطَّيْرُ تَمْسَحُهَا  
رُكْبَانُ مَكَّةَ بَيْنَ الْغَيْلِ وَالسَّنَدِ

[*And of Him that gives safety to the takers of sanctuary, the birds, that the camel-riders of Makka stroke between the two reedy marshes AlGh̄l and AsSanad ! (SM).*]

§ 122. The named is sometimes *pre.* to its name, as ذَاتُ لَيْلَةٍ and لَقِيتُهُ ذَاتَ مَرَّةٍ I met him once and one night, مَرَرْتُ بِهِ ذَاتَ يَوْمٍ I passed by him one day, دَارُهُ ذَاتُ الشِّمَالِ and ذَاتُ الْيَمِينِ His house is in the direction of the right hand and in the direction of the left hand and سَرْنَا ذَا صَبَاحٍ We journeyed one morning. Says Anas Ibn Mudrika alKhath'amī

عَزَمْتُ عَلَى إِقَامَةِ ذِي صَبَاحٍ \* لِأَمْرِ مَا يَسُودُ مِنْ يَسُودٍ

*I resolved upon a stay of a morning : for some particular matter is he that becomes a chief made a chief ; and says*  
AlKumait

إِلَيْكُمْ ذَوِي آلِ النَّبِيِّ تَطَلَّعَتْ  
نَوَازِعُ مِنْ قَلْبِي ظَمَاءٌ وَالْبَبُ

*Towards you, possessors of the name of the family of the Prophet, thirsty longings from my heart and heart-strings have yearned (M).* The paraphrase of ذُو and ذَاتُ and their variations, when *pre.* to what is intended to be referred to, approximates to that mentioned [for سَعِيدٌ كَرَزٌ in § 120], since جِئْتُ ذَا صَبَاحٍ means in a (time) possessed

of *this name*, ذَا being *ep.* of a suppressed qualified; and so <sup>٥٥٨</sup>جَنَّتْ ذَاتَ يَوْمٍ, means *in a (period) possessed of this name*; and <sup>٥٥٨</sup>أَنْفِ and <sup>٥٥٨</sup>نَوَا سَيَبُوءِ mean *possessors*, and *The two possessors, of this name.* [And see B on XVIII. 16 in § 64.]

§ 123. The paraphrase of <sup>٥٥٨</sup>هَذَا حَىٰ زَيْدٍ is *This is the living (person) of Zaid*; so that, being like <sup>٥٥٨</sup>شَخْصٌ زَيْدٍ, it belongs to the *cat.* of prefixion of the general to the particular. Then it becomes used in corroboration in the sense of his <sup>٥٥٨</sup>ذَاتِ and <sup>٥٥٨</sup>عَيْنِ, even though he be dead, as

أَلَا قَبِيحٌ آلَاةُ بَنِي زِيَادٍ \* وَحَىٰ أَيْبَهُمْ قَبِيحُ الْحِمَارِ

Now, God remove the sons of Ziyād far from good, and their father himself, with the removal of the ass far from good! and

يَا قُرَّانُ أَبَاكَ حَىٰ خُوَيْلِدٍ \* قَدْ كُنْتُ خَائِفُهُ عَلَى الْإِحْمَاقِ

O Kurra, verily thy father Khuwailid himself, I have been fearing him for begetting foolish offspring. Some

GG hold <sup>٥٥٨</sup>حَىٰ to be *red.* in such positions: as they hold <sup>٥٥٨</sup>إِسْمَ to be *red.* in

إِلَى الْحَوْلِ ثُمَّ اسْمُ السَّلَامِ عَلَيْكُمَا  
وَمَنْ يَبْكُ حَوْلًا كَامِلًا فَقَدْ اعْتَدَرَ

[by Labīd, *Until the end of the year: then peace be upon you two! And whoso weeps a complete year has become excusable (N)*],

تَدَاعَيْنِ بِاسْمِ الشَّيْبِ فِي مُتَتَلِّمٍ \* جَوَانِبُهُ مِنْ بَصْرَةٍ وَسَلَامٍ

*They called one another with the شَيْبِ [200] in a broken cistern, whose sides were of soft white stone and stones, and*

لَا يَنْعَشُ الصَّرْفُ إِلَّا مَا تُصَوِّرُهُ

دَاعٍ يُنَادِيهِ بِاسْمِ الْمَاءِ مَبْغُومٍ

[by Dhu-rRumma (M),] *He lifts not the eye save so long as a caller summoning him by the مَاءِ [200], addressed by the بَغَامِ, returns to him time after time; and مَقَامِ in AshShammākh's saying*

ذَعَرْتُ بِهِ الْقَطَا وَنَفَيْتُ عَنْهُ \* مَقَامَ الذَّنْبِ كَالرَّجُلِ اللَّعِينِ

[*Whereat I have frightened the Kaṭā, and wherefrom I have driven away the wolf, like the scarecrow (N)*]. But

the اِسْمِ has a meaning, اِسْمِ السَّلَامِ meaning *The utterance indicative of, and The formula of, peace, i. e. سَلَامٌ عَلَيْكُمْ*; and

اِسْمِ الْمَاءِ and اِسْمِ الشَّيْبِ *The cry of مَاءِ and The sound of شَيْبِ*: so that they belong to the cat. of زَيْدٍ عَيْنِ

[120]. And مَقَامَ الذَّنْبِ belongs to the cat. of mets.:

you say مَكَانَكَ مِنِّي بَعِيدٌ meaning *Thou art far from me*, because he whose place is far is himself far (R).

§ 124. Only eight [*ns.*] are *pre.* to the *prop.*, (1) *ns.* of time, *advs.* or [other] *ns.*, as <sup>وَلِدْتُ</sup> <sup>وَالسَّلَامُ</sup> <sup>عَلَى</sup> <sup>يَوْمِ</sup> <sup>وَلِدْتُ</sup> XIX 34. *And peace was upon me on the day I was born and* <sup>وَأَنْذِرِ</sup> <sup>النَّاسَ</sup> <sup>يَوْمَ</sup> <sup>يَأْتِيهِمُ</sup> <sup>الْعَذَابُ</sup> XIV. 44. *And preach thou unto men the day chastisement shall come upon them:* S asserts that the vague *n.* of time, if future, is like <sup>أَنْ</sup> in peculiarity to the verbal *prop.*, and, if past, is like <sup>أَدْ</sup> in prefixion to the two *props.*; and the reply to XL. 16. [1] and <sup>فَكُنْ</sup> <sup>لِي</sup> <sup>شَفِيعًا</sup> <sup>آلَخِ</sup> [503] is that the day of resurrection, being certain to come to pass, is treated like the past: (2) <sup>حَيْثُ</sup> [202], distinguished by that from the rest of the *ns.* of place: (3) <sup>أَيَّةٌ</sup> i. q. <sup>عَلَامَةٌ</sup>, allowably *pre.* to the verbal *prop.* whose *v.* is plastic, when [the *v.* is] affirmed or denied by <sup>مَا</sup>, as

بَايَةٌ يَقْدُمُونَ الْخَبِيلَ شُعْتًا \* كَانِ عَلَى سَنَابِكِهَا مَدَامَا

[after <sup>أَلَا</sup> <sup>مِنْ</sup> <sup>آلَخِ</sup> (Jsh) below] and

إِلْكِنِي إِلَى قَوْمِي السَّلَامَ رِسَالَةً \* بَايَةٌ، كَانُوا ضِعْفًا وَلَا عَزْلًا

[by 'Amr Ibn Sha's alAsadī, *Bear thou from me unto my people greeting, a message. They will be known by the sign that they have not been weak, nor weaponless* (Jsh)]:

so says S; but IJ asserts that it is *pre.* only to the single

term, the *o.f.* being <sup>مَا</sup> <sup>يَقْدُمُونَ</sup> <sup>بَايَةٌ</sup>, i. e. <sup>أَقْدَامُهُمْ</sup>, as says the poet [Zaid Ibn 'Amr Ibn AsSa'ik (Jsh)]

إِلَّا مَنْ مَبْلَغٌ عَنِّي تَمِيمًا \* بَايَةٌ مَا يُحِبُّونَ الطَّعَامَ

[Now, who will convey from me unto Tamīm by what sign they are recognised? By the sign that they love food, by the sign that they urge forward the horses, having coats matted with dust, and badly wounded in the head, as though from the blood of their heads upon their toes were wine (Jsh)]: (4) فِي رَقَّتْ , اِذْهَبْ بِنِي تَسْلُمُ in ذُو (4) : (5) صَاحِبِ سَلَامَةٍ Go thou in a (time) possessed of safety:

لِزْمِنَا لَدُنْ سَالَمْتُمُونَا وَفَاقَكُمْ \* فَلَا يَكُ مِنْكُمْ لِلْخِلَافِ جُنُوحٌ (6) رَيْثُ and (6) , allowably *pre.* to the verbal *prop.* whose *v.* is plastic, provided that the *v.* be affirmed, as

لِزْمِنَا لَدُنْ سَالَمْتُمُونَا وَفَاقَكُمْ \* فَلَا يَكُ مِنْكُمْ لِلْخِلَافِ جُنُوحٌ

[We kept, since ye made peace with us, to concord with you. Wherefore let there not be from you an inclining to discord (Jsh)] and

خُلِيلِي رَفَقًا رَيْثُ أَقْضَى لِبَانَةً \* مِنَ الْعَرَصَاتِ الْمَذْكُرَاتِ عَهْدًا

[My friend, gently, while I accomplish a want from the courts reminding of vows (DM)]: (7) قَوْلُ and (8) قَائِلُ , as

قَوْلُ يَا لِلرِّجَالِ يَنْهَضُ مِنَّا \* مُسْرِعِينَ الْكُهُولَ وَالشَّبَابَ

[The saying of "O men, (come ye to help)" raises up of us the middle-aged and the youths, making haste (Jsh)] and

وَأَجَبْتُ قَائِلَ كَيْفَ أَنْتَ بِصَالِحٍ  
حَتَّى مَلَّتْ وَمَلَّنِي عَوَادِي

[And I answered the sayer of "How art thou?" with "Well!", until I tired, and my visitors tired of me (Jsh)].

The *post. prop.* must not have a *cop.*, the sayings

وَتَسْخُنُ لَيْلَةً لَا يَسْتَطِيعُ \* نَبَاحًا بِهَا الْكَلْبُ إِلَّا هَرِيرًا

[And she is warm on a night wherein the dog is not able to accomplish a bark, but a whine (Jsh)] and

مَضَتْ سَنَةٌ لِعَامٍ وَلِدْتُ فِيهِ \* وَعَشْرٌ بَعْدَ ذَاكَ وَحِجَّتَانِ

[by AnNābigha alJa'dī, A year passed from the year that I was born in, and ten after that, and two other years (Jsh)] being extraordinary (ML).

§ 125. IM allows the *pre. n.* like the *v.*, i. e. the *inf. n.* and *act. part.*, to be separated in a case of choice from the *post. n.* by what the *pre. n.* governs in the *acc.*, namely a direct *obj.*, as in Ibn A'mir's reading كَذَلِكَ زَيْنٌ لَكثيرٍ VI. 138. And in like manner was made specious unto many of the polytheists their associates' slaying their children and the reading فَلَا تَحْسِبَنَّ XIV. 48. Then do not thou account God to be failing His Apostles in His promise; or *adv.*, as in تَرَكَ يَوْمًا نَفْسَكَ وَهَوَاها سَعَى لها فِي رَدَاها The leav-



*ing one day of thy soul and its lust is a striving for it after its destruction; or the like of the adv., as in the Prophet's saying in the tradition of Abu -dDardá هل أنتم تاركوني صاحبي Will ye leave for me my companion? : and separation by the oath also occurs in a case of choice; for Ks transmits هَذَا غَلَامٌ وَاللَّهِ زَيْدٌ [1,498]. In a case of necessity separation of the *pre.* and *post. ns.* by a word extraneous to the *pre. n.* occurs, as*

كَمَا خَطَّ الْكِتَابُ بِكَفٍ يَوْمًا \* يَهُودِيٍّ يَقَارِبُ أَوْ يَزِيلُ

[by Abū Ḥayya anNumairī, *Like as writing is writ with the hand one day of a Jew, that makes some of his lines near to some, and makes some far from some (J)*]; and by an *ep.* of the *pre. n.*, as

نَجَوْتُ وَقَدْ بَلَ الْمُرَادِيُّ سَيْفَهُ  
مِنْ ابْنِ أَبِي شَيْخٍ الْأَبَاطِمِ طَالِبِ

[by Mu'āwiyā Ibn Abī Sufyān, *I escaped when the Murādī had wetted his sword from the blood of the son of Abū Ṭalīb, the chief of the pebbly water-courses (J)*] and

وَلَكِنِّي حَلَفْتُ عَلَى يَدَيْكَ لِأَحْلِفَنَّ  
بِإِمِينٍ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ

[by AlFarazdak, *By God, if I swear in thy presence, I will surely swear with a truer oath of a swearer than thine oath (J)*]; and by a *voc.*, as

وَفَاتُكَ عَبُّ بِجَيْرٍ مُنْقَذٌ لَكَ مِنْ  
تَعْجِيلٍ مُهْلِكَةٍ وَالْخُلْدُ فِي سَقَرٍ

[by Bujair, *Agreement*, *Ka'b*, with thy brother *Bujair* in becoming a Muslim will save thee from speeding perdition in this world and abiding eternally in Hell (J)] and

كَانَ بِرِزْدُونَ أَبَا عِصَامٍ \* زَيْدٌ حِمَارٌ دُقَ بِاللِّجَامِ

(IA) As though the hack, *Abū 'Iṣām*, of *Zaid* were an ass belaboured with the bridle (Jsh). Separation of the *pre.* and *post. ns.* by the *adv.* [or *prep.* and *gen.* (R)] is allowable in poetry, as

لَمَّا رَأَتْ سَاتِيذِمًا اسْتَعْبَرَتْ \* لِلَّهِ دُرُ الْيَوْمِ مِنْ لَامِهَا

[by 'Amr Ibn *Kamī'a* (M),] When she saw mount *Sātīdh-amā*, she shed tears. To God be ascribed the deed to-day of him that blames her! (M, R) and

هُمَا أَخْرَا فِي الْحَرْبِ مَنْ لَا أَخَا لَهُ

إِذَا خَافَ يَوْمًا نَبُوءَةً فِدَعَاهُمَا

(M), by 'Amra al*Khath'amīya*, They are the brothers in battle of him that has no brother, when he fears one day a reverse, and calls them (T).

§ 126. The *pre. n.* is suppressed (M, R, IA, ML), as  
وَجَاءَ رَبُّكَ LXXXIX. 23. And (the command of) thy Lord shall come (ML). when there is no fear of ambiguity (M, R), because of the existence of a context that indicates

it (IA), as <sup>أَسْأَلُ الْقَرْيَةَ</sup> <sup>وَأَسْأَلُ الْقَرْيَةَ</sup> XII. 82. *And ask thou (the people of) the city (M)*; and in poetry even with ambiguity. as

فَهَلْ لَكُمْ فِيمَا إِلَيَّ فَانَنِي \* بِصِيرٍ بِمَا أَعْيَا النَّطَاسِيَّ حَذِيمًا

[*And have ye knowledge and skill in that of which the profit and advantage will be redounding to me? But I am better acquainted with my state than you, for verily I am skilled in what has baffled the physician (Ibn) Hidhyam*

(N)], i. e. <sup>أَبْنَى حَذِيمًا</sup> (M, R). Cases of that are (a) where a legal ordinance is referred to a concrete substantive, because requisition [or rather ordinance (DM)] attaches

only to acts, as <sup>حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةَ</sup> V. 4. (*The eating of*) *carriion has been made unlawful unto you and* <sup>وَأَحَلَّتْ لَكُمْ</sup>

<sup>وَأَحَلَّتْ لَكُمْ</sup> XXII. 31. *And (the profitable uses of) the beasts have been made lawful to you*; (b) where requisition is attached

to what is past, as <sup>أَوْفُوا بِالْعُقُودِ</sup> V. 1. *Fulfil (the require-*

*ment of) the compacts* and <sup>وَأَوْفُوا بِعَهْدِ اللَّهِ</sup> XVI. 93. *And fulfil (the requirement of) the covenant of God*, they [i. e. *the compacts and the covenant (DM)*] being two sayings

that are past, so that neither breach nor fulfilment is imaginable in them; (c) XII. 32. [502], since blame does not

attach to concrete substantives, i. e. <sup>فِي مَرَادَتِهِ</sup> and XII. 82.: and AlA'shà says

أَلَمْ تَغْتَمِضْ عَيْنَاكَ لَيْلَةَ أَرْمَدَا \* وَبَتَّ كَمَا بَاتَ السَّلِيمُ مَسْهَدَا

[*Did not thine eyes blink (with the blinking of) the night of a (man) having pain in the eyes, and thou pass the night as the man bitten by a serpent passes the night, rendered sleepless? (Jsh)*], i. e. <sup>اِغْتَمَاضُ لَيْلَةٍ رَجُلٍ اَرْمَدٍ</sup>; and the converse of it is the *inf. n.'s* acting as a *subst.* for the *n.* of time, as <sup>وَقْتُ طُلُوعِهَا</sup>, i. e. <sup>جِئْتِكَ طُلُوعُ الشَّمْسِ</sup>, though <sup>جِئْتِكَ مَقْدَمُ الْحَاجِّ</sup> is not a case of that, contrary to Z's opinion [65], but <sup>مَقْدَمٌ</sup> is a *n.* denoting *time of arrival* (ML). The *post. n.* then takes its place in inflection (M, R, IA), preferably and more commonly [127], as XII. 82. (R), like LXXXIX. 23. (IA): and sometimes [in something else (M), in gender (R)], as

<sup>يَسْتَقُونَ مِنْ وَرْدِ الْبَرِيضِ عَلَيْهِمْ</sup>  
<sup>بَرْدِي يَصْفَقُ بِالرَّحِيقِ السَّلْسَلِ</sup>

[by Ḥassān (M) Ibn Thābit, *They make him that has come to AlBarīd unto them quaff (the water of) Baradd mixed with mellow wine* (SM) and <sup>قُطِعَتِ السَّارِقُ فَأَنْدَمَلَتْ</sup> (*The hand of) the thief was cut off, and it healed* (R); and [reason (R),] as <sup>وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَ بَاسُنَا بِبَنَاتٍ أَرْهَمَ</sup> VII. 3. *And how many a city have We destroyed, and has Our chastisement come upon (the inhabitants of), when passing the night or when they were sleeping at noon!* (M, R). When the sentence needs a *pre. n.* that can be

supplied with the 1st or 2nd of two terms, to supply it with the 2nd is better, as <sup>أشهر</sup> <sup>معومات</sup> <sup>الحج</sup> II. 193. *The pilgrimage is (a pilgrimage of) known months* and II. 172. [146] rather than *(The months of) the pilgrimage are known months* and *But (the possessor of) piety is the one &c.*, because in the former you supply when there is need of supplying, and because suppression from the end of the *prop.* is better (ML).

§ 127. Sometimes, [according to S (R), the *pre. n.* is suppressed, but (M, IA)] the *post. n.* is left (M, R, IA) upon its inflection (M, R) in the *gen.* (IA), provided that the *pre. n.* be coupled to its like (R, IA) *pre.* to something (R), as

أَكَلْ أَمْرِي تَحْسِبِينَ أَمْرًا \* وَنَارٌ تَوَقَّدُ بِاللَّيْلِ نَارًا

(M, IA), by Abū Duwād (M) alIyādī, *What! every man accountest thou to be a man perfect in the qualities of manliness, and (every) fire that is kindled in the night to be a fire of hospitality?* (Jsh); and sometimes when the suppressed is not like the expressed, but opposed to it, as in the reading <sup>تُرِيدُونَ</sup> <sup>عَرَضَ</sup> <sup>الدُّنْيَا</sup> <sup>وَاللَّهُ</sup> <sup>يُرِيدُ</sup> <sup>الْآخِرَةَ</sup> VIII. 68. *Ye desire the frail good of the present life; but God desireth for you (the everlasting good) of the life to come, i. e.* <sup>بَاقِيَ</sup> <sup>الْآخِرَةَ</sup> (IA).

§ 128. The *post. n.* is suppressed (M, R, IA, ML), often in the case of [أَنْ] the <sup>أَنْ</sup> of the 1st *pers.* when the

*voc.* is *pre.* to it [54], the finals [201], <sup>أَي</sup> [116], <sup>كُل</sup> [117], <sup>بَعْض</sup>, and <sup>غَيْر</sup> after <sup>لَيْسَ</sup> [96] (ML), as <sup>كَانَ</sup> <sup>ذَلِكَ</sup> <sup>إِنْ</sup> and <sup>إِنْ</sup> <sup>كَانَ</sup> <sup>كَذَا</sup> *That took place then and at that time, i. e.* <sup>حِينَئِذٍ</sup> *When (such a thing took place)* (M), <sup>رَبِّ</sup> <sup>أَغْفِرْ</sup> <sup>لِي</sup> VII.

150. (My) Lord, *forgive me* (ML)], <sup>لِلَّهِ</sup> <sup>الْأَمْرِ</sup> <sup>مِنْ</sup> <sup>قَبْلُ</sup> <sup>وَمِنْ</sup>, <sup>بَعْدُ</sup> XXX. 3. (M, ML) *Unto God belongeth the command before (everything) and after (it) and* <sup>فَعَلْتَهُ</sup> <sup>أَوَّلُ</sup> *I did it the first (of everything),* <sup>وَكُلًّا</sup> <sup>آتَيْنَا</sup> <sup>حُكْمًا</sup> <sup>وَعِلْمًا</sup>, XXI. 79. *And to all (of them) gave We judgment and knowledge, and* <sup>وَرَفَعْنَا</sup> <sup>بَعْضَهُمْ</sup> <sup>فَوْقَ</sup> <sup>بَعْضٍ</sup> XLIII. 31. *And exalted some of them above some (of them)* (M); and sometimes in other cases, as in the reading <sup>فَلَا</sup> <sup>خَوْفٌ</sup> <sup>عَلَيْهِمْ</sup> II. 36. *There shall be no fear (of anything) for them* (ML). Then the *pre. n.*, (1) if a *n. pre.* to the like of that suppressed [*post. n.*] be coupled to it, [whether the 1st *pre.* be one of the *adv.* mentioned (below), as <sup>قَبْلُ</sup> <sup>وَبَعْدُ</sup> <sup>زَيْدٌ</sup> *Before (Zaid) and after Zaid*, or not, as

<sup>يَا</sup> <sup>مَنْ</sup> <sup>رَأَى</sup> <sup>عَارِضًا</sup> <sup>أَسْرَبَهُ</sup> \* <sup>بَيْنَ</sup> <sup>نِزَاعَى</sup> <sup>وَجِبْهَةِ</sup> <sup>الْأَسَدِ</sup>

(R), by AlFarazdak, *O people, who has seen a collection of clouds presenting itself in the horizon, wherewith I am gladdened, between the two stars named the two fore legs (of Leo) and the four stars named the forehead of Leo?* (Jsh) and

الْأَعْلَالَةُ أَوْ بَدَا \* هَذِهِ سَابِغٌ نَهْدِ الْجَزَارَةِ

(R), by AlA'shà (M), *But an after running (of a good galloper) or a former running of a good galloper, large in the fore and hind legs (R),*] is without Tanwīn; [but is not *uninfl.*, because the *post. n.* is like the remaining, being expounded by the 2nd (R), as

سَقَى الْأَرْضَيْنِ الْغَيْثُ سَهْلٌ وَحَزْنُهُا  
فَنَيْطَلَتْ عَرَى الْأَمَالِ بِالزَّرْعِ وَالضَّرْعِ

(IA) *The rain watered the lands, the smooth (of them) and the rough of them; so that the handles of the hopes of men were hung upon the seed-produce and the udder* (J): as is sometimes the case even if a *n. pre.* to the like of the one suppressed be not coupled, as

وَمِنْ قَبْلِ نَادَى كُلِّ مَوْلَى قَرَابَةً  
فَمَا عَطَفَتْ مَوْلَى عَلَيْهِ الْعَوَاطِفُ

(IA) *And before (that) every son of a paternal uncle summoned kindred to help him; and affections did not prove affectionate to him, a son of a paternal uncle, the 2nd مَوْلَى being a total subst. for the pron. governed in the gen. by عَلَى, put before it for the sake of the metre (J), and the anomalous reading فَمَا خَوْفٌ عَلَيْهِمْ (IA)]*: this [that IM mentions, vid. that the suppression is from the 1st, and that the 2nd is the one *pre.* to the mentioned (*post. n.*) (IA),]

being Mb's opinion (R, IA): whereas S's opinion is that the 1st is *pre.* to the explicit *gen.*, and the 2nd really *pre.* to its *pron.*, i. e. <sup>أَلَا عِلَالَةَ سَابِغٍ أَوْ بَدَاهَتَهُ</sup>, but that then, the *pron.* being suppressed, the 2nd *pre.* is placed between the 1st *pre.* and the *post.*, in order that the explicit [*gen.*] may be like a compensation for the suppressed *pron.*, as in <sup>يَا تَيْمَ الْخ</sup> [53] (R); [and] it is better that the suppressed should be [from the] 2nd in such as <sup>يَا زَيْدَ زَيْدَ الْخ</sup> [53] and <sup>يَبْنَ فِرَاعِي الْخ</sup>, contrary to Mb's opinion (ML): (2) if another *n. pre.* to the like of that suppressed [*post. n.*] be not coupled to it, (a) if it be an *adv.* containing the idea of relation, like <sup>قَبْلَ</sup> and <sup>بَعْدَ</sup> in time, and <sup>أَمَامَ</sup> and <sup>خَلْفَ</sup> in place, or assimilated to it in vagueness, like <sup>غَيْرَ</sup> and <sup>حَسْبَ</sup>, is *uninfl.* upon Damm; (b) if it be not one of the *advs.* mentioned, must have Tanwīn as a *subst.* for the *post. n.*, vid. <sup>كُلُّ</sup>, <sup>بَعْضُ</sup>, <sup>أَنْ</sup>, and <sup>أَرَانِ</sup> [109], as XXV. 41. [62] and XLIII. 31. (R). Two *pre. ns.* are suppressed, as XXXIII. 19. [1] and

<sup>فَادْرَكَ أَبْقَاءَ الْعَرَادَةِ طَلْعَهَا \* وَقَدْ جَعَلْتَنِي مِنْ حَزِيمَةِ أَصْبَعَا</sup>  
[by AlAswad Ibn Ya'fur, *And her limping overtook*  
*Al'Arāda's reserve of running, when she had made me to be*  
*(possessed of a distance of) a finger from Hazīma* (Jsh),]  
i. e. <sup>فَكَانَ قَابَ قَوْسَيْنِ</sup> : <sup>ذَا مَسَافَةِ أَصْبَعٍ</sup>



LIII. 9., i. e. *فَكَانَ مِقْدَارُ مَسَافَةِ قُرْبِهِ مِثْلَ قَابِ قَوْسَيْنِ*,  
*And he, i. e. the quantity of the distance of his nearness, was*  
*like a length of two bows, three being suppressed from the*  
*sub. of كَانَ*, and one from its *pred.*; so Z supplies the  
 ellipse (ML), as F says that *وَقَدْ جَعَلْتَنِي الْخ* means *ذَا مِقْدَارِ*  
*مَسَافَةِ أَصْبَغٍ* (K).

§ 129. The *n. pre.* to the *ي* of the first *pers.*, (1) if a  
 sound *sing.* or broken *pl.*, or a *perf. pl. fem.*, or quasi-sound,  
 has its final pronounced with Kasr, as *غُلَامِي*, *غُلَامَانِي*,  
*دُلُوبِي*, and *طَلَبِي*: (2) if defective, or a *du.* or  
*perf. pl. masc.* in the *acc.* or *gen.*, has its *ي* incorporated  
 into the *ي* of the 1st *pers.*, as *قَاضِي* *nom.*, *acc.*, and *gen.*,  
*مَرَرْتُ بِغُلَامِي وَزَيْدِي*, and *رَأَيْتُ غُلَامِي وَزَيْدِي*: (3) if a *perf.*  
*pl. masc.* in the *nom.*, has the *و* converted into *ي*: upon  
 which the letter before the *و*, if pronounced with Damm,  
 has the Damma converted into Kasra, as *زَيْدِي*; but, if  
 with Fath, as in *مُصْطَفَوْنَ*, remains so, as *مُصْطَفَى*: (4) if a  
*du.* in the *nom.*, has its *!* preserved, as *زَيْدَايَ* and *غُلَامَايَ*,  
 according to all of the Arabs: (5) if abbreviated, is treated  
 in the well-known *dial.* like the *du. nom.*, as *عَصَايَ* and  
*فَتَايَ*; while Hudhail convert its *!* [into *ي* (J)], and incor-  
 porate it into the *ي* of the 1st *pers.*, as *عَصِي*, whence

سَبَقُوا هَرَىٰ وَاعْتَقُوا لِهَوَاهُمْ \* فَتَخَرَّمُوا وَلِكُلِّ جَنْبٍ مَّصْرَعٌ  
 (IA), by Abū Dhu'aib alHudhalī, *They outstripped me death, and hastened to their death. So they were exterminated: and for every side, i. e. man, is a prostration, i. e. death* (J). All say لَدَيَّ, لَدَيْهِ, and لَدَيْكَ; as they say عَلَىَّ, عَلَيْهِ, and عَلَيْكَ (M). Conversion of the ا into ي with prefixion to the ك of the *pron.* occurs in poetry, as

يَا ابْنَ الزَّيْبِرِ طَالَمَا عَصَيْكَ \* وَطَالَمَا عَنَيْتَنَا إِلَيْكَ  
 لَنَصْرِبَنَّ بِسَيْفِنَا ثَقِيكَ

(R) O 'Abd Allāh Ibn AzZubair, long was it that thou disobeyedst, orig. عَصَيْتَ, and long was it that thou modest us toil towards thee. Assuredly we will smite with our sword the nape of thy neck (Jsh). The three vowels [of inflection] are assumed in the *n. pre.* to the ي of the 1st pers., when not a *du.* or *perf. pl. masc.*, nor defective or abbreviated, as غُلَامِي, غُلَامَانِي, and مُسْلِمَاتِي: so that, these *exs.* and the like being *infl.* by means of vowels assumed upon the letter before the ي, which are prevented from appearing by the fact that the ي must be preceded by a vowel homogeneous with it, i. e. Kasra, you say جَاءَ غُلَامِي, رَأَيْتَ غُلَامِي, and مَرَرْتُ بِغُلَامِي; the sign of the *nom.*, *acc.*, and *gen.* being a Damma, Fatha, and Kasra

assumed upon the letter before the *ي*, not this present Kasra, as IM asserts, since it is the Kasra of affinity, which is requisite before the construction, the *op.* of the *gen.* being prefixed only after its establishment (Sh). The *ي* of the 1st *pers.* is pronounced with Fatḥ with (1) the defective, like رَامِيَّ ; (2) the abbreviated, like عَصَايَ ; (3) the *du.*, like غُلَامَايَ *nom.* and غُلَامِيَّ *acc. and gen.* ; (4) the *perf. pl. masc.*, like زَيْدِيَّ *nom., acc., and gen.* : and in other cases may be pronounced with Fatḥ or made quiescent, as غُلَامِيَّ and غُلَامِيَّ (IA). The *ي* occurs quiescent with the *!* in the reading of Nāfi وَمَحْيَايَ وَمَمَاتِي VI. 163. *And my life and my death*; and pronounced with Kasr with the *ي* before it in the *dial.* of the Banū Yarbū', whence the reading of Ḥamza وَمَا أَنْتُمْ بِمَصْرُخِي XIV. 27. *Nor are ye my helpers*, like

قَالَ لَهَا هَلْ لَكَ يَا تَا فِيَّ \* قَالَتْ لَكَ مَا أَنْتَ بِالْمَرْضِيَّ

[*He said to her, Hast thou any desire, O thou, for me? She said to him, Thou art not the favoured one (N)*]: but in both cases, according to the GG, with weak authority (R).

§ 130. The predicament of the six [unsound] *ns.* [16], when they are *pre.* to the *ي*, is the same as when they are not *pre.*, i. e. the finals are elided; except ذُو, which is *pre.* only to explicit generic substantives, though

صَبَحْنَا الْخَزْرَجِيَّةَ مَرْهَفَاتٍ \* أَبَانَ نَزْرِي أَرَوَمَتَهَا نَزْرُوها

is in the poem of Ka'b [Ibn Zuhair, *We gave the Khazrajis a morning draught of sharpened swords, the authors whereof displayed the authors of their origin*, meaning that the forgers of these swords inscribed upon them the names of the kings for whom, or in whose days, they were wrought (T)], which is anomalous. While, however, فَمُ being treated like its sisters, فَمِي is said, the chaste form is فِي in the three cases (M). And Mb allows أَخِيَّ and أَبِيَّ [by restoring the ل of the *v.*, i. e. the ر, making it a ي, and incorporating the ي into the ي (Jm)], citing رَأَيْتُ أَلْحَ by *my father*, &c. [25] (M, Jm); but its attributability to the [perf.] pl. [masc. here, as] in

فَلَمَّا تَبَيَّنَ أَصْوَاتُنَا \* بَكَيْنِي وَفَدَيْنَا بِالْأَيْتِنَا

[by Ziyād Ibn Wāṣil, *And, when they distinguished our voices, they wept, and said to us, Our fathers be your ransom!* (Jsh),] rebuts that (M).

§ 130.A. The *gen.* [because (Sh)] of vicinity [to the *gen.* (Sh)] occurs (1) in the *ep.*, [149] [seldom (ML)], as in the saying هَذَا جُحْرٌ ضَبٌّ خَرِبٌ *This is a deserted hole of a lizard* [and

كَانَ ثَبِيرًا فِي عَرَانِيٍّ وَبَلَّةٍ \* كَبِيرٌ أَنَسِي فِي بَجَادٍ مُزْمَلٍ

(ML), by Imra alKais, *As though* mount *Thab̄ir* in the beginnings of its rain were a chief of men wrapped in a striped mantle (EM)] : (2) in the corrob., [extraordinarily (ML),] as in

يَا صَاحِبِ بَلِّغْ نَوْرِي الزَّوْجَاتِ كُلَّهُنَّ  
أَنْ لَيْسَ رُحْلٌ إِذَا انْحَلَّتْ عَرَى الذَّنْبِ

[O companion, convey to the owners of wives, all of them, that there is no union when the places of taking hold of the penis become limp (Jsh)] : (3) it is said, [in the coupled,

as (Sh)] in <sup>أَصْلُهُ</sup> إِذَا قَعْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا <sup>أَصْلُهُ</sup> وُجُوهَكُمْ وَأَيْدِيَكُمْ

V. 8. إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

*When ye stand up for prayer, wash your faces and your arms to the elbows, and wipe part of [503] your heads,*

*and your legs to the two ankles [in the reading (Sh)]*

with <sup>أَصْلُهُ</sup> أَرْجُلَكُمْ in the gen., [since the legs are washed, not wiped (ML)]; but, according to critical judges, not in

the coupled, because the *con.* [intervening between the two *ns.* (Sh)] prevents vicinity (Sh, ML), the *gen.* in the

text being, as these hold, by coupling to رُءُوسِكُمْ, *wiping* here being *washing*, while the reading [of Nāfi', Ibn

'Āmir, Ḥafṣ, Ks, and Ya'kūb (B)] with the *acc.* is a cou-

pling not to <sup>أَصْلُهُ</sup> رُءُوسِكُمْ and <sup>أَصْلُهُ</sup> أَيْدِيَكُمْ, but to the place of the *prep.*

and *gen.* [498], as in

فَوَاسِقًا عَنْ قَصْدِهَا جَوَائِرًا \* يَسْلُكْنَ فِي نَجْدٍ وَغَوْرًا غَائِرًا

[by Ru'ba, *Diverging from their right course, going astray, travelling now in high ground, and now depressed low ground (N)*].

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## THE APPOSITIVES.

§ 131. When the *ops.* have received their full complement of *regs.*, they have no means of access to others save by apposition (Sh). The *apposs.* are the *ns.* that are not affected by inflection except in the way of apposition to others (M). The *apposs.* are every second with the inflection of its *ant.* from one [identical (Jm)] consideration (IH), as <sup>جاءني زيد العالم</sup> *The learned Zaid came to me*, the *nom.* in both <sup>زيد</sup> *زيد* and <sup>العالم</sup> *العالم* arising from one identical consideration, the agency of <sup>زيد</sup> *زيد*, <sup>العالم</sup> *العالم*, because the *coming* referred to *Zaid* in the speaker's intention is referred to <sup>زيد</sup> *زيد* with its *appos.*, not to <sup>زيد</sup> *زيد* unrestrictedly (Jm). The multiple *enuncs.*, then, as LXXXV. 14—16. [31], the attributes in <sup>علمت زيدا</sup> *علمت زيدا*, <sup>عالما عاقلا طريفا</sup> *عالما عاقلا طريفا* *I knew Zaid to be learned, intelligent, clever*, the multiple *ds. s.*, as <sup>فتتعد مذموماً مخذولاً</sup> *فتتعد مذموماً مخذولاً* XVII. 23. *So that thou become impotent, being blamed, forsaken* of God, and the excepted after the excepted, as <sup>جاءني</sup> *جاءني*, <sup>القوم الا زيدا الا عمرا</sup> *القوم الا زيدا الا عمرا* *The people came to me, except Zaid, except 'Amr*, ought to be included in the definition of the *apposs.*; whereas, if he had said "with the inflection of its *ant.* on account of the inflection of the first," that objection would not have applied (R). The *appos.* is the *n.*

sharing with what precedes it in its inflection unrestrictedly. "Unrestrictedly" excludes the *enunc.* and *d. s.* of the *acc.*; for they do not share with what precedes them in its inflection unrestrictedly, but in one of its cases, contrary to the *appos.*, which shares with what precedes it in all its cases of inflection, as <sup>ص</sup>مَرَدٌ <sup>ب</sup>بَزِيدٍ <sup>ال</sup>الْكَرِيمِ , <sup>ر</sup>رَأَيْتُ <sup>ز</sup>زَيْدًا <sup>ال</sup>الْكَرِيمَ , and <sup>ج</sup>جَاءَ <sup>ز</sup>زَيْدٌ <sup>ال</sup>الْكَرِيمُ (IA). The *appos.* are 5, *corrob.*, *ep.*, *subst.*, *synd. expl.*, and coupled (M, IA, Sh). The *op.* of the *corrob.*, *ep.*, and *synd. expl.* [below] is, S says, the *op.* of the *ant.*; and his opinion is most likely, because the [matter] referred to the *ant.* in the speaker's intention is referred to it with its *appos.*, the *coming* in <sup>ج</sup>جَائِنِي <sup>ز</sup>زَيْدُ <sup>ال</sup>الظَرِيفِ being in his intention referred not to *Zaid* unrestrictedly, but to *Zaid* restricted by being *clever*. The *op.* of the *subst.* is, (1) as Akh, Rm, F, and most of the moderns hold, supplied, homogeneous with the 1st, on the evidence of hearsay, as in XLIII. 32. [152] and other texts and verses; and of analogy, because it is independent, intended by the mention: but the reply is that the *prep.* and *gen.* <sup>ل</sup>لْبُيُوتِهِمْ are a *subst.* for the *prep.* and *gen.* [لَمِنْ (K, B)], and the *op.* <sup>ج</sup>جَعَلْنَا not repeated, and similarly in the others; and that the independence of the second and its being intended to notify that the *op.* is the 1st [*op.*], not another supplied, because, the *ant.* being then like the dropped, the *op.* as it were does not govern the first, nor is in contact with it, but governs the second: (2) as S, Mb, Sf, Z, and IH hold, the *op.* of the *ant.*, since, the *ant.*





paradigm <sup>أَفْعَل</sup> , as <sup>أَنْفُسُهُمَا</sup> <sup>أَعْيُنُهُمَا</sup> or <sup>جاءَ الزَّيْدَانِ</sup> , and <sup>أَعْيُنُهُمَا</sup> , and <sup>أَعْيُنُهُمَا</sup> or <sup>أَنْفُسُهُمَا</sup> , and <sup>أَعْيُنُهُمَا</sup> or <sup>أَنْفُسُهُمَا</sup> , and <sup>أَعْيُنُهُمَا</sup> or <sup>أَنْفُسُهُمَا</sup> ; (b) what removes the imagination that universal inclusion is not meant, i. e. <sup>كُلٌّ</sup> , <sup>كُلٌّ</sup> and <sup>كُلٌّ</sup> , and <sup>جَمِيعٌ</sup> [137] (IA). When the *du.* is corroborated by <sup>نَفْسٍ</sup> or <sup>عَيْنٍ</sup> , there are three *dial. vars.*, the chastest the *pl.*, below it the *sing.*, and below the *sing.* the *du.* (Sh).

§ 133. The object of the *corrob.* is to dispel (1) the hearer's inattention : (2) his thought that the speaker is making a blunder : in which two cases the expression that the hearer is thought to be inattentive to, or to be thinking a blunder, must be repeated literally, as <sup>ضَرَبَ</sup> <sup>زَيْدٌ</sup> : (3) his thought that the speaker is using a trope in (a) the referred, as you say <sup>هَذَا بَاطِلٌ</sup> meaning *imperfect*, in which case also the expression must be repeated, as in the Prophet's saying <sup>إِذَا امْرَأَةٌ نِكَحتْ بِغَيْرِ إِذْنِ وَلِيِّهَا</sup> <sup>فَنِكَاحُهَا بَاطِلٌ</sup> <sup>بَاطِلٌ</sup> <sup>بَاطِلٌ</sup> <sup>بَاطِلٌ</sup> *Whatsoever woman is married without the leave of her guardian, her marriage is null, null, null, null* ; (b) the referred to, as you say <sup>قَطَعَ الْأَمِيرُ</sup> <sup>الْوَلَدَ</sup> , meaning ( *The young man of* ) the governor ( *by his command* ) maimed the robber. in which case the referred

to must be repeated literally, as ضَرَبَ زَيْدٌ زَيْدًا, i. e. *Zaid*, not *He that stands in his place, beat*, or ideally, by means of نَفْسٍ, عَيْنٍ, and their variations; (c) the reference of the *v.* to all the individuals of the referred to, in which case this mistake is dispelled by the mention of كَلَامَهُمْ, اَرْبَعَتُهُمْ, ثَلَاثَتُهُمْ, كَلَامَهُمَا, &c. [139], اَجْمَعَ, and the like.

§ 134. Something else than the referred and referred to is sometimes repeated, because of your thinking the hearer inattentive, or for the sake of dispelling his thought that you are making a blunder, vid. the *p.*, as اِنْ اَنْ زَيْدًا قَاتَمَ [below]; or *prop.*, as فَاِنْ مَعَ الْعَسْرِ يَسِرْ اِنْ مَعَ الْعَسْرِ يَسِرْ XCIV. 5. 6. *Then verily with the difficulty shall be ease, verily with the difficulty shall be ease*: which sort of *corrob.* is not included in IH's definition, because it settles the matter of the *ant.*, but not in respect of reference or universal inclusion (R). The [*lit.* (R)] corroboration [by simple repetition (M)] is current in *n.*, *v.*, and *p.*, [single term and (R)] *prop.* (M, R), explicit *n.* and *pron.* (M), &c. (R), as اِنْ اَنْ زَيْدًا مَنْطَلَقٌ, ضَرَبْتُ ضَرَبْتُ زَيْدًا, ضَرَبْتُ زَيْدًا [below], مَا اَكْرَمَنِي اِلَّا اَنْتَ, جَاؤَنِي زَيْدٌ جَاؤَنِي زَيْدٌ (M). The repeated is independent, i. e. what may be begun with and paused upon; and dependent,

i. e. what may not be. The dependent, (1) if *unil.*, like the *con.* و , or necessarily attached to the beginning of words, like the *preps.*, or end, like the attached *prons.*, is not repeated alone, except in poetic license, as

فَلَا وَاللَّهِ لَا يَلْفَى لِمَا بِي \* وَلَا لِلْمَا بِهِمْ أَبَدًا شِفَاءً

[(504, 509), by Muslim Ibn Ma'bad alAsadī, *Then no, by God, there will not be found for what ails me, nor for, for what ails them, ever a medicine* (Jsh),] and

وغير وَدَّ جَانِلٍ وَرَدِينٍ \* وَصَالِيَاتٍ كَمَا يُؤْتَفِقِينَ

[(509) *And other than an upright tent-peg and two other tent-pegs and burnt stones, like, like what are made supports for the cooking-pot* (DM, Jsh)]; but with its support, as

انْكَ انْكَ : (2) if not *unil.*, nor necessarily attached, may be repeated alone, as اِنْ اِنْ زَيْدًا [below]; the better [construction] being to separate them, as اِنْ فِي الدَّارِ اِنْ زَيْدًا قَائِمٌ. The independent is repeated without separation, as

قَائِنٌ اِلَى اَيْنِ النَّجَاءِ بِيْغَلْتِي  
اَتَاكَ اَتَاكَ اللّٰحِقُونَ اَحْبِسِ اَحْبِسِ

[*Then where goest thou, whither is the hurrying with my she-mule? The overtakers have come to thee, have come to thee. Hold! hold!* (Jsh)] and

لَا لَا اَبْرَحَ بِحَبِّ بَنَّةٍ اِنْهَا \* اخَذَتْ عَلَى مَوَاتِقَ رَعْهَوْدَا

[by Jamīl, *I will not, not reveal the love of Bathna.*

*Verily she has taken against me bonds and covenants*

(Jsh)]; and with separation, as وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ XI.

22. *When they in the life to come, they* [524] *are disbelievers*

(R). The *non-repl. p.* is repeated only with what is attached

to it (IA, Sh), as فِي الدَّارِ فِي and اِنْ زَيْدًا اِنْ زَيْدًا قَائِمٌ and فِي الدَّارِ زَيْدٌ ;  
 فِي فِي الدَّارِ زَيْدٌ [above] nor اِنْ زَيْدًا قَائِمٌ , الدَّارِ زَيْدٌ ;

but the *repl. p.* may be repeated alone, as نَعَمْ نَعَمْ Yes, yes,

لَا لَا No, no, and بَلَى بَلَى Ay, ay (IA). Repetition is good

when you mention what requires two things, the 1st of

which has a train ; in which case the requirer is repeated

after the completion of the train of the 1st, as لَا تَحْسَبْنِ

الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ اَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

III. 185. *Do not thou*

*account them that rejoice at what they have committed, and*

*love that they should be praised for what they have not*

*done, and* [below] *do not thou account them* [524] *to be suc-*

*cessful in escaping from chastisement, since the 1st obj. is*

*long by reason of its conj.* You either repeat the 1st expres-

*sion itself, or strengthen it by one of the same measure*

*and last letter, which is named all. seq., and has an appa-*

*rent meaning, as هَنِيئًا مَرِيئًا [42]; or no meaning at all,*

*as حسنٌ بسى ; or a far-fetched, not apparent, meaning,*

as <sup>9</sup>خَبِيثٌ <sup>9</sup>نَبِيثٌ from <sup>9</sup>نَبَيْتُ الشَّرِّ, i. e. *extracted it*.

There is sometimes a *con.* with the *lit. corrob.*, as <sup>9</sup>والله ثم <sup>9</sup>والله <sup>9</sup>By God! Again, by God! and <sup>9</sup>فَلَا تُحَسِّبْنَهُمْ III. 185. after <sup>9</sup>لَا تُحَسِّبَنَّ, contrary to the *id. corrob.* (R).

§ 135. The explicit *n.* is corroborated by its like, not by the *pron.*; and the *pron.* by its like and by the explicit *n.* The two *prons.* are both detached, as <sup>9</sup>مَا ضَرَبَنِي إِلَّا هُوَ <sup>9</sup>زَيْدٌ قَامَ هُوَ; or one attached, and the other detached, as <sup>9</sup>هُوَ <sup>9</sup>بِهِ هُوَ and <sup>9</sup>مَرَرْتُ بِكَ أَنْتَ <sup>9</sup>انْطَلَقْتَ أَنْتَ, and similarly <sup>9</sup>رَأَيْتُنَا نَحْنُ <sup>9</sup>رَأَيْتَنِي أَنَا and <sup>9</sup>بَنَانُ نَحْنُ and (M). The detached *nom. pron.* occurs as a [*lit.* (R)] *corrob.* of every attached [*pron.* (IA)], *nom.*, *acc.*, or *gen.* (R, IA); because of its strength and originality, since the *nom.* is before the *acc.* and *gen.* (R). The [attached (IA)] *nom. pron.* is not corroborated by (M, IA) the explicit *n.* [136] (M) <sup>9</sup>عَيْنٍ or <sup>9</sup>نَفْسٍ (IA), except after being corroborated by the [detached (IA)] *pron.*, [as <sup>9</sup>زَيْدٌ ذَهَبَ هُوَ نَفْسُهُ or <sup>9</sup>النِّسَاءُ حَضَرْنَ <sup>9</sup>أَعْيَانَهُمْ or <sup>9</sup>الْقَوْمُ خَضَرُوا هُمْ أَنْفُسَهُمْ, عَيْنُهُ <sup>9</sup>أَعْيَانَهُنَّ or <sup>9</sup>هُنَّ أَنْفُسَهُنَّ, the covert and prominent *prons.* being alike in that respect (M)]; but the *acc.* and *gen.* are corroborated unconditionally (M, IA), as <sup>9</sup>رَأَيْتُهُ نَفْسَهُ and <sup>9</sup>مَرَرْتُ بِهِ نَفْسَهُ.

§ 136. <sup>فأ</sup>نفس and <sup>فأ</sup>عين are peculiar in making this distinction between the *nom. pron.* and its two companions; and in the case of any other [explicit *corrob.*] there is no distinction in allowability between the three of them, as <sup>فأ</sup>كلهم , <sup>فأ</sup>جاءوني , and <sup>فأ</sup>خرجوا اجمعون , [e. g. XXXIII. 51. (138)] (M).

§ 137. You corroborate by <sup>فأ</sup>كل , [ <sup>فأ</sup>جميع (IA), and <sup>فأ</sup>اجمع , only (IH)] what has parts (IH, IA), separable sensibly or predicamentally (IH), some of which may occur in its place (IA), as <sup>فأ</sup>أكرمت القوم كلهم *I honored the people, all of them* and <sup>فأ</sup>أشتريت العبد كله *I bought the slave, all, or the whole, of him*, [since part of him may be bought, and not the rest (R),] contrary to <sup>فأ</sup>جاء زيد كله (IH). You corroborate by <sup>فأ</sup>كلا and <sup>فأ</sup>كلتا the *du.* (D, IA), *masc. and fem.* (IA), in the position wherein one of the two may be alone in the act, in order that the sense of *participation* may be verified, as <sup>فأ</sup>جاء الرجلان كلاهما *The two men came, both of them*, because <sup>فأ</sup>جاء الرجل may be said ; but, where the act does not belong to one, corroboration of the *du.* by them is surplusage (D). One does not say <sup>فأ</sup>اختصم الزيدان كلاهما , because *The two Zaid*s are not separable with regard to the *disputing together*, since it is only between two or more (R). All of them [except

<sup>و، ا، ع</sup>  
 [اجمع] must be *pre.* to a *pron.* agreeing with the corroborated (IA): [and] <sup>و، ا، ع</sup> اجمع and its variations (R, ML) are constructively *pre.* [see <sup>و، ا، ع</sup> اجمع in § 18.], according to Khl's opinion (R); [but] must be denuded of the *pron.* of the corroborated. The expressions of first corroboration need a *cop.*, which is only the expressed *pron.*: whence are refuted (1) the saying of one of our contemporaries, [vid. IA (DM),] on II. 27. [72] that جميعا is a *corrob.* of ما; whereas, if so, جميعة would be said, and moreover, corroboration by جميع being rare, the Revelation should not be explained in accordance therewith, and it is correctly a *d. s.*: (2) the saying of Fr and Z [and B] on the reading انا كلنا فيها XL. 51. *Verily we, all of us, are in it* that <sup>و، ا، ع</sup> كلنا is a *corrob.* [of the *sub.* of انا, *det.* (138) (K), i. q. <sup>و، ا، ع</sup> كلنا, the Tanwīn being a compensation for the *post.* (*pron.*) (K, B)]; whereas it is correctly a *subst.* And by the mention of "first" I guard against <sup>و، ا، ع</sup> اجمع &c. [139]; for they corroborate only after <sup>و، ا، ع</sup> كل, as XV. 30. [88] (ML). The Arabs use <sup>و، ا، ع</sup> عامة *pre.* to the *pron.* of the corroborated to indicate *universal inclusion*, like <sup>و، ا، ع</sup> كل, as <sup>و، ا، ع</sup> جاء القوم عامتهم, *The people came, the whole of them*: but few GG reckon it among the *corrobs.*, though S does. And <sup>و، ا، ع</sup> اجمع, <sup>و، ا، ع</sup> جمعا,



كلهم , كلها , كله , and اجمعون , respectively, to strengthen the intention of *universal inclusion* : and are sometimes used not preceded by كله , &c. [139], which IM asserts to be rare, whence

يَا لَيْتَنِي كُنْتُ صَبِيًّا مَرْضَعًا \* تَحْمِلْنِي الذَّلْفَاءُ حَوْلًا اِكْتَعَا

اِذَا بَكَيْتَ قَبَلْتَنِي اَرْبَعًا \* اِنْ ظَلَمْتُ الدَّهْرَ اَبْكِي اَجْمَعَا

[O would that I were a suckled boy, AdhDhālfā carrying me during a year entire! When I cried, she would kiss me four times: then should I continue to cry during the time, all of it: but some say is not so, because of its frequently occurring in the Kur'ān, as لَاغْوِينَهُمْ اَجْمَعِينَ

XXXVIII. 83. Assuredly I will mislead them, all of them (J)]. The *du.* is corroborated by كَلَّا , عَيْنِي , نَفْسِي , and كَلَّتَا : and, according to the BB, by nothing else, so that you do not say جَاءَ الْقَبِيلَتَانِ اَجْمَعَانِ , nor جَاءَ الْجَيْشَانِ اَجْمَعَانِ ; but the KK allow that.

§ 138. According to the BB (IA), the *indet.* may not be corroborated (R, IA, Sh), whether it be limited or unlimited (IA), except when the *indet.* is a predication, not predicated of, as فَتَكَاحُهَا بِأَمْلٍ آخٍ [133] and similarly LXXXIX. 22. [132] (R); and the corroborated



[63], that suppression of the *pron.* from the *conj.* is better than from the *ep.* and *enunc.*, and from the *ep.* is better than in the *enunc.* (R). Suppression of the corroborated [while its *corrob.* remains (ML)] is [allowed by S and Khl; but (ML)] disallowed by (R, ML) some (R), Akh and his followers (ML), because, suppression being for abridgment, and corroboration for prolongation, they are incompatible (R). Separation of the corroborated and *corrob.* occurs in <sup>وَضَعُوهَا</sup> وَلَا يَحْزَنُ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ <sup>وَضَعُوهَا</sup> XXXIII. 51. And that they should not grieve, and should be well pleased with what thou hast given them, all of them, [<sup>وَضَعُوهَا</sup> كُلَّهُنَّ being a *corrob.* of the <sup>وَضَعُوهَا</sup> of يَرْضَيْنَ (K, B), and Ibn Mas'ūd reading <sup>وَضَعُوهَا</sup> وَيَرْضَيْنَ كُلَّهُنَّ (K),] and <sup>وَضَعُوهَا</sup> اَنْزِلْنِي <sup>وَضَعُوهَا</sup> ظِلَّتْ الْغَمِّ [137] (ML).

§ 139. <sup>وَضَعُوهَا</sup> اَجْمَعُ, <sup>وَضَعُوهَا</sup> اَبْتَعُ, and <sup>وَضَعُوهَا</sup> اِبْصَعُ are *all. seqs.* to <sup>وَضَعُوهَا</sup> اَجْمَعُ (M, IH), occurring only after it (M); so that they do not precede it, and the mention of them without it is of weak authority (IH). If you intend to combine the expressions of *id.* corroboration, you put <sup>وَضَعُوهَا</sup> نَفْس first, then <sup>وَضَعُوهَا</sup> عَيْن, then <sup>وَضَعُوهَا</sup> كُل, then <sup>وَضَعُوهَا</sup> اَجْمَعُونَ, then its sisters from <sup>وَضَعُوهَا</sup> اَكْتَعُونَ to <sup>وَضَعُوهَا</sup> اَبْتَعُونَ; but, if not, you may restrict yourself to whichever of them you please from <sup>وَضَعُوهَا</sup> نَفْس to <sup>وَضَعُوهَا</sup> اَجْمَعُ [137]. The BB end with <sup>وَضَعُوهَا</sup> اِبْصَعُ, without



ing, <sup>قَاعِدٌ</sup> *sitting*, <sup>مَكْرَمٌ</sup> *honored*, <sup>مُهَانٌ</sup> *dishonored* (M).

IH says in the exposition of the M that the *ep.* is general, i. e. every expression containing the sense of qualificativity, whether it occur as an *appos.* or not, so that the *enunc.* and *d. s.* [74] in such as <sup>زَيْدٌ</sup> <sup>قَائِمٌ</sup> and <sup>جَائِزٌ</sup> <sup>جَائِزٌ</sup> are included in it ; and particular, i. e. what contains the sense of qualificativity when it occurs as an *appos.*, as <sup>جَائِزٌ</sup> <sup>رَجُلٌ</sup> <sup>ضَرْبٌ</sup> : and that (R) the [particular (R)] *ep.* is an *appos.* that indicates [the existence of (Jm)] a meaning in its *ant.* [or in the belonging thereof (145) (R)] unrestrictedly (III). By “unrestrictedly” he intends to exclude the *d. s.* in such as <sup>ضَرْبٌ</sup> <sup>زَيْدٌ</sup> <sup>مَجْرُودٌ</sup> ; for <sup>مَجْرُودٌ</sup>, though indicative of a meaning in <sup>زَيْدٌ</sup>, is not so unrestrictedly, but when he is restricted by the state of *beating* : whereas the *d. s.* is already excluded from the definition by “*appos.*” (R). IM defines the *ep.* as the *appos.* supplementing its *ant.* by explaining one of its qualities, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>كَرِيمٍ</sup> *I passed by a generous man*, or of the qualities of what belongs to it, i. e. its connected, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>كَرِيمٍ</sup> <sup>أَبُوهُ</sup> *I passed by a man whose father is generous* (IA). The *ep.* [is added to distinguish between two participators in the name : and, it is said (M),] denotes *particularization* (M, IH, IA, Sh) of

its *ant.* (Sh), i. e. *diminution of the homonymy* existing (R) in *indets.* (M, R), as <sup>أُ</sup>فَتَحْرِيرُ <sup>أُ</sup>رَقَبَةٍ <sup>أُ</sup>مُؤْمِنَةٍ IV. 94. (*The obligatory, or Incumbent upon him, shall be*) [29] *emancipation of a believing slave* (Sh); and *manifestation* (M, IH, Sh) of it (Sh), i. e. *removal of the homonymy* existing (R) in *dets.* (M, R), whether proper names or not, as <sup>أُ</sup>زَيْدٌ <sup>أُ</sup>الْعَالِمُ *The learned Zaid* and <sup>أُ</sup>الرَّجُلُ <sup>أُ</sup>الْفَاضِلُ *The excellent man* (R). In <sup>أُ</sup>هُدًى <sup>أُ</sup>وَرَحْمَةً <sup>أُ</sup>لِلْمُحْسِنِينَ <sup>أُ</sup>الَّذِينَ <sup>أُ</sup>يَقِيمُونَ <sup>أُ</sup>الصَّلَاةَ <sup>أُ</sup>وَيُؤْتُونَ <sup>أُ</sup>الزَّكَاةَ <sup>أُ</sup>وَهُمْ <sup>أُ</sup>بِالْآخِرَةِ <sup>أُ</sup>هُمْ <sup>أُ</sup>يُوقِنُونَ XXXI. 2. 3. *Guidance and mercy for them that do good, who perform prayer, and give alms, and are assured of the life to come* <sup>أُ</sup>الَّذِينَ <sup>أُ</sup>آلَخْ is an explanation of their doing good (B); and like it is

<sup>أُ</sup>الْأَلَمْعَى <sup>أُ</sup>الَّذِي <sup>أُ</sup>يُظَنُّ <sup>أُ</sup>بِكَ <sup>أُ</sup>الطَّائِفِ <sup>أُ</sup>كَانَ <sup>أُ</sup>قَدْ <sup>أُ</sup>رَأَى <sup>أُ</sup>وَقَدْ <sup>أُ</sup>سَمِعَا by Aus [Ibn Ijajar, *The sharp-witted, who thinks of thee the thought, as though he had seen and had heard* (N)], which As, on being asked respecting the <sup>أُ</sup>الْمَعَى, is related to have recited, adding nothing (K).

§ 141. Sometimes it denotes [merely (M, IH, R)] (1) *praise* [and *magnification* (M) of its *ant.* (Sh), like the *eps.* applied to God (M), as <sup>أُ</sup>الْحَمْدُ <sup>أُ</sup>لِلَّهِ <sup>أُ</sup>رَبِّ <sup>أُ</sup>الْعَالَمِينَ I. 1. *Praise be to God the Lord of the worlds* (Sh)]; or [the *opp.* of that (M),] *blame* [and *vilification* (M) of it (Sh), as

XVI. 100. *Say thou, I seek protection by God from the accursed devil* (IA): but only when the qualified is known to the person addressed, whether it be one that has no partner in that name, as *In the name of God the Compassionate, the Merciful* and *I seek protection etc.*; or one that has a partner in it, as *The excellent, learned, or The profligate, abominable, Zaid came to me* when the person addressed knows the comer *Zaid* before he is qualified, even though he have partners in this name (R): (2) *corroboration* [of it (Sh); but only when the qualified imports the meaning of that *ep.*, expressed by implication (R)], as LXIX. 13. [438] (M, IH, IA, Sh), *The lygone yesterday* (M, IA), and *لا تَتَّخِذُوا* *أَمْسِ الدَّابِرِ* *The lygone yesterday* (M, IA), and XVI. 53. *Take ye not unto yourselves two gods: He is only one God* (R, Sh): if, however, that meaning so expressed in the *ant.* be *universal inclusion and comprehension*, the *appos.* is a *corrob.*, not an *ep.*, as *الرجال كلهم* and *الرجلان كلاهما*; but, if not, it is an *ep.* as in XVI. 53.: and, if the meaning of the *appos.* be that of the *ant.* exactly, by correspondence, the *appos.* is a *corrob.* of repetition, as *زيد زيد* and *الرجل نفسه* (R): (3)

commiseration (R, IA, Sh) for it, as <sup>لَهُمْ أَنَا عَبْدُكَ الْمَسْكِينُ</sup> *O God, I am Thy poor servant* (Sh).

§ 142. The *ep.* is (M, IA, Sh, ML) (1) generally (M) *deriv.* (IA, Sh, ML), i. e. derived from the *inf. n.* to indicate a meaning and its subject, like (IA) the *act.* or *pass. part.*, or *ep.* assimilated (M, IA) to the *act. part.*, or <sup>أَفْعَلُ</sup> of superiority (IA), as <sup>مَرَرْتُ بِرَجُلٍ ضَارِبٍ</sup> *I passed by a man beating* or <sup>مَضْرُوبٍ</sup> *beaten* or <sup>حَسْبِي الْجِدَّةُ</sup> *handsome in face* or <sup>خَيْرٌ مِنْ عَمْرٍو</sup> *better than 'Amr* (Sh): (2) renderable thereby (IA, Sh), as <sup>مَرَرْتُ بِرَجُلٍ أَسَدٍ</sup> *I passed by a lion man*, i. e. <sup>شَجَاعٍ</sup> (Sh); like the *dem.*, as <sup>مَرَرْتُ</sup> *مررت* by <sup>بِزَيْدٍ هَذَا</sup> *this Zaid*, i. e. <sup>الْمَشَارِ إِلَيْهِ</sup> ; and <sup>نُو</sup> *نو* i. q. <sup>صَاحِبٍ</sup> or conjunct, as <sup>مَرَرْتُ بِرَجُلٍ نَبِيٍّ مَالٍ</sup> *I passed by a man possessed of property*, i. e. <sup>صَاحِبٍ مَالٍ</sup> , and <sup>بِزَيْدٍ</sup> *بِزَيْدٍ* by <sup>نُو قَامَ</sup> *Zaid who stood*, i. e. <sup>الْقَائِمُ</sup> ; and the *rel. n.*, as <sup>مَرَرْتُ بِرَجُلٍ قُرَشِيٍّ</sup> *I passed by a Qurashī man*, i. e. <sup>بُصْرِيٍّ</sup> and <sup>تَنْمِيٍّ</sup> (IA). <sup>مَنْتَسِبٍ إِلَى قُرَيْشٍ</sup> are renderable by <sup>مَعْزُورٍ</sup> and <sup>مَنْسُوبٍ</sup> ; and <sup>نُو مَالٍ</sup> and <sup>ذَاتُ سَوَارٍ</sup> [23] by <sup>صَاحِبَةٌ</sup> and <sup>صَاحِبُ مَالٍ</sup> , or by <sup>مَتَسَوِّرَةٌ</sup> and <sup>مَتَمُولٍ</sup> ; and you say <sup>مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ</sup> : <sup>سَوَارٍ</sup> *سوارٍ* or <sup>أَيْمًا</sup> [116] or <sup>مَرَرْتُ بِرَجُلٍ أَيْ رَجُلٍ</sup> *مررت* by <sup>أَيْمًا</sup> *أيما*



أَنْتَ meaning *الرَّجُولِيَّةُ* كَامِلٌ فِي ; and similarly هَذَا *الرَّجُلُ* Thou art the man, all of the man and هَذَا *الرَّجُلُ* This is the learned, the seriously learned and هَذَا *الرَّجُلُ* the genuinely learned, meaning *الرَّجُلُ* البَالِغُ ; and هَذَا *الرَّجُلُ* I passed by a man, a man of good and هَذَا *الرَّجُلُ* a man of evil, as though you said هَذَا *الرَّجُلُ* and هَذَا (M). The saying of many GG on هَذَا *الرَّجُلُ* I passed by this man that هَذَا *الرَّجُلُ* is an *ep.* is an error: IM says "ISB guides to the truth, making it a *synd. expl.* [148], as does IJ"; and so do Zj and Suh (ML). The majority of GG prescribe derivation as a condition of the *ep.*; and therefore (R) S deems هَذَا *الرَّجُلُ* [as rendered by هَذَا (M)] of weak authority (M, R): but IH does not prescribe it (R). There is no difference between its being *deriv.* and otherwise when its application is to denote the meaning [occurring (Jm) in its *ant.* (R, Jm)], generally, [i. e. in all its usages, like the *rel. n.* and هَذَا *الرَّجُلُ* *pre.* to the generic substantive, which in all positions have a qualified, expressed or supplied (R),] as هَذَا *الرَّجُلُ* and هَذَا *الرَّجُلُ*, [and like every conjunct containing هَذَا *الرَّجُلُ*, and the هَذَا *الرَّجُلُ*, because هَذَا *الرَّجُلُ*





*they are assorted man by) man, and (two men by) two men,*  
 and (*men by) men*, as we said on أَفْضَلَ رَجُلٍ and رَجُلَيْنِ  
 and رِجَالٍ [118], the like [*prep. and gen.*] often occur-  
 ring after what praise and wonder are intended by, as  
 لِلَّهِ ذِرٌّ زَيْدٍ مِنْ رَجُلٍ [84], and يَأْتِيكَ مِنْ لَيْلٍ [48, 84]  
 and the meaning in all being one, vid. that he is the praised,  
 and the wonder is at it, exclusively, out of the aggregate  
 of this genus, when they are distributed and divided with  
 this division: (c) the qualified repeated, and *pre.* to such  
 as حِمَارٌ عِنْدِي رَجُلٌ رَجُلٌ صَدَقَ and سَوٌّ صَدَقَ  
 حِمَارٌ سَوٌّ: they often prefix the qualified to the *inf. n.* of  
 the *ep.*, so that, رَجُلٌ رَجُلٌ صَدَقَ meaning رَجُلٌ صَادِقٌ, it is  
 as though you said عِنْدِي رَجُلٌ رَجُلٌ صَادِقٌ; and the 2nd  
 رَجُلٌ with its *ep.* becomes *ep.* of the 1st, as in لَا مَاءَ مَاءٍ  
 بَارِدًا [102]; or the 2nd may be a *subst.* for the 1st, as is  
 said on XCVI. 15. 16. [153], except that the necessity  
 of their agreeing in determinateness and indeterminateness  
 makes its being an *ep.* more probable: (d) quantities, as  
 عِنْدِي رِجَالٌ ثَلَاثَةٌ *Beside me are three men*: the Prophet  
 says النَّاسُ كَأَنَّ مِائَةَ لَا تَجِدُ فِيهَا رَاحِلَةً وَاحِدَةً *Mankind*  
*are like an hundred camels, wherein thou wilt not find one*  
*high-bred camel*; and you say عِنْدِي بَرٌّ قَفِيزَانِي *I have*

wheat two قَفِيز <sup>قَفِيز</sup> measures ; and similarly with ذِرَاع <sup>ذِرَاع</sup> cubit, شِبْر <sup>شِبْر</sup> span, بَاع <sup>بَاع</sup> fathom, and other quantities indicating length, shortness, scarcity, plenty, and the like : (2) matter of hearsay, (a) common, frequent, vid. the *inf. n.* [143], mostly i. q. the *act. part.*, as رَجُلٌ صَوَّم <sup>رَجُلٌ صَوَّم</sup> *A man abstaining* and عَدَلَ <sup>عَدَلَ</sup> *just* ; sometimes i. q. the *pass. part.*, as رَجُلٌ رَضِيَ <sup>رَجُلٌ رَضِيَ</sup> *A man liked*, i. e. مَرْضًى <sup>مَرْضًى</sup> : (b) not common, vid. (a) a generic substantive notorious for some idea, qualifying another generic substantive, as مَرَرْتُ بِرَجُلٍ <sup>مَرَرْتُ بِرَجُلٍ</sup> مَرَرْتُ بِرَجُلٍ : Mb says it is by supplying مِثْل <sup>مِثْل</sup>, i. e. مِثْلُ أَسَدٍ <sup>مِثْلُ أَسَدٍ</sup> (like) a lion ; and his rendering is strengthened by their saying مَرَرْتُ بِرَجُلٍ أَسَدٍ شَدَّةً <sup>مَرَرْتُ بِرَجُلٍ أَسَدٍ شَدَّةً</sup> *I passed by a man (like) a lion in strength*, i. e. يَشَابُهَ الْأَسَدَ شَدَّةً <sup>يَشَابُهَ الْأَسَدَ شَدَّةً</sup>, so that شَدَّةً <sup>شَدَّةً</sup> is in the *acc.* as a *sp.* from the relation of مِثْل <sup>مِثْل</sup> to the *pron.* of the [man] mentioned, as in الْكَوْزُ مَمْتَلًى مَاءً <sup>الْكَوْزُ مَمْتَلًى مَاءً</sup> *The pitcher is full of water*, according to what we mentioned respecting هُوَ زَهِيرٌ شَعْرًا <sup>هُوَ زَهِيرٌ شَعْرًا</sup> [77] : and sometimes بِرَجُلٍ <sup>بِرَجُلٍ</sup> مَرَرْتُ بِرَجُلٍ أَسَدٍ شَدَّةً <sup>مَرَرْتُ بِرَجُلٍ أَسَدٍ شَدَّةً</sup> is said, which [الْأَسَدُ] <sup>الْأَسَدُ</sup> is a *subst.* according to S, but according to Khl may be an *ep.* as rendered by مَرَرْتُ بِرَجُلٍ نَارٍ <sup>مَرَرْتُ بِرَجُلٍ نَارٍ</sup> (like) the lion ; and they say مَرَرْتُ بِرَجُلٍ نَارٍ حُمْرَةً <sup>مَرَرْتُ بِرَجُلٍ نَارٍ حُمْرَةً</sup>, i. e. مِثْلُ نَارٍ حُمْرَةً <sup>مِثْلُ نَارٍ حُمْرَةً</sup> (like) a fire in redness : or أَسَدٍ <sup>أَسَدٍ</sup>

شِدَّة and حَمَرَةٌ may be i. q. كَامِل شِدَّة and حَمَرَةٌ *con-*  
*summate*, or *perfect*, in *strength* and *redness*, in which case  
 it is not by supplying the *pre. n.*, but is like أَنْتَ الرَّجُلُ  
 عَلَمًا, as we mentioned in the *d. s.* [77]; and in this con-  
 struction also the *acc.* is a *sp.* from the relation of كَامِل  
 to the *pron.* of the [man] mentioned : but others than  
 Mb say that the concrete substantive in such *exs.* is to be  
 rendered by the *cp.* appropriate to it, so that رَجُلٌ أَسَدٌ  
 means جَرِيءٌ *bold*, and رَجُلٌ حَمَارٌ means بَلِيدٌ *stupid*;  
 and according to this rendering the *sp.* in such as رَجُلٌ  
 أَسَدٌ has no meaning : the poet says

وَلَيْلٍ يَقُولُ النَّاسُ مِنْ ظُلُمَاتِهِ  
 سَوَاءٌ صَحِيحَاتُ الْعَيُونِ وَعَوْرَهَا  
 كَأَنَّ لَنَا مِنْهُ بَيُوتًا حَصِينَةً  
 مَسُوحًا أَعَالِيهَا وَسَاجًا سَتُورَهَا

And (many) a night, from whose glooms the people say,  
 Alike are the sound of eyes and their unsound ; as though  
 we had from it tents inaccessible from their height, whose  
 tops were haircloths, and whose curtains were teak!, i. e.  
 هَوْدَجَاتُهَا سَوْدَا أَعَالِيهَا وَكُثِيفًا سَتُورَهَا  
 whose tops were black, and  
 whose curtains were thick : (b) the generic substantive

qualifying that generic substantive, the expression being

repeated in the sense of كَامِلٌ, as مَرَرْتُ بِرَجُلٍ رَجُلٍ, i. e.

رَأَيْتُ رَجُلًا رَجُلًا consummate in manliness, and رَأَيْتُ

رَجُلًا رَجُلًا, i. e. كَامِلًا perfect: (c) a generic substantive

denoting what the thing is made of, and qualifying that

thing, as هَذَا خَاتَمٌ حَدِيدٌ: S says such [constructions] as

خَاتَمٌ طِينٍ A clay signet-ring, صَفَةٌ خَزٌّ A silk covering of

a saddle, خَاتَمٌ حَدِيدٌ An iron signet-ring, and بَابٌ سَاجٌ

A teak door are disliked in poetry also; but qualification

by these concrete substantives is held to be allowable,

though bad, according to the sense, through the render-

ing مَعْمُولٌ مِنْ طِينٍ (wrought of) clay, and, if compari-

son be intended, لَيْسَ صَفَةٌ كَالْخَزِّ بِسَرْجٍ خَزٌّ صَفَةٌ means

by a saddle whose covering is (soft like) silk, (but is not

silk): (d) [أَبٌ and أَخٌ in] their saying مَرَرْتُ بِرَجُلٍ أَبِي

عَشْرَةَ I passed by a man father of 10 and أَخٌ لَكَ brother

to thee and أَبٌ لَكَ father to thee (R).

§ 143. They [often (IM)] qualify by the *inf. n.* (M,

IM), as رَجُلٌ عَدْلٌ [142] and صَوْمٌ and زُورٌ visiting and

كَفَيْكَ and شَرَعَكَ [142] مَرَرْتُ بِرَجُلٍ حَسْبِكَ, رِضًى

and مِثْلَكَ and كَأَنفِكَ and مُحْسِبِكَ like thee, i. q.





and زید by مررت برجل ابوة زید (R) : (2) the n. made det. by the generic آل, [as some assert (IA),] as

ولقد امر على اللّيم يسبنى \* فمضيت ثمت قلت لا يعنيني

(R, IA) *By God, assuredly I pass by the base fellow that reviles me; and go away, then say, He means me not* (J)

and واية لكم الليل نسلخ منه النهار XXXVI. 37. *And the night that We draw forth the day from is a sign for you*

(IA), because its determination is [only] lit. (R); but

that is not certain, since نسلخ and يسبنى may be ds. s.

(IA). It must have a pron. (IH, IA) relating to that indet.

(Jm), to connect it with the qualified : but the pron. is

sometimes suppressed (R, IA), because indicated, as

وما أدري أغيرهم تناء \* وطول الدهر أم مال أصابوا

[by Jarīr, *And I know not whether mutual distance have*

*altered them, and length of time, or wealth (that) they*

*have gotten* (J)], i. e. أصابوا, and واتقوا يوماً لا تجزى

II. 45. *And fear a day (wherein)*

*a soul shall not make satisfaction for a soul at all, i. e.*

لا تجزى فيه (IA). The cop. of the prop. used as an ep. is

only the pron., mentioned, as XVII. 95. [1] : or supplied,

in the nom., as أن يقتلوك [505], i. e. هو عار; or acc.,

as <sup>حُمَيْتُهُ</sup> [63], i. e. <sup>حُمَيْتُهُ</sup>; or *gen.*, as II. 45., i. e. <sup>فِيهِ</sup> (ML). As some say, the *prep.* and *gen.* are suppressed all at once: but, as others say, [gradually, first (IA)] the *prep.* [alone (ML)], the *pron.* being then [put into the *acc.*, and (ML)] attached to the *v.*, [so that it becomes <sup>تَجْزِي</sup> (IA), as in <sup>وَيَوْمَ شَهِدْنَا</sup> (66), i. e. <sup>فِيهِ</sup> (ML)]; and afterwards this [attached (IA)] *pron.* (IA, ML), when in the *acc.* (ML), so that it becomes <sup>تَجْزِي</sup> (IA): the 1st saying being transmitted from S, and the 2nd from Akh. The *prop.* occurring as an *ep.* must be enunciatory, instances transmitted to the contrary being paraphrased [34] (ML). The requisitive *prop.* does not occur as an *ep.*; though it does as an *enunc.*, contrary to the opinion of I Amb, as <sup>زَيْدٌ اضْرِبْهُ</sup> [26] (IA). Sometimes, however, the requisitive [*prop.* apparently (IA)] occurs as an *ep.*, by subaudition of a *saying*, which is [really (R)] the *ep.* (R, IA), the requisitive *prop.* being its *reg.* (IA): the saying [of Al'Ajjā] (J)]

حَتَّىٰ إِذَا جَنَّ الظَّلَامُ وَاصْتَلَطَ

جَاؤُوا بِمَذْقٍ هَلْ رَأَيْتَ الذُّئْبَ قَطًّا

[Until, when the darkness of the night overspread the light of the day, and blended with the light, they brought to me watered milk, (whereof it is said,) Hast thou seen the wolf ever? (Jsh)] meaning (M, R, IA, ML) بِمَذْقٍ مَّقُولٍ

عِنْدَهُ هَذَا الْقَوْلُ (M, R), on account of its dark color, because it is diluted milk (M), [or] مَقُولٌ فِيهِ هَلْ أَلَخَ (IA), [or] مَقُولٌ عِنْدَ رُؤْيَيْتِهِ ذَلِكَ ; and

فَإِنَّمَا أَنْتَ أَخٌ لَنَا نَعْدَمُهُ

[For thou art only a brother (of whom it is said), May God grant we lose him not! (Jsh)] meaning أَخٌ مَقُولٌ فِيهِ (ML) : as it occurs as a *d. s.*, like لَقِيتُ زَيْدًا أَضْرِبُهُ I met Zaid, (it being said of him,) Beat thou him, i. e. مَقُولًا فِي حَقِّهِ هَذَا الْقَوْلُ ; and 2nd obj. in the cat. of وَجَدْتُ (R), like [the saying of Abu -dDardá (M)] وَجَدْتُ النَّاسَ أَخْبَرَ تَقْلَهُ I have found men to be (persons whereof it is said,) Try him: thou wilt hate him (M, R), i. e. مَقُولًا فِيهِمْ هَذَا الْمَقَالُ (M). And IS and F hold this subaudition to be necessary in the *enunc*, i. e. زَيْدٌ مَقُولٌ فِيهِ أَضْرِبُهُ Zaid (is a person whereof it is said,) Beat thou him ; but most hold it to be unnecessary (IA).

§ 145. They qualify by (1) the state of the qualified, [often (R), as مَرَرْتُ بِرَجُلٍ حَسَنٍ I passed by a goodly man, since the *goodliness* is the state and quality of the man (Jm)]; (2) the state of its (M, IH) connected (M), [i. e.] belonging, [i. e. by a relative *cp.* accruing to it

because of its belonging (Jm),] as **مَرَّتْ بِرَجُلٍ حَسَنٍ غُلَامَةً**,  
*I passed by a man whose young man was goodly* (IH),  
 since the man's *being goodly as to the young man* is a  
 meaning in the *man*, even though it be relative (Jm).  
 This connected, (1) if pronounced with Tanwīn, agrees  
 with the *ant.* in case, without dispute, as **مَرَّتْ بِرَجُلٍ**  
**ضَارِبٍ ابْنَةَ زَيْدٍ** and **ضَارِبٍ ابْنَةَ زَيْدٍ**; and the *act.* and *pass.*  
*parts.* governing the direct *obj.* in the *acc.* are then not  
 past [345]: (2) if *pre.*, is (a) an assimilate *ep.*, which  
 must be *pre.* to its *ag.*, as **مَرَّتْ بِرَجُلٍ حَسَنٍ الْوَجْهَ**, since  
 it has no *obj.*: (b) not an assimilate *ep.*, (a) past, *intrans.*,  
 which is *pre.* to the *ag.*, as **مَرَّتْ بِرَجُلٍ قَائِمٍ الْغَلَامَ** [349];  
 and does not become *det.* because of its prefixion to its  
*reg.* [111]: and *trans.*, which may not be *pre.* to the *ag.*,  
 because, if you prefix it to the *ag.* without mentioning  
 the direct *obj.*, as **بِرَجُلٍ ضَارِبٍ الْغَلَامَ**, the *ag.* is liable to  
 be mistaken for the *obj.*, so that the *act. part.* is not  
 known to be connected, while, if you mention the direct  
*obj.*, it also is not allowable [345]; and, if *pre.* to the  
 direct *obj.*, must be followed by the *ag.* in the *nom.*, as  
**بِزَيْدٍ ضَارِبٍ غُلَامَةٍ عَمْرٍو** and **بِزَيْدٍ ضَارِبٍ عَمْرٍو غُلَامَةٍ أَمْسَى**,  
 since, if we did not mention [the *ag.*], the *act. part.* would  
 be unconnected; and becomes *det.* by reason of the pro-  
 thesis, because *pre.* to a *n.* not its *reg.*: (b) not past,  
 which, according to S, may be made an *ep.* unrestrictedly

like the one pronounced with Tanwīn, whether it be present or future, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبٍ</sup> <sup>غُلَامَةٍ</sup> <sup>زَيْدٍ</sup> <sup>الْآنَ</sup> or <sup>غَدًا</sup>; and whether it denote *physical action*, i. e. what is *sensible, visible*, like <sup>ضَارِبٍ</sup> and <sup>قَاتِلٍ</sup>, or *other than physical action*, like <sup>عَالِمٍ</sup>, <sup>عَارِفٍ</sup>, <sup>مُخَالِطٍ</sup>, and <sup>مُلاَظِمٍ</sup>: but, as Y says, if present, must be in the *acc.* as a *d. s.*, even though it be to an *indet.*, whether it denote *physical action* or not, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبَةٍ</sup> <sup>عَمْرُو</sup> and <sup>بِزَيْدٍ</sup> <sup>مُخَالِطَةٍ</sup> <sup>دَاءٍ</sup>; and, if future, must be in the *nom.*, whether it denote *physical action* or not, as being with the subsequent *nom.* a nominal *prop. ep.* of the *indet.*, as <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ</sup> <sup>ضَارِبَةٍ</sup> <sup>عَمْرُو</sup>: while S agrees with him as to the allowability of the *acc.* in the 1st, and *nom.* in the 2nd; but disagrees with him as to their necessity, citing the saying of Ibn Mayyāda

وَنَظَرْتُ مِنْ خَلَلِ السُّتُورِ بِأَعْيُنٍ  
مَرْضَى مُخَالِطَهَا السَّقَامُ صَحَاحَ

*And thou gazedst from the chink of the curtains with eyes ailing, that sickness is infecting, sound, where the act. part., denoting unrestrictedness [in time], is in the predicament of the present and future, and saying that the version is مُخَالِطَهَا with the gen., while others cite*

حَمِينَ الْعِرَاقِيْبِ الْعَصَا وَتَرْكَنَةً \* بِهٖ نَفْسٌ عَلٰى مُخَالِطَةٍ يَهْرُ

They defended the hock-tendons from the encroaching of the horse *Al'Asà*, and left him having in him hard breathing that panting is pervading with the *nom.* of *مَخَالِطَةٌ*, which Y might attribute to inchoation: and, as IIIU says, if denoting *physical action*, must be in the *nom.* by inchoation, whether it be present or future; and, if denoting *other than physical action*, then, if present, must be in the *acc.* as a *d. s.*, and, if future, must be in apposition with the *ant.*: while S controverts him also as to the necessity, not as to the allowability. All of this is when you intend to make the *act. part.* govern like the *v.*: but, when you do not intend that, and make it a *n.*, only the *nom.* is allowable in every case, as *مَرَرْتُ بِرَجُلٍ مَلْزَمَةٍ رَجُلٍ* *I passed by a man whose attendant was a man*, i. e. *صَاحِبٍ* *مَلْزَمَتُهُ*: you treat *مَلْزَمَةٍ* like what is not derived from the *v.*, as you treat *صَاحِبَةٍ* *whose companion*; and accordingly you say in the *du.* and *pl.* *بِرَجُلٍ مَلْزَمَةِ الزَّيْدَانِ* and *مَلْزَمَةِ بَنُو فُلَانٍ*. The following [*eps.*] other than the *act. part.*, *pass. part.*, and assimilate *ep.*, occur connected, (1) regularly, vid. the *rel. n.*, as *بِرَجُلٍ مَصْرِيٍّ حِمَارَةٍ* *by a man whose ass was Egyptian*, because, being i. q. *مَنْسُوبٍ*, it governs with its government: (2) by hearsay, badly, vid. (a) *سَوَاءٌ بِرَجُلٍ سَوَاءٌ هُوَ وَالْعَدَمِ*, as *سَوَاءٌ* *بِرَجُلٍ سَوَاءٌ هُوَ وَالْعَدَمِ* *by a man such that he and non-existence*, and

*his father and his mother, were equal or alike*, the chaste, well-known construction being to put *سواء* into the *nom.*

[as a *prepos. enunc.* (K, B on II. 5.)] by inchoation, according to which it is bad [though allowed by Z and

B] that *انذرتهم الخ* in the place of the *nom.* should be ag. of *سواء* in *ان الذين كفروا سواء الخ* II. 5. *Verily they that disbelieve, alike etc.* [28] on the ground that

*سواء* alone is in the *nom.* as *pred.* of *ان*, [as though *مستو عليهم انذارك وعدمه* were said (K, B), as you say

*مررت برجل ان زيدا مختصم ابوه وابن عمه* (K)]; and as *برجل* *مررت* *سواء درهمه* *I passed by a man whose dirham was complete*, i. e. *تام*, so that it requires one ag., contrary to the

1st, because, being i. q. *مستو*, it is between two and up-

wards; (b) [*رجل* and *حسب* in] your saying *برجل حسبك*

*برجل* *رجل* *ابوه* and *فضله* *برجل* *رجل* *ابوه* *by a man whose bounty was sufficient for thee* and *whose father was a man*, i. e. *كامل*

*perfect*; (c) the quantities, as *برجل عشرة غلمان* *by a man*

*whose young men were 10* and *طولها ذراع* *برجل* *بحية* *by a*

*serpent whose length was a cubit*; (d) the generic substan-

tive denoting what the thing is made of, as *برجل خز صفته*

*by a saddle whose covering was silk* and *بكتاب طين خاتمة*

by a letter whose seal was clay; (e) the generic substantive notorious for some idea, as <sup>أَسَدٌ</sup> <sup>غَلَامَةٌ</sup> <sup>بِرَجُلٍ</sup> by a man whose young man was a lion, i. e. <sup>جَرِيءٌ</sup> bold; (f) [ <sup>مِثْلُ</sup> and <sup>أَبِ</sup> in] your saying <sup>أَبُوهُ</sup> <sup>مِثْلَكَ</sup> <sup>بِرَجُلٍ</sup> and <sup>أَبِي</sup> <sup>بِرَجُلٍ</sup> <sup>أُمِّ</sup> <sup>عَشْرَةِ</sup> <sup>أَبُو</sup> by a man whose father was like thee and whose mother's father was a father of 10. These are all are among the *prims.* that occur as *eps.* not in accordance with analogy [142] (R).

§ 146. As the *ep.* agrees with the qualified in its inflection, so does it agrees with it in number, determinateness and indeterminateness, and gender: except when it is (1) [denotative of] the act of what is connected with the qualified, for it agrees with the qualified in inflection and determinateness and indeterminateness, but not in anything else; (2) an *ep.* wherein the *masc.* and *fem.* are alike, as <sup>فَعُولٌ</sup> [i. q. <sup>فَاعِلٌ</sup>] and <sup>فَعِيلٌ</sup> i. q. <sup>مَفْعُولٌ</sup> [269]; (3) a *fem.* applied to the *masc.*, as <sup>رَبْعَةٌ</sup> and <sup>لَامَةٌ</sup> [265] (M). [See also § 143 and § 356.] The *ep.* follows the qualified (IA, Sh, ML), as inflectionists say, in four out of ten things (Sh, ML), which is the case only in the proper *ep.* (ML); but really (Sh) in [two out of five, vid. one of the three cases of (Sh)] inflection, and [one of (Sh)] determinateness and indeterminateness, [as <sup>مَرَّتْ</sup> <sup>بِقَوْمٍ</sup> <sup>كَرَمَاءَ</sup> and <sup>بَزِيدٍ</sup> <sup>الْكَرِيمِ</sup> (IA)]. In number and gender



its predicament is that of the *v.* [that would occupy its place in that sentence (Sh): and therefore, if it govern in the *nom.* a latent *pron.*, it agrees with the qualified unrestrictedly, as <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> زَيْدٌ رَجُلٌ حَسَنٌ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> هِنْدٌ أَمْرَأَةٌ حَسَنَةٌ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> الزَيْدُونَ رِجَالٌ حَسَنُونَ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> أَلْهِنْدَاتٌ نِسَاءٌ حَسَنَاتٌ; so that it agrees in gender and number, as the *v.* would agree if you put a *v.* in the place of the *ep*, and said <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رَجُلٌ حَسَنٌ, <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> رِجَالٌ حَسَنُونَ, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> أَمْرَأَةٌ حَسَنَةٌ; while, if it govern in the *nom.* an explicit *n.*, it agrees in gender with that explicit *n.*, but in number is *sing.*; so that it follows the course of the *v.* when governing an explicit *n.* in the *nom.* (IA)], as <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> [and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> (Sh)], like <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> (IA, Sh) and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup>, whence <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> IV. 77. *Our Lord, deliver us out of this city whose inhabitants are wrong-doers*, and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> (Sh), and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> like <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> (IA), not <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> and <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup>, save according to the *dial.* of <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup> <sup>حَسَنٌ</sup>



*cooking-pot* is joined together from the *pieces* and *fragments*, and the *garment* made up of cuttings every one of which is *worn out*, and the *semen* compounded of things every one of which is *mixed*, and they are emboldened to that by the fact that <sup>٩ ٨٤</sup>افعال, being a *pl.* of paucity, is in the predicament of the *sing.*, as <sup>٨٨ ٨٨ ٨٨</sup>نَسْقِيكُمْ مِمَّا فِي بُطُونِهِ, XVI. 68. *We give you to drink of what is in their bellies*, the *pron.* belonging to <sup>٨٨ ٨٨ ٨٨</sup>الانعام, and, S says, is a *sing.*, not a *pl.*, though <sup>٩</sup>قَمِيصٌ شَرَّادُنُمْ *a tattered shirt* and <sup>٩ ٨٨</sup>لَحْمٌ خَرَادِيلُ *minced meat* occur (R)]; and [one of (R, IA)] the two genders (IH, IA), except when it is an *ep.* wherein the *masc.* and *fem.* are alike, like <sup>٩</sup>فَعُولُ i. q. <sup>٩</sup>فَاعِلُ or <sup>٩</sup>فَعِيلُ i. q. <sup>٩ ٨٨</sup>مَفْعُولُ, or is a *fem. ep.* applied to the *masc.*, like <sup>٩ ٨٨</sup>علامة (Jm): while the [2nd (IH), connected (R, ML)] *ep.* [qualifying by the state of the belonging (R), (and) governing an explicit *n.* in the *nom.* (IA),] follows [the qualified (IH, IA)] in [only (ML) two out of (R, IA, ML) the first (IH)] five, [one of the {three (R, DM)} cases of inflection, and one of determinateness and indeterminateness (R, IA, ML)]; being like the *v.* [governing an explicit *n.* in the *nom.* (IA)] in (IH, IA, ML) the [five (K, IA)] remaining ones (IH, IA), the three numbers and two genders (R, IA, ML); so that, whether the *ag.* be *sing.*, *du.*, or *pl.*, it is *sing.* (R, IA), even if the qualified be different from that (IA), except that the *ep.* governing

a [broken (DM)] *pl.* in the *nom.* may in chaste [usage] be a *sing.* or broken [*pl.*] (ML); and, whether the *ag.* be *masc.* or *fem.*, it agrees therewith (R, IA), even if the qualified be *fem.* or *masc.* (IA), or is *masc.* when the *ag.* is improperly *fem.* or proper but separated (R). Hence <sup>٥٥٨</sup>قَامَ <sup>٥٥٨</sup>رَجُلٌ <sup>٥٥٨</sup>قَاعِدٌ <sup>٥٥٨</sup>غُلَامَانِ is good, [as <sup>٥٥٨</sup>يَقْعُدُ <sup>٥٥٨</sup>غُلَامَانِ is good; and <sup>٥٥٨</sup>قَاعِدَةٌ <sup>٥٥٨</sup>غُلَامَانِ also, because the *ag.* is an improper *fem.*, as <sup>٥٥٨</sup>تَقْعُدُ <sup>٥٥٨</sup>غُلَامَانِ is good (R)]: and <sup>٥٥٨</sup>قَاعِدُونَ <sup>٥٥٨</sup>غُلَامَانِ is weak, [because it is equivalent to <sup>٥٥٨</sup>يَقْعُدُونَ <sup>٥٥٨</sup>غُلَامَانِ; but less weak than <sup>٥٥٨</sup>يَقْعُدُونَ <sup>٥٥٨</sup>غُلَامَانِ, because the *ل* and *و* in the *v.* are mostly *ags.*, contrary to the *ل* and *و* in the *du.* and *pl.* of the *n.*, for they are *ps.* applied as signs of the *du.* and *pl.* (K)]: and <sup>٥٥٨</sup>تَعْرُونَ <sup>٥٥٨</sup>غُلَامَانِ is allowable (IH), because, when you break the *n.* resembling the *v.*, it becomes literally excluded from its commensurability with, and affinity to, the *v.*, because the *v.* is not broken; so that <sup>٥٥٨</sup>تَعْرُونَ <sup>٥٥٨</sup>غُلَامَانِ does not contain a semblance of combination of two *ags.*, as <sup>٥٥٨</sup>قَاعِدُونَ <sup>٥٥٨</sup>غُلَامَانِ does, because of its resemblance to <sup>٥٥٨</sup>يَقْعُدُونَ <sup>٥٥٨</sup>غُلَامَانِ, in which two *ags.* are apparently combined unless the *و* be excluded from the quality of *n.* to that of *p.*, or the explicit *n.* be made a *subst.* for the *pron.*, or the *v.* be made an *enunc.* preceding the *inch.* (R): and the broken *pl.* is [pronounced by some to be (Sh)] pre-

ferable (Sh, ML) to the *sing.* (Sh, DM), which opinion I hold (Sh), as

بَكَرْتُ عَلَيْهِ بُكَرَةً فَوَجَدْتُهُ \* قَعُودًا لَدَيْهِ بِالصَّرِيمِ عَوَازِلَةً

[by Zuhair, I came to him in the early morning, and found him to be such that his upbraidings were sitting beside him in the detached sand-heaps (DM)], this verse being adducible in evidence because this predicament holds good also in the *enunc.* and *d. s.* (ML); while the sound *pl.* is said only by him that says أَكَلُونِي الْبَرَاغِيثُ (Sh). And, if you rightly considered, you would find the 1st *ep.* also to be like the *v.* in the five remaining ones, because its *ag.* is then the *pron.* covert in it relating to its qualified, and the *v.*, when attributed to the *pron.*, has the ا affixed to it in the *du.*, the , in the rational *pl. masc.*, and the ى in the *pl. fem.*, and is femininized in the *sing.*

*fem.*; for which reason you say بِرَجُلٍ ضَارِبٍ, بِرَجُلَيْنِ, بِامْرَأَةٍ ضَارِبَةٍ, بِامْرَأَتَيْنِ, and بِرَجَالٍ ضَارِبِينَ, ضَارِبِينَ, and بِنِسْوَةٍ ضَارِبَاتٍ, ضَارِبَاتَيْنِ, as you say يَضْرِبُ, يَضْرِبَانِ, and يَضْرِبُونَ, تَضْرِبُ, تَضْرِبَانِ, and يَضْرِبْنَ (R). In

لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَكَ اللَّهُمَّ رَبُّكَ الْأَعْلَى LXXXVII. 1. *Glorify thou the most high name of thy Lord, or the name of thy Lord the Most High* اللَّهُمَّ رَبُّكَ الْأَعْلَى may be *ep.* of the [*pre.* (DM)] or [*post.* (DM)] رَبِّ : but in زَيْدٌ الظَّرِيفُ جَانِي غَلَامٍ

*The clever young man of Zaid came to me* the *ep.* belongs to the *pre.*, not to the *post.*, except by reason of indication, because the *post.* is put only for particularization, not for its own sake, [whereas the *post.* in the text is intended by the predicament of the *pre.*, i. e. the glorification (DM)]; and conversely in كُلُّ فَتًى يَتَّقِي فَائِزٌ *Every youth that is pious is fortunate* the *ep.* belongs to the *post.*, because the *pre.* is put only for generalization, not for the sake of passing judgment upon it (ML). [But] in XXX. 31. [117] فَرِحُونَ may be [in the *nom.* as (K)] *ep.* of كُلُّ (K, B), like

وَكُلُّ خَلِيلٍ غَيْرِ هَاضِمٍ نَفْسُهُ \* فَبِالْصَدِّ وَالْأَعْرَاضِ عَنْهُ جَدِيرٌ  
(K), by AshShammākh, *And every friend other than the breaker of his heart for the sake of his friend is worthy of being shunned and turned away from* : AH says that صَالِحٌ in كُلُّ رَجُلٍ صَالِحٍ may be in the *gen.* as *ep.* of رَجُلٍ, which is the more frequent, as جَادَتْ عَلَيْهَا النَّحْسُ [117]; or *nom.* as *ep.* of كُلُّ (N): [and] in Ka'b's saying

وَقَالَ كُلُّ خَلِيلٍ كُنْتُ أَمَلُهُ \* لَا إِلَهَيْنِكَ إِنِّي عَنْكَ مَشْغُولٌ

*And said every friend that I was wont to hope for (the beneficence, or aid, of), i. e. أَمَلٌ خَيْرٌ or مَعُونَةٌ, because substances are not hoped for, Assuredly I will not divert thee (from thy plight, by lightening it to thee and com-*

*forting thee; wherefore fend for thyself*) : verily, or because  
 [520], *I am so busied as to be distracted from thee* . كَأَنَّ  
 and its two *regs.* are an *ep.* of خَلِيل or كُلُّ , so that their  
 position is that of a *gen.* or *nom.*; but the 1st is better,  
 because كُلُّ is prefixed only to import *generality*, the real  
 subject being its *gen.* (BS). Therefore وَكُلُّ أَخٍ أَخٌ [90]  
 is of weak authority (BS, ML), because كُلُّ is qualified;  
 whereas its *gen.* ought to be qualified, because it is the  
 intended (BS), and إِلَّا الْفَرَقْدَيْنِ ought to be said, with the  
*gen* as *ep.* of أَخٍ (DM). There is no harm in our men-  
 tioning some of the predicaments of the *ep.* neglected by  
 [Z and] IH. The 1st is the union of *eps.* with separa-  
 tion of qualifieds. When the *ep.* is single, and has two  
*regs.*, (1) if they agree in inflection, (a) if because of cou-  
 pling, then, (a) if they agree in determinateness and inde-  
 terminateness, their *eps.* may be separated, as جَاءَنِي زَيْدٌ  
 الظَّرِيفُ وَعَمْرُو الظَّرِيفُ The clever Zaid and the clever  
 'Amr came to me; or united, as جَاءَنِي زَيْدٌ وَعَمْرُو الظَّرِيفَيْنِ  
 The clever Zaid and 'Amr came to me, the *masc.* then  
 prevailing over the *fem.*, as رَأَيْتُ رَجُلًا وَامْرَأَةً ظَرِيفَيْنِ I saw  
 a clever man and woman, and the rational over the irra-  
 tional, as مَرَرْتُ بِالزَّيْدَيْنِ وَفَرَسَهُمَا الْمُقْبِلَيْنِ I passed by the  
 advancing two Zaid and their horse, as likewise is the  
 case in the *enunc.* and *d. s.*, as الزَّيْدَانِ وَالْحِمَارَةُ مُقْبِلُونَ

*The two Zaid and the she-ass are advancing* and جَائِنِي  
 زَيْدٌ وَهِنْدٌ وَالْحِمَارُ مُسْرِعَيْنِ *Zaid and Hind and the he-ass*  
*came to me making haste*; (b) if they differ in determi-  
 nateness and indeterminateness, their *eps.* cannot be united,  
 so that you do not say هِنْدٌ نَاقَةٌ وَفَصِيلُهَا الرَّاتِعَانِ nor  
 رَاتِعَانِ, because difference of the *cp.* and qualified in  
 determinateness and indeterminateness is disallowed; and  
 therefore they are either separated or united in an anaco-  
 luthic *ep.*, as جَائِنِي رَجُلٌ وَزَيْدٌ الظَّرِيفَيْنِ *A man and Zaid (I*  
*mean) the two clever ones came to me*: (b) if not because of  
 coupling, as اَعْطَيْتُ زَيْدًا اَبَاً *I gave Zaid his father*,  
 their *eps.* may not be united, but are separated or united  
 in an anacoluthic *cp.*, because the *appos.* is in the predi-  
 cament of the *ant.* as to inflection, and one *n.* is not 1st  
*obj.* and 2nd: (2) if they differ in inflection, then, (a) if  
 they differ in sense also, their *eps.* may not be united,  
 so that they are either separated or united in an anaco-  
 luthic *cp.*, because the *appos.* is in the predicament of  
 the *ant.* as to inflection, and one *n.* [as *appos.* of the  
 2nd *reg.*] is not *obj.* of [itself as *appos.* of] the 1st;  
 and, if separated, the *ep.* of each one of them should  
 properly be beside it, as لَقِيَ زَيْدٌ الظَّرِيفُ عَمْرًا الظَّرِيفُ  
*The clever Zaid met the clever 'Amr*, though they may be  
 put together, as لَقِيَ زَيْدٌ عَمْرًا الظَّرِيفُ الظَّرِيفُ, the *ep.*



of the 2nd being beside it, and the *ep.* of the 1st after the *ep.* of the 2nd, because, when separation of the *ep.* and its qualified is unavoidable, separation of one from its companion is better than separation of both together, as in the *d. s.* [74]: (b) if they agree in sense, as ضَارَبَ زَيْدٌ <sup>٩٨٧</sup> *Zaid fought with 'Amr*, their state is similar according to the BB; while Hsh and 'Th allow their *eps.* to be united, from regard to the sense, since each of them is *ag.* and *obj.* in respect of the sense, except that Hsh, giving preponderance to the side of the *ag.*, because it is the essential of the sentence, puts the *ep.* into the *nom.*, as ضَارَبَ زَيْدٌ <sup>٩٨٧</sup> عَمْرًا الظَّرِيفَانِ, while Th makes the *nom.* and *acc.* equal, because of their equality in sense. If the *op.* [of the two *regs.*] be not single. then, (1) if it be repeated for corroboration, the *eps.* may be united. as قَامَ زَيْدٌ <sup>٩٨٧</sup> وَقَامَ عَمْرُو الظَّرِيفَانِ (2) if it be not repeated for corroboration, then, (a) if the two *ops.* be of one sort, i. e. both [*ns.*, *vs.*, or *ps.*] governing the *nom.* or *acc.*, or both *ns.* [or *ps.*] governing the *gen.*, or both *inchs.* or *enuncs.*, (a) when one of them is coupled to the other, and the two *regs.* share in one name, as when they are both *ags.*, *objs.*, *enuncs.*, or *inchs.*, their *eps.* may be united, according to S and Khl, when the two [*regs.*] agree in determinateness and indeterminateness, as ضَرَبْتُ زَيْدًا <sup>٩٨٧</sup> وَآكْرَمْتُ بَكْرًا and قَامَ زَيْدٌ <sup>٩٨٧</sup> وَقَعَدَ عَمْرُو الظَّرِيفَانِ

and جَانَنِي غَلَامَ زَيْدٍ and أَبُو عَمْرٍو الظَّرِيفِي and الطَّرِيفِي and whether الظَّرِيفَانِ be *ep.* of the two *inchs.* or two *enuncs.* ; but Mb, Zj, and many of the moderns disallow that, except when the two *ops.* agree in sense together with the conditions mentioned, as جَلَسَ أَخُوكَ وَقَعَدَ أَبُوكَ الْكَرِيمَانِ *Thy generous brother and father sat* ; and Mb disallows such as هَذَا رَجُلٌ وَذَلِكَ أَمْرَأَةٌ مُنْطَلِقَانِ , because of the difference of the two *dem.* in nearness and remoteness, contrary to the opinion of S, who treats their *enuncs.* like the *ags.* of two different *vs.* : (b) when one of the two *ops.* is not coupled to the other, or the two *regs.* do not share in a particular name, or do not agree in determinateness and indeterminateness, their *eps.* may not be united ; so that you do not say هَذِهِ جَارِيَةٌ أَخَوِي ابْنَيْي on the supposition that أَخَوِي is *ep.* of كَرَامٍ and ابْنَيْي together, but كَرَامًا by anacoluthon, because one of the two *ops.* [110] is not coupled to the other ; nor هَذَا رَجُلٌ وَفِي الدَّارِ آخَرُ كَرِيمَانِ , because one *reg.* is an *inch.* and the other an *enunc.* ; nor جَانَنِي زَيْدٌ وَذَهَبَ رَجُلٌ , but use anacoluthon, because of the difference of the two *regs.* in determinateness and indeter-

minateness : (c) some of the moderns hold anacoluthon to be unconditionally necessary upon difference of the two *ops.*, because, the *op.* of the *ep.* and qualified being correctly one thing [131], the *ep.* would [otherwise] be a *reg.* of two *ops.*: (b) if the two *ops.* be not of one sort, as <sup>هَذَا لَعْلَامٌ زَيْدٌ</sup> and <sup>ضَرَبْتُ زَيْدًا وَأَنَّ عَمْرًا قَائِمٌ</sup>, the majority disallow union of the *eps.* of their *regs.*, but some allow such as <sup>لَعْلَامٌ زَيْدٌ الظَّرِيفِيُّ</sup>; while, if the two *ops.* and the government differ, the majority hold anacoluthon of the common *ep.* to be necessary, except Ks, who allows union of *eps.* upon approximation of sense, as <sup>ضَرَبْتُ زَيْدًا وَالْمَهَانَ عَمْرًا الظَّرِيفِيَّ</sup>, because *Zaid* and *Amr* are insulted together (R). When two *regs.* of two *ops.* united in sense and government are qualified, the *ep.* is put in apposition with the qualified in the *nom.*, *acc.*, and *gen.*, as <sup>ذَهَبَ زَيْدٌ وَأَنْطَلَقَ عَمْرًا الْعَاقِلَانِ</sup> and <sup>مَرَرْتُ بِزَيْدٍ وَجَزَتْ</sup> and <sup>حَدَّثْتُ زَيْدًا وَكَلَمْتُ عَمْرًا الْكَرِيمَيْنِ</sup> : but, if the sense or government of the two *ops.* differ, anacoluthon is necessary, as <sup>جَاءَ زَيْدٌ</sup> [or <sup>الْعَاقِلَانِ</sup>] with the *acc.* or *nom.* by subaudition of a *v.* or *inch.*, i. e. <sup>هُمَا أَعْنَى الْعَاقِلَيْنِ</sup> or <sup>هُمَا</sup>, <sup>الظَّرِيفَانِ</sup> or <sup>أَنْطَلَقَ زَيْدٌ وَكَلَمْتُ عَمْرًا الظَّرِيفَيْنِ</sup>, and <sup>الْعَاقِلَانِ</sup>, i. e. <sup>مَرَرْتُ بِزَيْدٍ</sup> and <sup>هُمَا الظَّرِيفَانِ</sup> or <sup>أَعْنَى الظَّرِيفَيْنِ</sup>

(IA). Such as **الْكَاتِبَانِ** or **وَجَاوَزْتَ خَالِدًا الْكَاتِبَيْنِ** **مَنْ** however, is not allowable by anacoluthon, because you may not amalgamate him that you know with him that you know not. The 2nd is the separation of *eps.* with union of qualifieds. When the qualified is an aggregate having different *eps.*, (1) if the *eps.* be on a par with it in number, apposition and anacoluthon to the *nom.* as *enunc.* or *inch.* of a suppressed *inch.* or *enunc.* are allowable, as **مَرَرْتُ بِثَلَاثَةِ رِجَالٍ شَاعِرٍ وَكَاتِبٍ وَبَرَّازٍ**, i. e., when you put the *nom.*, **مِنْهُمْ شَاعِرٌ وَكَاتِبٌ** or **بَعْضُهُمْ شَاعِرٌ وَبَعْضُهُمْ كَاتِبٌ** and **بَعْضُهُمْ بَرَّازٌ** but, if the qualified and *eps.* differ in determinateness and indeterminateness, anacoluthon of the *ep.* to the *nom.* is better, if the *d. s.* have no meaning there, as **بِالرَّجُلَيْنِ قَصِيرٍ وَطَوِيلٍ**, while anacoluthon to the *acc.* also as a *d. s.* is allowable, if the *d. s.* have a meaning, as **بِالرَّجُلَيْنِ ضَاحِكًا وَبَاكِيًا**; and in either case apposition as a *subst.* is not disallowed [154]: anacoluthon to the *nom.* is allowable in the *pred.* of the annullers of inchoation also, as

Then make thou not my two guests to be such that (of them is) a guest brought near, and (of them is) another set apart from the tent, shunned, i. e. مِنْهُمَا ضَيْفٌ مُقَرَّبٌ وَمِنْهُمَا آخَرٌ آخِىٌّ, and

فَاصْبَحَ فِي حَيْثُ التَّقِينَا شَرِيدَهُمْ  
طَلِيقٌ وَمَكْتُوفٌ الْيَدَيْنِ وَمَزْعَفٌ

And their routed became, wherever we met, such that (of them were) a party let go free, and a party having the two hands tied behind the back, and a party slain upon the spot, i. e. مِنْهُمْ طَلِيقٌ : (2) if the *eps.* be fewer [than it in number], only the *nom.* by anacoluthon is allowable, as رَأَيْتُ ثَلَاثَةَ رِجَالٍ كَاتِبٍ وَشَاعِرٍ; though some allow qualification of some exclusively of others, citing as proof

كَانَ حَمُولُهُمْ لَمَّا اسْتَقَلَّتْ \* ثَلَاثَةُ أَكْلَبٍ يَتَطَارَدَانِ

As though their laden camels, when they rose, were three dogs, two of which were attacking each other (R). When the *non-sing.* is qualified, the *eps.*, if different, must be separated by coupling [539], as مَرَرْتُ بِالزَيْدِيِّ الْكَرِيمِ; and, if the same, are put in the *du.* or *pl.*, as مَرَرْتُ بِرَجُلَيْنِ كَرِيمَيْنِ and مَرَرْتُ بِرَجُلٍ شَاعِرٍ كَاتِبٍ بَزَازٍ (IA). If, however, the qualified be single, and the *eps.* numerous, as

apposition is better; and anacoluthon is allowable, i. e.

هو شاعر. And the 3rd is anacoluthon of the *ep.* in the *nom.* or *acc.* (R). When the qualified is known without

the *ep.*, as مررت بامرئ القيس الشاعر I passed by Imra alKais the poet, or (he is, or I particularize or mean,)

the poet, apposition is allowable in the *ep.*, so that [in the *ex.* mentioned] it is governed in the *gen.*; and anaco-

luthon, with the *nom.* by subaudition of هو; and *acc.*

by subaudition of a *v.*, which must be اخص or اعني in the *ep.* of manifestation, as in the *ex.* mentioned, امدح

in the *ep.* of praise, as in the saying الحمد لله اهل الحمد

Praise be to God: (I laud) the Worthy of praise!, and

اذم in the *ep.* of blame, as CXI. 4. [57], read among the Seven [by 'Āṣim (B)] with the *acc.* by subaudition of اذم

, and *nom.* by apposition or subaudition of هي (Sh).

In such as هدى للمتقين الذين II. 1. 2. Guidance for the pious, who, or (I mean, or praise, or they are) those

who and مررت بالرجل الذي فعل the conjunct may be an *appos.*, or [in the *acc.* or *nom.*] by subaudition of اعني

or امدح or هو; and, if an *appos.*, is an *ep.*, not a *subst.*, except when the former is impossible, as in CIV. 1. 2.,

[كُلّ الذي him that being a *subst.* for كَلَّ (K, B),] because the *indet.* is not qualified by the *det.* (ML). Allowability

of anacoluthon is dependent upon the following conditions:—(1) that the *ep.* should not denote *corroboration*, as in <sup>ص ٢٥</sup> <sup>٨٤</sup> *أمسى الدابر* [141] and LXIX. 13. [438], because anacoluthon would be a disconnection of the thing from what it is connected with in meaning, the qualified in such cases being indicative of the meaning of the *ep.*: (2) that the hearer should know what the speaker knows of the qualificability of the qualified by that *ep.*, because, if he do not know, the qualified is in need of that *ep.* to explain and specify it, and there is no anacoluthon with need; or that, when you qualify the qualified by an *ep.* that the person addressed does not know, that *ep.* should necessarily entail another *ep.*, in which case anacoluthon is allowable in that inseparable 2nd, as <sup>٨٨</sup> <sup>٨٧</sup> <sup>٨٦</sup> *مررت بالرجل العالم* <sup>٨٥</sup> <sup>٨٤</sup> <sup>٨٣</sup> *المبجل* <sup>٨٢</sup> <sup>٨١</sup> <sup>٨٠</sup> *I passed by the learned man: (he is, or I praise) the venerated*, because *learning* for the most part necessarily entails *veneration*. The two conditions being combined, anacoluthon is allowable even in a 1st *ep.*, as CXI. 4. and <sup>٨٨</sup> <sup>٨٧</sup> <sup>٨٦</sup> *الحمد الخ* [57]; and Zji, who prescribes repetition of the *ep.* as a condition of anacoluthon, is refuted by the text. If the *ep.* intended to be anacoluthic be *det.*, the qualified must not be a *dem.*, because the *dem.* is in need of its *ep.* to explain its substance: and, if it be *indet.*, it must be preceded by another explanatory *ep.*; and must not denote mere *particularization* also, because, should the *indet.* need a thousand *eps.* to particularize it, anacoluthon is not allowable, since there is no anacolu-

thon with need. Anacoluthon with the , indicative of disconnection and separation is (1) the most known in the *indet.*, since, the exterior of the *indet.* being in need of qualification, the anacoluthon is strengthened by the , as <sup>وَيَارِي</sup> <sup>الْع</sup> [57]; (2) allowable in the *det.*, as in the saying of Khirnik

لَا يَبْعُدُنْ قَوْمِي الَّذِينَ هُمْ \* سَمِ الْعِدَاةِ وَافَّةُ الْجَزْرِ  
النَّازِلُونَ بِكُلِّ مُعْتَرِكٍ \* وَالطَّيِّبِينَ مُعَاقِدَ الْأَزْرِ

*Let not my people perish, who are the poison of the aggressors and the bane of the camels for slaughter, the alighters in every place of battle—and (I praise) the clean, or pure, as to the places of tying of the waist-wrappers, i.e. continent, chaste; (3) sometimes found in the 1st ep. when the train of the qualified is long,*

as Zj says on <sup>وَلَكِنْ</sup> <sup>الْبِرِّ</sup> <sup>مَنْ</sup> <sup>أَمِنَ</sup> <sup>بِاللَّهِ</sup> <sup>وَالْيَوْمِ</sup> <sup>الْآخِرِ</sup>  
<sup>وَالْمَلَائِكَةِ</sup> <sup>وَالْكِتَابِ</sup> <sup>وَالنَّبِيِّينَ</sup> <sup>وَأَتَى</sup> <sup>الْمَالُ</sup> <sup>عَلَى</sup> <sup>حَبِّهِ</sup> <sup>ذُرِّي</sup>  
<sup>الْقَرَبَى</sup> <sup>وَالْيَتَامَى</sup> <sup>وَالْمَسَاكِينَ</sup> <sup>وَأَبْنَى</sup> <sup>السَّبِيلِ</sup> <sup>وَالسَّائِلِينَ</sup> <sup>وَفِي</sup>  
II. 172. <sup>الرِّقَابِ</sup> <sup>وَأَقَامَ</sup> <sup>الصَّلَاةَ</sup> <sup>وَأَتَى</sup> <sup>الزَّكَاةَ</sup> <sup>وَالْمُؤَنُونَ</sup> <sup>بِعَهْدِهِمْ</sup>

*But piety is (the piety of) the one that [126] believeth in God and the last day and the angels and the Scripture and the Prophets, and giveth wealth notwithstanding [507] love of it unto the needy of the kinsfolk and the orphans and the poor and the wayfarer and the beggars and in freeing the necks, and performeth prayer, and*



giveth the poor-rate—and (they are) the fulfillers of their covenant that <sup>مُؤَدِّو</sup> <sup>الْعَرَفُونَ</sup> is *ep.* of <sup>مِنْ</sup> <sup>أَمْنٍ</sup> [147]. The , in the anacoluthic *ep.*, *acc.* or *nom.*, is parenthetic. The anacoluthic *ep.* may differ [from the qualified] in determinateness and indeterminateness, as CIV. 1. 2. (R), <sup>الَّذِي</sup> being a vituperative *acc.* (*I blame*) *him that* (K, B), or *nom.*, (*he is*) *he that* (B). When there are many *eps.* [of a known thing (R), the qualified being manifest without them all (IA)], they may [all (IA)] be in apposition or anacoluthic (R, IA); or some may be in apposition, not others, provided that apposition precede, since apposition after anacoluthon is bad (R). If, however, the qualified be particularized by means of some, not others, the former must be in apposition; while the latter may be in apposition or anacoluthic: and, if it do not become manifest save by means of them all, they must all be in apposition, as <sup>مَرَّتْ</sup> <sup>بِزَيْدٍ</sup> <sup>الْفَقِيهِ</sup> <sup>الشَّاعِرِ</sup> <sup>الْكَاتِبِ</sup> (IA). Every anacoluthic *ep.* is oftenest [denotative of] praise, blame, or commiseration, as <sup>الْحَمْدُ</sup> <sup>لِلَّهِ</sup> <sup>الْحَمِيدِ</sup> [57], <sup>مَرَّتْ</sup> <sup>بِزَيْدٍ</sup> <sup>الْفَاسِقِ</sup>, and <sup>بِعَمْرٍو</sup> <sup>الْمُسْكِينِ</sup>; and sometimes [of] defamation, as <sup>بِزَيْدٍ</sup> <sup>الْعَاصِبِ</sup> <sup>حَقِّي</sup>. We have mentioned the state of these *accs.* and *noms.* in the *voc.*, [saying, “The *cat.* of particularization is *orig.* vocation, being transferred from the *cat.* of vocation because of an participation between the two *cats.*, since the *voc.* also is

particularized by the allocution from among its likes. The state of the exterior of <sup>ف</sup>أى as to Damm, and of its *ep.* as to inseparability of the *nom.*, is like their state in vocation ; but the aggregate of such as <sup>ف</sup>أيها الرجل in the *cat.* of particularization is in the place of the *acc.*, because of its occurrence in the position of the *d. s.*, i. e. <sup>ف</sup>مختصا sometimes <sup>ف</sup>أى is replaced by a *n.* in the *acc.* indicative of what is meant from the *pron.* mentioned, and either synarthrous or *pre.*, seldom a proper name. IH says, The synarthrous is not transferred from vocation, because the *voc.* is not synarthrous : but such as <sup>ف</sup>أيها الرجل is transferred from it decidedly : and the *pre.* admits of being transferred from the *voc.* and governed in the *acc.* by the supplied <sup>ف</sup>يَا, as in <sup>ف</sup>أيها الرجل, or of being governed in the *acc.* by a supplied *v.*, like <sup>ف</sup>أخص , <sup>ف</sup>أعني , or <sup>ف</sup>أمدح ; and, says he, transfer being contrary to the *o. f.*, should rather be governed in the *acc.* in the same way as <sup>ف</sup>العرب . But it should rather be said that the whole are transferred from vocation, and governed in the *acc.* in the same way as the *voc.*, in order that the *cat.* of particularization may be treated uniformly ; but that they allow the *acc.* and prefixion of the <sup>ف</sup>ل in <sup>ف</sup>نحن because it is not really a *voc.*, and because the *voc.*

*p.*, combination of which with the *ل* is disliked, is not expressed in the *cat.* of particularization. And they say, If the particularization with the *ل* or prothesis be after the *pron.* of the 3rd *pers.*, as *مَرَرْتُ بِهِ الْفَاسِقَ*, or explicit *n.*, as *الْحَمْدُ لِلَّهِ* (57), or if the particularized be *indet.*, it is not of this *cat.*; but is an *acc.* of praise, as *الْحَمْدُ*, or blame, as CXI. 4., or commiseration as

لَنَا يَوْمٌ وَلِلْكُرْدِ يَوْمٌ \* تَطِيرُ الْبَائِسَاتِ وَلَا نَطِيرُ

*We have a day, and the partridges have a day: they (I commiserate) the wretches fly, and we fly not* and *وَيَارِي آلَخ* (57), governed by a *v.* that is not expressed, i. e. *أَعْنَى* or *أَخَصَّ* in the whole, or *أَمَدَحَ*, *أَذَمَ*, or *أَتَرَحَّمَ*, each in its own position. But, if the whole were said to be transferred from the *voc.*, it would not be improbable, because the whole contain the sense of *particularization*, so that we should be treating this *cat.* uniformly"]. Y holds apposition to be necessary in commiseration, as an *ep.* where it is possible; and as a *subst.* where it is not, as *رَأَيْتُهُ الْبَائِسَ* and *مَرَرْتُ بِهِ الْمُسْكِينِ* [147]: but Khl allows anacoluthon with the *nom.* or *acc.*, as in praise and blame. If, however, the *ep.* do not imply any of the meanings mentioned, it may not be anacoluthic, as *بُرِيدَ* by Zaid the clothier; except after *لَكِنِّ* and *بَلْ*, for

what is after them may be an anacoluthic *nom.*, whether the meanings mentioned be intended or not, and whether the coupled be an *ep.* or not, because, being *ps.* denoting *digression* and *emendation*, they notify disconnection, as <sup>قَاعِدٌ</sup> <sup>مَرَرْتُ</sup> <sup>بِرَجُلٍ قَائِمٍ</sup> <sup>بَلْ</sup> <sup>قَاعِدٌ</sup> *I passed by a man standing: nay,* (he was) *sitting* and <sup>مَا زَيْدٌ قَائِمًا</sup> <sup>بَلْ</sup> <sup>قَاعِدٌ</sup> [108, 545], or <sup>لَكِنْ</sup> <sup>قَاعِدٌ</sup>. These conditions of the anacoluthic *ep.* are respected only when apposition as an *ep.* is also allowable; not when it is not allowable, as in [some of] the *exs.* mentioned in the union of *eps.* with separation of qualifieds (R). The *ep.*, when anacoluthic, is governed in the *nom.* or *acc.* by subaudition of an *inch.* or *v.*, as <sup>مَرَرْتُ</sup> <sup>بَزِيدٍ</sup> <sup>الْكَرِيمِ</sup>, i. e. <sup>هُوَ</sup> <sup>الْكَرِيمِ</sup> or <sup>أَعْنَى</sup> <sup>الْكَرِيمِ</sup>, which, says IM, must be understood, and may not be expressed [29, 57]: and this is right when the *ep.* denotes *praise*, as <sup>مَرَرْتُ</sup> <sup>بِعَمْرٍو</sup> <sup>الْخَبِيثِ</sup>; or *blame*, as <sup>مَرَرْتُ</sup> <sup>بَزِيدٍ</sup> <sup>الْكَرِيمِ</sup>; or *commiseration*, as <sup>مَرَرْتُ</sup> <sup>بِخَالِدٍ</sup> <sup>الْمُسْكِينِ</sup>: but, when the *ep.* denotes *particularization*, subaudition is not necessary, as <sup>مَرَرْتُ</sup> <sup>بَزِيدٍ</sup> <sup>الضِّيَاطِ</sup>, where, if you will, you express [the *inch.* or *v.*], saying <sup>هُوَ</sup> <sup>الضِّيَاطِ</sup> or <sup>أَعْنَى</sup> <sup>الضِّيَاطِ</sup> (IA). In I. 6. 7. [498] <sup>غَيْرِ</sup> may be *ep.* of [the *det.* (K)] <sup>الَّذِينَ</sup>, [though it does not become *det.*, even if *pre.* to *det.* (K), by treating the conjunct as *indet.*, since something known is not intended by it (B).] like

[the synarthrous in (B)] وَلَقَدْ أَمَرَ النَّحْ [144]. In فَاضْرِبْ  
 لَهُمْ XX. 79. *And make thou for them a dry path in the sea* يَبْسَا is also read; which may be *pl.* of يَابَسُ, like [صَاحِبٌ and (K)] صَحْبٌ, the *sing.* being qualified by it [for corroboration (K) (and) for intensification (B)], like

كَأَنَّ قَتُونَ رَحَلِي جِينُ صَمَتٌ \* حَوَالِبُ غُرَزَا وَمَعَى جِيَاعَا  
 (K, B), by AlKutāmi, *As though the timbers of my camel-saddle, when she drew together sources of milk having little milk and a ravenous gut* (N), where he makes it, because of the excess of its hunger, like a hungry multitude (K).

§ 147. The *pron.* is not qualified, [because the *prons.* of the 1st and 2nd *pers.* are the most *det.* of *dets.*, and the original *ep.* of *dets.* denotes *manifestation* (140), and manifestation of the manifest is production of the existing; while the *ep.* importing *praise* or *blame* is not used, because the original *ep.* is disallowed: and because the *pron.* of the 3rd *pers.*, its exponent being mostly *lit.*, becomes manifest by its means; or because it is made to accord with the *prons.* of the 1st and 2nd *pers.*, as being homogeneous with them (R)]: nor does it qualify (M, IH), because the qualified, being among the *dets.* [146], ought to be more particular or equal [148]; whereas there is none more particular than the *pron.*, nor any equal to it (R). The proper name does not



only because of its resemblance to the **نُو** applied to qualification by generic substantives, as **مَالُ نُو** (142): and I know no decisive *ex.* of the conjunct's occurrence qualified, though Zj says that **المَوْفُونَ** II. 172. (146) is *ep.* of **مَنْ أَسَى**; and apparently it is enabled by the *conj.* to dispense with the *ep.* (R)]. The synarthrous is qualified by its like, [by the conjunct (148) (R),] and by the *n. pre.* to its like (M, R). The *n. pre.* to the *det.* is qualified by what the proper name is qualified by (M). If we make the *pre. n.* qualified [146], we say that the *pre.* to the *pron.* is qualified by each of the 2 vague *ns.*, by the synarthrous, and by the *pre.* to the *pron.*, to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the proper name by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to the proper name, to each of the two vague *ns.*, or to the synarthrous; the *pre.* to the *dem.* by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of these three; and the *pre.* to the synarthrous and to the conjunct by the synarthrous and by the *pre.* to it. All of this is according to the opinion of S, with which the majority concur [262] (R). The *ep.* of the *dem.* [148] and of **أَيُّ** in vocation must be made *det.* by the generic **ل**: and Z's saying on the reading of Ibn 'Abla **أَنَّ ذَٰلِكَ لَحَقُّ تَخَاصُمِ أَهْلِ النَّارِ** XXXVIII. 64. *Verily that is true, the wrangling of the*

*inmutes of the fire*, with <sup>تَخَاصُمَ</sup> [155] in the *acc.* [as a *subst.* for <sup>ذَلِكَ</sup> (B)], that it is an *ep.* of the *dem.* [ <sup>ذَلِكَ</sup> *Verily that wrangling &c. is true*, because *dems.* are qualifiable by generic substantives (K)], is a mistake; [and, says Shm, entails separation of the *dem.* and its *ep.* by the *pred.*, which is not allowable (DM)]. Some *ns.* must be (1) qualified, whence (a) the *gen.* of <sup>رَبِّ</sup> [505], when explicit, [as IHsh mentions, which is the opinion of Mb, F, IS, and most of the moderns, but is disputed by Akh, Fr, Zj, ITr, and IKh (DM)]; (b) <sup>أَيَّ</sup> in vocation [51]; (c) <sup>الْجَمَاءَ</sup> in their saying <sup>جَاءُوا الْجَمَاءَ</sup> [78]; (d) the subsidiary *enunc.* or *pred.*, *d. s.* [74], and *ep.*, as <sup>زَيْدٌ رَجُلٌ صَالِحٌ</sup> *Zaid is a good man*, [ <sup>جَاءَنِي</sup> *Zaid came to me, being a good man* (K, B on XXXIX. 29.),] and <sup>مَرَرْتُ بِزَيْدِ الرَّجُلِ الصَّالِحِ</sup> *I passed by Zaid, the good man*, whence <sup>بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ</sup> XXVII. 48. *But ye are a people that shall be tried*, <sup>وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ</sup> قرأنا XXXIX. 28. 29. *And assuredly We have propounded for men in this Kur'ān of every parable—peradventure they will become admonished—being an Arabic Kur'ān*, [where <sup>قَرَأْنَا عَرَبِيًّا</sup> is a *d. s.* to <sup>هَذَا</sup> (B),] and



الْأَكْرَمُ مِنْ لَيْلَى عَلَى فَتَبَتْنِي  
بِـ الْجَلَالَةِ أَمْ كُنْتُ أَمْرًا لَا أَطِيعُهَا

[by Kais Ibn AlMulawwih, the Majuūn of Lailā al'Āmiriyya, *What!* is that intercessor of Lailā's nobler than Lailā herself to me, so that she seeks by means of him dignity in my sight? *Nay, have I been a man such that I obey her not?*, where لَا أَطِيعُهَا is *ep.* of the *pred.* of كُنْتُ (Jsh)]:

and hence F disproves the dependence of the *adv.* [مِنْ

مَعْشَرٍ (DM)] in رَبِّ رَفِدٍ الْخ [505] upon اسْرَى, lest what

is coupled to the [explicit (DM)] *gen.* of رَبِّ be devoid of *ep.*, [the predicament of the coupled being that of the

*ant.* (538) (DM)]; saying that in قِيَا رَبِّ يَوْمِ الْخ [505]

the *ep.* of the 2nd is suppressed, indicated by the *ep.* of the 1st, which is not feasible here: (2) not qualified,

whence (a) the *ags.* of نَعَمْ and بَلَى; (b) the *ns.* far-gone in resemblance to the *p.* [159], except the *indet.*

مَرَرْتُ بِمَنْ مَعْجَبٍ, which are qualified, as مَا مِنْ

مَرَرْتُ بِمَا مَعْجَبٍ لَكَ [180], while Akh coordi-

nates أَي with them, as مَرَرْتُ بِأَيِّ مَعْجَبٍ لَكَ [184],

which is strong in analogy, because أَي is *infl.*, [and the *infl.* is not far-gone in resemblance to the *p.* (DM)];

whence the *p. n.* (ML). Ks, however, allows qualification of the *pron.* of the 3rd pers. (R, ML) in such as

لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ III. 4. *There is no God but He, the Mighty, the Wise* and مَرَرْتُ بِأَلْمَسْكِينِ (R, DM), [i. e.] if the *ep.* denote *something else than manifestation* [156], as XXXIV. 47. [523] and لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ II. 158. *There is no God but He, the Compassionate, the Merciful*, construing عَلَامٌ to be *ep.* of the *pron.* latent in يَقْدِفُ, and الرَّحْمَنُ الرَّحِيمُ to be *eps.* of هُوَ (ML); but the majority attribute the like to the *subst.* (R, DM): and others than F and IS, [as IM says in the Tashīl, but, as IHsh objects in his gloss upon it, F and IS themselves (DM),] allow qualification of the *ags.* of نَعَمْ and بَشَى on the authority of

نَعَمْ الْفَتَى الْمُرِّي أَنْتَ إِذَا هُمْ  
حَضَرُوا لَدَى الْحَجَرَاتِ نَارَ الْمَوْقِدِ

[by Zuhair, praising Sinūn Ibn Abī Hāritha alMurri, *Most excellent is the Murri youth, thou, when they are present in the years of dearth at the fire of the kindler!* (Jsh) and بَشَى الْبَرْدُ الْمَرْفُودُ XI. 101. (DM) *Most evil is the holpen help, (their help)!* (473) (K, B)]; but F and IS [or rather the majority (DM)] attribute it to the *subst.*: and Z and AB [and B] say on وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرَثًا XIX. 75. *And how many a genera-*

tion have *We destroyed before them, that were goodlier in household stuff and look!* that the *prop.* [هم أحسن] (K, B, DM)] is [in the place of the *acc.* as (K)] *ep.* of كم; but correctly it is *ep.* of قري, [because كم is far-gone in resemblance to the *p.* (DM),] the *pron.* being pluralized by syllepsis, like the *ep.* of جميع in XXXVI. 32. [525]. Some *ns.* may be qualified (1) in one place exclusively, not in another, like (a) the *op. qual.* [*act* or *pass. part.* (DM)] and *inf. n.*, which are qualified not before, but after government; (b) the conjunct, which is qualified not before, but after completion of the *conj.*: (2) universally, which is the prevalent case. And the saying of some on

أَزْمَعْتُ يَاسَا مُبِينًا مِّنْ نَّوَالِكُمْ \* وَلَنْ تَرَى طَارِدًا لِلْحَرِّ كَالْيَاسِ

by AlḤuṭai'a, [i. e. Jarwal Ibn Aus (Nw, Jsh) Ibn Mālik al'Absī, surnamed Abū Mulaika (Nw), *I decided upon plain despair, (I despaired) of your bounty: and thou wilt not see a driver away of the free like despair* (Jsh)] that

أَزْمَعْتُ depends upon يَاسَا is a mistake; the correct view being that its dependence is upon يَكُنْتُ suppressed, because the [*op.*] *inf. n.* is not qualified before its *reg.* comes, [and, if مِّنْ were made dependent upon يَاسَا, the *inf. n.* يَاسَا would be qualified by مُبِينًا before its government (DM)]: and AB [as also B] says on وَلَا آمِينَ

فَصَلَا ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا V. 2. Nor [people (K)] repairing to the Sacred House seeking recompense that [the prop. (B)] يَبْتَغُونَ is not *ep* of اَمِيْنٌ, because [اَمِيْنٌ is *op.*, and (B)] the *art. part.*, when qualified, does not govern in a case of choice, but that it is [in the position of (B)] a *d. s.* to [the (*pron.*) covert in (B)] اَمِيْنٌ; which is a weak saying, the right view being that qualification after government is allowable (ML).

§ 148. According to the majority of GG (Sh), the [*det.* (Jm)] qualified is more [particular (M, IH), i. e. (Jm) *det.* (Sh, Jm), than the *ep.* (M, Sh, Jm), as مَرُوتٌ, بَزِيْدُ ٱلْفَاضِلِ, the proper name being more *det.* than the synarthrous (Sh)]; or equal (M, IH, Sh) to it (M, Sh, Jm), as مَرُوتٌ بِٱلرَّجُلِ ٱلْفَاضِلِ, both being synarthrous: but not less than it, as مَرُوتٌ بِٱلرَّجُلِ صَاحِبِكُ; so that صَاحِبِكُ is a *subst.* according to them, not an *ep.*, because the *n. pre.* to the *pron.* ranks with the *pron.* or proper name [262], either of which is more *det.* than the synarthrous (Sh). Their meaning by this is not that such individuals as the qualified expression is applicable to ought to be fewer than, or equal to, such as the qualifying expression is applicable to, for this is not uniformly true either in *dets.* or *indets.*; but that such of the five *dets.*, i. e. the *prons.*, proper names, vague *ns.*, synarthrous, and *n. pre.* to one of them, as are qualifiable are

not qualified by such of them as are qualificative unless the qualified be more particular, i. e. more *det.*, than its *ep.*, or like it in determination: and accordingly their saying "The qualified is more particular or equal" is peculiar to the *det.* If, then, you find the more particular in any opinion [262] to be an *appos.* to the less particular, it is a *subst.* according to the holder of that opinion, not an *ep.*; so that the *dem.* in <sup>هَذَا</sup> <sup>بَزِيدٍ</sup> is a *subst.* according to IS, an *ep.* according to others. The *ep.* may not be more particular than the qualified, because wisdom requires that the speaker should begin with what is more particular: then, if the person addressed be satisfied with it, no *ep.* is needed; but, if not, such an *ep.* as will increase the person addressed in knowledge is added to it (R). Therefore the synarthrous is not qualified (M, III) by the vague *n.*, nor by the *n. pre.* to the anarthrous [*det.*], because they are both more particular than it (M); [nor] by anything except its like [or the conjunct (R, Jm), which also is like the synarthrous, because of their equality in determination, as <sup>الرَّجُلُ الَّذِي كَانَ عِنْدَكَ</sup> or <sup>جَاءَنِي الرَّجُلُ الْفَاضِلُ</sup> (Jm),] or the *n. pre.* to its like [without a medium, as <sup>جَاءَنِي الرَّجُلُ صَاحِبُ الْفَرَسِ</sup>, or with one, as <sup>جَاءَنِي</sup> (Jm)]. The *cat.* of <sup>هَذَا</sup> [147], however, [which ought to be qualifiable by each of the two vague *ns.*, by the synarthrous, and by the *pre.* to one of the three (R),] is qualified by only the synarthrous

[and the conjunct, as *بِهَذَا الرَّجُلِ* and *بِهَذَا قَالَ كَذَا* and *بِهَذَا ذُو قَالَ كَذَا* according to the *Tā'ī dial.* (R)],

because of the vagueness : [for the *dem.*, being vague in substance, cannot be individuated by means of another vague *n.* like itself ; and the determination of the *pre.* is by means of the *post.*, whereas the course most consistent with wisdom is for the vagueness of the vague to be removed by what is individuated in itself, like the synarthrous, not by the thing that acquires determination from another *det.*, and that the vague *n.* would then acquire its borrowed determination from : so that the choice is restricted to the synarthrous ; with which the conjunct is made to accord, because it with its *conj.* is i. q. the synarthrous, *الَّذِي ضَرَبَ* being i. q. *الضَّارِبُ* , and also because the conjunct that occurs as an *ep.* (147)

has a *ل* , even if it be *red.* (599), except the *Tā'ī ذُو* (R): some, however, say that the synarthrous is a *synd. expl.* (142) (R, Jm) to the *dem.* (R), and some that it is a *subst.* for the *dem.* (Jm)]: and, for the same reason, [vid. that the *ep.* of the vague is meant to explain the nature of the substance demonstrated (R),] *مَرَّتْ بِهَذَا الْأَبْيَضُ* is of weak authority, [because *white* is general, not peculiar to one species exclusively of another, like man, horse, ox, &c. (R)]; but *بِهَذَا الْعَالِمِ* is good (IH), because, *learned*

being peculiar to one species of animal, it is as though you said <sup>أَصْنَافُ</sup>بِهَذَا الرَّجُلِ الْعَالِمِ (R).

§ 149. The property of the *ep.* is to accompany the qualified, except when the latter is so apparent that its mention can be dispensed with In that case (M), [i. e.] if known (R), when indicated (IA), the qualified is [often (R) allowed to be (M, IA)] suppressed (M, R, IA, ML), its place being occupied by the *ep.* (M, IA), (1) if not qualified by an *adv.* or *prop.* (R), as <sup>وَعِنْدَهُمْ قَاصِرَاتُ</sup>عَيْنِ XXXVII. 47. *And beside them will be* (Houris) *confining the eye to their spouses, large-eyed* (M, R, ML), i. e. [ <sup>الْعَيْنُ</sup>حُورٌ قَاصِرَاتُ (ML),

<sup>وَعَلَيْهِمَا مَسْرُودَتَانِ قَضَاهُمَا \* دَاوُدُ أَوْ صَنَعَ السَّوَابِغَ تَبَعُ</sup>  
[by Abū Dhu'aib, *And upon them were two (coats of mail) perforated in their rings, that David or the cunning workman of the ample (coats of mail), Tubba', had wrought* (AAz)], and

<sup>رَبَّاءُ شِمَاءٍ لَا يَأْوِي لِقَلْعَتِهَا \* إِلَّا السَّكَابُ وَالْأَلُوبُ وَالسَّبِيلُ</sup>  
[by AlMutanakhkhil alHudhalī, *A frequent climber of a lofty (crag), to the summit whereof not aught resorts, except the clouds and except the bees and the rain,* i. e. <sup>قَلْعَةٍ</sup>وَالْأَلُوبُ (N)], which is a vast cat. (M), whence <sup>وَالْأَلُوبُ</sup>وَالْأَلُوبُ XXXIV. 10. [*And We softened*

for him iron, (*We commanded him,*) saying, *Work/thou ample (coats of mail) (B)*], i. e. *دُرُوعًا سَابِغَات* (IA, ML), *فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا* IX. 83. *Wherefore let them laugh with little (laughing), and let them weep with much (weeping)*, i. e. *ضَحْكًا قَلِيلًا* and *بُكَاءَ كَثِيرًا*, as is said, about which there is a discussion to come below, [some transmitting from S that *قَلِيلًا* (as also *كَثِيرًا*) is in the *acc.* as a *d. s.* to the *pron.* of the *inf. n.* of the *v.*, i. e. *فَلْيَضْحَكُوا* *الْف* and *وَالْيَبْكُوا* *الْف*, *Wherefore let them laugh (with it, i. e. laughing, in the state of its being) little, and let them weep (with it, i. e. weeping, in the state of its being) much* (DM),] *وَذَلِكَ دِينُ الْقِيَمَةِ* XCVIII. 4. *And that is the religion of the orthodox (faith), i. e. الْمِلَّةُ الْقِيَمَةُ*, [the prefixion of *دِينُ* to *الْمِلَّةُ* being *expl.* (DM),] *وَلَدَارُ الْآخِرَةِ خَيْرٌ* XII. 109. *And assuredly the abode of the last (hour or life) is better*, i. e. *السَّاعَةُ الْآخِرَةُ* says Mb, or *الْحَيَاةُ الْآخِرَةُ* says ISh. [or *الْحَالُ الْآخِرَةُ* of the last (state) (K, B),] and *رَحْبُ الْحَصِيدِ* I. 9. *And the grain of the reaped (plant), i. e. النَّبَتِ الْحَصِيدِ* (ML): (2) if qualified by one of them, but not so often as in the 1st case, because what occupies the place of the thing ought to be like it, whereas the *prop.* is different from the single term, which is the



qualified, as likewise are the *adv.* and *prep.* [and *gen.*], because constructively a *prop.* according to the soundest [opinion]; and only upon condition that it be part of a preceding *gen.* governed by <sup>أ</sup>مِنْ or <sup>فِي</sup> (R), as مَا مِنْهُمَا مَاتَ حَتَّى رَأَيْتُهُ فِي حَالٍ كَذَا وَكَذَا *There was not of them two (one) that died until I saw him in such and such a state* heard by S [from one of the trustworthy Arabs, i. e. <sup>وَاحِدٌ</sup> مَاتَ (M)],

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَيْثَمْ يَفْضُلُهَا فِي حَسَبٍ وَمِيسَمٍ  
[If thou saidst, *There is not among her people (one) that excels her in nobility and stamp of beauty, thou wouldst not do wrong* (AAz), i. e. <sup>أ</sup>مَا فِي قَوْمِهَا أَحَدٌ (M), <sup>أ</sup>وَمِنْهُمْ وَمِنْهَا إِلَّا لَدُنِّي نَاسٌ دُونَ ذَلِكَ VII. 167. *And of them are (men) below that {quality (K), i. e. نَاسٌ دُونَ ذَلِكَ (K, B)}*, <sup>أ</sup>وَمَا مِنَّا إِلَّا لَدُنِّي مَقَامٌ مَعْلُومٌ XXXVII. 164. *Nor is there of us any save (an angel) that hath a known station, i. e. مَلَكٌ لَهُ الْخَبَرُ*,

وَمَا الْدَّهْرُ إِلَّا تَرْتَاكُ فَمِنْهُمَا  
أَمُوتَ وَآخَرَى ابْتِغَى الْعِيشَ أَكْثَرَ

[by Tamīm Ibn ‘Akīl, *And fortune is not aught but two times : and of them is (a time) that I die (in), and another that I seek livelihood (in), toiling (N)*], i. e. تَارَةً

كَانَتْ مِنْ جَمَالِ بَنِي أَقَيْشٍ \* يَقْقَعُ خَلْفَ رِجْلَيْهِ بِشَوِّ  
(R)]; and [not otherwise, except in poetry  
(R),] as

كَانَتْ مِنْ جَمَالِ بَنِي أَقَيْشٍ \* يَقْقَعُ خَلْفَ رِجْلَيْهِ بِشَوِّ  
[by AnNābigħa {adhDhubyānī, *As though thou wert*  
(a he-camel) of the he-camels of the Banū Uḡaiṣh, behind  
whose two hind legs a clatter is made with a worn-out  
water-skin (AAz)}, i. e. جَمَلٌ مِنْ جَمَالِهِمْ (M),] and

مَا لَكَ عِنْدِي غَيْرَ سَهْمٍ وَحَجَرٍ \* وَغَيْرَ كِبْدَاءٍ شَدِيدَةٍ الرُّتْرِ  
جَادَتْ بِكَفِّي كَأَنَّ مِنْ أَرْمَى الْبَشَرِ

(M, R) *There is not for thee near me any portion save*  
*an arrow and a stone, and save a bow large in the handle,*  
*strong in the string, that has done excellently in the two*  
*hands (of a man) that has been of the most skilful shooters*  
*of mankind, meaning himself (N, Jsh), i. e. بَكَفِي رَجُلٍ*  
(M), whence

وَاللَّهِ مَا لَيْلِي بِنَامٍ صَاحِبَةٍ \* وَلَا يُخَالِطُ اللَّيْلَانَ جَانِبَةٍ

(N), *By God, my night is not (a night) whose fellow,*  
*meaning himself, has slept; nor does his side mingle with*  
*softness, i. e. بَلِيلٌ نَامٍ (Jsh), and*

أَنَا ابْنُ جَلٍّ وَطَلَّاعُ النَّنْيَا \* مَتَى أَضَعِ الْعِمَامَةَ تَعْرِفُونِي

(M, R, ML), by Suḡaim (ML) Ibn Wathīl arRiyāḡī, *I am*

son (of a man) that displayed great (affairs), and went to ascend mountain-roads: when I lay down the turban, ye know me (Jsh), i. e. [ <sup>صَاعِدَاتِ</sup>الْأُمُور (ML)] رَجُلٌ جَلَا (M, ML), as is said (ML); being often suppressed upon the condition mentioned only because it is then so strongly indicated by the previous mention of what comprises it that it is as it were mentioned (R). In Ka'b's saying

وَمَا سَعَادُ غَدَاةِ الْبَيْتِ إِذْ رَحَلُوا  
 إِلَّا أَغْنَىٰ غَضِيفُ الطَّرَفِ مَكْحُولُ

Nor is *Su'ad* on the morning, or at the time, of the departure, when they have journeyed, aught but like [1] (a gazelle) having in its voice a pleasant sound proceeding from the nose, downcast as to the eye, dark-browed <sup>أَغْنَىٰ</sup>أَغْنَىٰ is *ep.* of a suppressed <sup>طَلَبِي</sup>طَلَبِي: for, though many GG say that the qualified is not suppressed unless the *ep.* be peculiar to its genus, as رَأَيْتُ كَاتِبًا <sup>أَعْلَىٰ</sup>رَأَيْتُ I saw a writing (man) and رَكِبْتُ صَاهِلًا <sup>أَعْلَىٰ</sup>رَكِبْتُ I rode a neighing (horse), while <sup>أَعْلَىٰ</sup>رَأَيْتُ طَوِيلًا and <sup>أَعْلَىٰ</sup>أَبْصَرْتُ أَيْبَضَ are disallowed, the truth is that the condition is only existence of indication; and peculiarity of the *ep.* to the qualified is among the indications, but is not an obligatory condition, as you see from XXXIV. 10., i. e. <sup>أَعْلَىٰ</sup>دُرُوعًا سَابِغَاتِ, where the qualified is suppressed notwithstanding that the *ep.* is not peculiar to it, but the previous mention of *iron* notifies it (BS).

There is a dispute as to the [n.] supplied with the *prop.* in such as <sup>أَقَامَ</sup> <sup>مِنَّا</sup> <sup>طَعْنِي</sup> <sup>وَمِنَّا</sup> <sup>أَقَامَ</sup> *Of us was (a party, or he) that journeyed, and of us was (a party, or he) that abode,* our school [the BB (DM)] supplying a qualified, i. e. <sup>فَرِيقٌ</sup>, and the KK a conjunct, i. e. <sup>الَّذِي</sup> or <sup>مَنْ</sup>; but what we supply is more conformable with analogy, because the attachment of the conjunct to its *conj.* is stronger than that of the qualified to its *p.*, on account of their inseparability: and like it are <sup>مَا مِنْهُمَا مَاتَ حَتَّى</sup> <sup>وَأَنْ مِنْ</sup> <sup>لَقِيْتَهُ</sup>, we supplying <sup>أَحَدٌ</sup>, and they <sup>مَنْ</sup>; and <sup>وَأَنْ مِنْ</sup> <sup>لَقِيْتَهُ</sup>, IV. 157. *And not (one) [550] of the people of Scripture is aught but (a man, or he) that shall assuredly believe in him,* i. e. <sup>لَا</sup> <sup>إِلَّا</sup> <sup>أَنْسَانٌ</sup> or <sup>لَا</sup> <sup>إِلَّا</sup> <sup>أَنْسَانٌ</sup>, though Fr transmits from some of their [the KK's (DM)] ancients that the juratory *prop.* is not a *conj.*, which he refutes by <sup>وَأَنْ مِنْكُمْ لَمَنْ لَيَبْطِئَنَّ</sup> IV. 74. *And verily of you are they that, (I swear by God,) will assuredly hold back,* [i. e. <sup>لَمَنْ</sup> <sup>أَقْسَمَ</sup> <sup>بِاللَّهِ</sup> <sup>لَيَبْطِئَنَّ</sup>, the oath and its *correl.* being the *conj.* of <sup>مَنْ</sup> (K, B)]. Inflectionists say on <sup>وَكُلًّا مِنْهَا رَغَدَا</sup> II. 33. *And eat ye two of it with plentiful (eating) that* <sup>رَغَدَا</sup> is *ep.* of a suppressed *inf. n.*, like which are <sup>وَأَذْكُرْ رَبَّكَ كَثِيرًا</sup> III. 136. *And remember*

*thou thy Lord with much (remembrance)* and <sup>أَشْتَعَلُ</sup>أَشْتَعَلُ الْخَ and  
 [498], i. e. <sup>أَكَلًا</sup>أَكَلًا <sup>رَغَدًا</sup>رَغَدًا and <sup>كَثِيرًا</sup>كَثِيرًا and <sup>أَشْتَعَلُ</sup>أَشْتَعَلُ مِثْلُ الْخَ .  
 The opinion of S and critical judges, however, is said to  
 be on the contrary that the *acc.* is a *d. s.* to the [*acc.*  
 (DM)] *pron.* of the *inf. n.* of the *v.*, the *o. f.* being <sup>وَكَلًّا</sup>وَكَلًّا  
 and <sup>وَأَشْتَعَلُ</sup>وَأَشْتَعَلُ <sup>الْأَشْتَعَالُ</sup>الْأَشْتَعَالُ and <sup>وَكَلًّا</sup>وَكَلًّا <sup>الْأَكْلُ</sup>الْأَكْلُ , i. e. <sup>وَأَشْتَعَلُ</sup>وَأَشْتَعَلُ , as  
 proved by the saying <sup>سِيرَ عَلَيْهِ طَوِيلًا</sup>سِيرَ عَلَيْهِ طَوِيلًا *It*, i. e. *journeying*,  
*was journeyed upon him long*, [the *pro-ag.* being the *pron.*  
 of the *inf. n.*, and <sup>طَوِيلًا</sup>طَوِيلًا a *d. s.* to it (DM),] not <sup>طَوِيلٌ</sup>طَوِيلٌ ,  
 which, if it were an *ep.* of the *inf. n.*, would be allowable,  
 [it being known that, when the *pro-ag.* is made to be the  
*inf. n.* (438), then upon its suppression its *ep.* is *pro-ag.*  
 (DM)]; and by the fact that the qualified is not  
 suppressed except when the *ep.* is peculiar to its  
 genus, as <sup>رَأَيْتُ كَاتِبًا</sup>رَأَيْتُ كَاتِبًا [above], not <sup>رَأَيْتُ طَوِيلًا</sup>رَأَيْتُ طَوِيلًا , because  
*writing* is peculiar to the genus *man*, not *tallness*. But  
 in my judgment what they [i. e. S and the critical judges  
 (DM)] adduce as argument requires consideration, (1)  
 because the preventive of the *nom.* [of <sup>سِيرَ الْخَ</sup>سِيرَ الْخَ in <sup>طَوِيلٌ</sup>طَوِيلٌ  
 (DM)] may be [not its quality of *d. s.*, as they argue,  
 since it is an *adv.*, as will be seen, but] dislike of the  
 combination of two irregularities, suppression of the  
 qualified and making the *ep.* to become an *obj.* [i. e. *pro-ag.*  
 (DM)] by extension [66]; for which reason they say

دَخَلْتُ الدَّارَ [64] by suppression of *فِي* by extension, but disallow دَخَلْتُ الْأَمْرَ, because attachment of *entering* to abstractions is a trope, and ellipse of the *prep.* is an irregularity: [the truth of] which [conjecture] is made manifest by the fact that they do so, [i. e. put the *nom.* (DM),] in the *ep.* of *times*, saying سِيرَ عَلَيْهِ زَمَنٌ طَوِيلٌ *A long time was journeyed upon him*, [because it does not entail combination of two irregularities (DM)]; but, when they suppress the *time*, say طَوِيلًا with the *acc.*, [not with the *nom.* (DM),] because of what we have mentioned (ML): [for, say Z and R on the adverbial *obj.*,] the *ep.* of *times* [that occupies their place (R)] is inseparable from adverbiality, preferably (M, R) according to others than S, necessarily according to S (R), as سِيرَ عَلَيْهِ طَوِيلًا and سِيرَ عَلَيْهِ قَلِيلًا and سِيرَ عَلَيْهِ قَدِيمًا and سِيرَ عَلَيْهِ حَدِيثًا (M), whence

أَلَا قَالَتْ الْعَصْمَاءُ يَوْمَ لَقِيتُهَا \* أَرَأَيْكَ حَدِيثًا نَاعِمَ الْبَالِ أَفْرَعًا

[Now *Al'Asmá* said on the day I met her, I know thee to have been recently cheerful of heart, having a full head of hair, حَدِيثًا being in the *acc.* as an *adv.* (T)], i. e. حَدِيثًا in recent (*time*); though he allows plasticity in the two words مَلِي Long and قَرِيب Short exclusively, as قَرِيبٌ and سِيرَ عَلَى الْفَرَسِ مَلِيٌّ مِنَ الدَّهْرِ and مَلِيًا and

قَرِيبًا : the *acc.* being preferable or necessary only in order that it may be more indicative of its qualified, which is the *adv.* governed in the *acc.* (R): (2) because the truth is that suppression of the qualified rests upon existence of indication, not upon peculiarity [of the *ep.* to the genus of the qualified (DM)], as is proved by XXXIV. 10., i. e. نُرُوعًا سَابِغَات [above]. And another objection to their saying [that رَغْدًا &c. are *ds. s.* (DM)] is the occurrence of such as اِشْتَمَلَ الصَّمَاءُ [40], i. e. اِشْتَمَلَ الصَّمَاءُ الشَّمْلَةَ الصَّمَاءُ ; [so that الصَّمَاءُ is *ep.* of a suppressed *inf. n.*, not a *d. s.* (DM),] the quality of *d. s.* being impossible, because of its determination [78] (ML). Sometimes the qualified is so extremely apparent that they reject it altogether, as اَلْاَجْرَعُ The smooth place intermixed with sand, اَلْاِبْطَحُ The wide water-course, wherein are fine pebbles, اَلْفَارِسُ The horseman, اَلصَّاحِبُ The companion, اَلرَّكَّابُ The camel-rider, اَلدَّرَقُ The pigeon, and اَلْاَطْلَسُ The wolf (M). [Thus] اَلصَّالِحَةُ is like اَلْحَسَنَةُ The good act in being [one of the prevalent *eps.*, which are (B)] treated like the substantive, as says AlHuṭai'a

كَيْفَ اَلْهَجَاءُ وَمَا تَنَفَّكَ صَالِحَةٌ  
مِنْ آلٍ لَّامٍ بَطْهَرُ الْغَيْبِ تَاتِينِي

(K, B on II. 23. in § 514.) *How shall satire be, when a benefit from the family of Lām ceases not in absence* (the <sup>ظَهَرَ</sup> being pleonastically interpolated, because the *absent* is as it were behind the back) *to be coming to me?* (N); and is made *fem.* as being renderable by <sup>الْخَصْلَةُ</sup> or <sup>الْخَلَّةُ</sup> (B): <sup>وَجِفَانٍ كَالْجَوَابِ</sup> in <sup>الْجَوَابِي</sup> XXXIV. 12. *And bowls like huge watering-troughs, [like*

<sup>تُرْجَعُ عَلَى آلِ الْمُحَلِّقِ جَفْنَةٌ \* كَجَابِيَةِ الشَّيْخِ الْعِرَاقِيِّ تَفْهَقُ</sup>  
(K), by AlA'shā, *A bowl like the huge watering-trough of the 'Irākī chief, that is full to overflowing, returns at evening to the family of AlMuḥallik* (N).] is one of the prevalent *eps*, like <sup>الدَّابَّةُ</sup> *The beast*: and <sup>ذَاتِ الْخِ</sup> in <sup>وَحَمَلْنَا عَلَى ذَاتِ الْوَجِ وَدُسِرَ</sup> LIV. 13. *And We carried him upon a possessor of planks and nails [meaning vessel* (K)] is an *ep* [for the <sup>السَّفِينَةُ</sup> (B)] that occupies the place of the qualified (K, B), like those in

<sup>مِفْرَشِي صَهْوَةِ الْحِصَانِ وَلَكِنِّي قَمِيصِي مَسْرُودَةٌ مِنْ حَدِيدٍ</sup>  
[*My couch is the place where the rider sits on the back of the stallion; but my shirt is a perforated of iron* (N)], meaning *coat of mail*, and

<sup>وَأَنِّي لَأَسْتَوْفِي حَقَّقِي جَاهِدًا \* وَلَوْ فِي عِيُونِ النَّزَايَاتِ بِأَكْرَعٍ</sup>  
[*And verily I discharge mine obligations in full, diligently, even though my camels be so emaciated that their*



forms are seen in the eyes of the jumpers with slender shanks (N)], meaning *locusts* (K). The *ep.* is [likewise (IA)] suppressed (R, IA, ML), because known (R), when indicated (IA), as

أَلَا أَيُّهَا الطَّيْرُ الْمَرْبَّةُ بِالضَّحَى

عَلَى خَالِدٍ لَقَدْ وَقَعْتَ عَلَى لَحْمٍ

[by the Hudhali (K, B on II. 4.), bewailing Khālīd Ibn Zuhair (N),] *Now, O ye birds, biding in the early forenoon upon Khālīd, assuredly ye have lighted upon flesh,*

(*what flesh!*), i. e. <sup>س</sup>أَيُّ لَحْمٍ (R); but seldom (IA), whence

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ II. 66. *They said, Now hast thou*

*uttered the (plain or manifest) truth,* i. e. (IA, ML) <sup>س</sup>الْبَيِّنِ

(IA) [or] <sup>س</sup>الرَّاضِعِ, otherwise its sense [vid. that before

"now" he was false (DM)] would be unbelief (ML). يَا

نُوحُ XI. 48. *O Noah, verily he*

[Noah's son Canaan (K, B), or, as is said, Yām (K), who

was drowned in the Flood,] *is not of thy family (that*

*are to be saved),* i. e. <sup>س</sup>الْطَّاجِينَ (IA), <sup>س</sup>يَاخُذُ كُلَّ سَفِينَةٍ غَصْبًا

XVIII. 78. *Seizing every (sound) vessel by force,* i. e. <sup>س</sup>صَالِحَةً,

as proved by the fact that it is so read [by Ubayy and

'Abd Allāh (K)], and that the *rendering it unsound* [con-

ducive to its not being seized (DM)], not excluding it

from being a *vessel*, contains no material sense [when the

*ep.* is not supplied (DM)], <sup>تَدْمِرُ كُلَّ شَيْءٍ</sup> XLVI. 24.

*Destroying everything (that it hath been made to prevail over), i. e.* <sup>سَلَطَتْ عَلَيْهِ</sup>, as proved by <sup>مَا تَدْرُ مِنْ شَيْءٍ</sup>

<sup>أَتَتْ عَلَيْهِ</sup> LI. 42. *Leaving not aught that it came upon,*

<sup>وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا</sup> XLIII. 47. *And We show them not any miracle, but it is greater than its fellow (preceding) and*

<sup>وَقَدْ كُنْتُ فِي الْحَرْبِ ذَا تَدَرٍ \* فَلَمْ أُعْطَ شَيْئًا وَلَمْ أَمْنَعْ</sup>

[by Al'Abbās Ibn Mirdās asSulamī, *And assuredly I was in the battle possessed of power to repel the foe; and I was not given aught (valuable), nor refused (Jsh)*] and

<sup>وَلَيْسَ لِعَيْشِنَا هَذَا مَهَاءٌ \* وَلَيْسَتْ دَارُنَا هَاتَا بِدَارٍ</sup>

[by 'Imrān Ibn Hittān asSadūsī, *And this our life has not freshness and beauty, nor is this our abode a (long) abode (Jsh)*], i. e. <sup>السَّابِقَةُ</sup> and <sup>طَائِلًا</sup> and <sup>طَائِلَةً</sup>, to avert

the contradiction in them, <sup>قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى</sup>

<sup>شَيْءٍ</sup> V. 72. *Say thou, O people of Scripture, ye are not conforming to aught (profitable), i. e.* <sup>نَافِعٌ</sup>, and <sup>إِنْ نَظُنُّ</sup>

<sup>إِلَّا ظَنًّا</sup> XLV. 31, *We think not save a (weak) thought,*

i. e. <sup>ضَعِيفًا</sup> (ML). The *ep.*, if suitable for the *op.* to be in contact with it, may be *prepos.*, the qualified being made

a *subst.* for it, as <sup>أَلَا</sup> <sup>وَالْمُؤْمِنِينَ</sup> <sup>أَلَا</sup> [121]: but, if not, is not *prepos.*, except by poetic license; and is meant to be understood as *postpos.*, as <sup>أَنَّ</sup> <sup>ضَرْبَكَ</sup> <sup>رَجُلًا</sup> for <sup>أَنَّ</sup> <sup>رَجُلًا</sup> <sup>أَنَّ</sup> <sup>ضَرْبَكَ</sup> <sup>رَجُلًا</sup> *Verily a man that beat thee is in the house.*

When the *indet.* is qualified by a single term and an *adv.* or *prop.*, the single term is put first, and the other last, prevalently, as <sup>وَهَذَا</sup> <sup>ذِكْرٌ</sup> <sup>مُبَارَكٌ</sup> <sup>أَنْزَلْنَاهُ</sup> XXI. 51. *And this*

*Kur'ān* is a blessed admonition that *We* have sent down; but not necessarily, as <sup>وَهَذَا</sup> <sup>كِتَابٌ</sup> <sup>مُبَارَكٌ</sup> <sup>أَنْزَلْنَاهُ</sup> VI. 72.

*And this is a Scripture that We have sent down, blessed,* <sup>فَسَوْفَ</sup> <sup>يَأْتِي</sup> <sup>اللَّهُ</sup> <sup>بِقَوْمٍ</sup> <sup>يُحِبُّهُمْ</sup> <sup>وَيُحِبُّونَهُ</sup> <sup>أَذَلَّةٌ</sup> V. 59. *God will bring a people in their stead that He loveth, and that love Him, lowly, and*

<sup>كَلِّبْنِي</sup> <sup>إِلَهُمَّ</sup> <sup>يَا</sup> <sup>أُمَيْمَةً</sup> <sup>نَاصِبٍ</sup> \* <sup>وَلَيْلٍ</sup> <sup>أَقَاسِيَةٍ</sup> <sup>بَطِيٍّ</sup> <sup>وَالْكَوَاعِبِ</sup>

[by AnNābigha adhDhubyānī, *Leave thou me to a grief, O Umāima, wearisome, and a night that I endure, slow*

*of stars* (Jsh), <sup>أُمَيْمَةً</sup> being pronounced with Fath of the ʾ by alliteration to the Fatha of what precedes it, according to IM (WN): (for,) says S, every (*voc.*) *n.* ending in ʾ has the ʾ oftener elided from it in the speech of the Arabs, whether the *n.* with the ʾ be (of) three or more (letters), and whether it be a proper name or not; and, from the prevalence of curtailment in it, sometimes has the final of its uncurtailed (form) treated like (that of)

the curtailed, i. e. pronounced with Fath of the  $\ddot{\text{a}}$ , as in  $\text{كَلَيْنِي النِّ}$ , so that there are two pronounciations in the uncurtailed *roc.*, Damm and Fath of the  $\ddot{\text{a}}$  (R on curtailment)]. The *ep.* must be repeated after  $\text{لَا}$  and  $\text{أَمَّا}$ , like the *d. s.* [74], as  $\text{أَنْتِ بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ}$  II. 63. *Verily she is a cow not old nor young* [547] and  $\text{لَقِيتُ}$   $\text{جُلًّا أَمَّا عَالِمًا وَأَمَّا جَاهِلًا}$  *I met a man either learned or ignorant.* The *post. n.* is sometimes qualified literally, while the *ep.* belongs to the *pre.*, when there is no ambiguity, which is called the *gen.* by vicinity [130. A.], because of the attachment existing between the *pre.* and *post. ns.*, so that what is *ep.* of the 1st in sense is made *ep.* of the 2nd in letter; like as the *post.* is prefixed in letter to what the *pre.* ought to be prefixed to, as  $\text{هَذَا جَحْرٌ ضَبِّي}$  and  $\text{حَبٌّ مَانِي}$  *This is my lizard-hole and my pomegranate-stone*, when what is yours is the *hole* and *stone*, not the *lizard* and *pomegranate*: but Khl, prescribing agreement of the *pre.* and *post. ns.* in number and gender as a condition of the *gen.* by vicinity, allows only  $\text{هَذَانِ جَحْرَانِ ضَبِّ خَرَبَانِ}$  *These are two deserted holes of a lizard*, not  $\text{خَرَبَيْنِ}$ , contrary to the opinion of S, who cites

$\text{فَيَاكُمْ وَحَيَّةٌ بَطْنِي وَأَنْ * هَمُوزُ النَّابِ لَيْسَ لَكُمْ بِشَيْءٍ}$

*Then be ye ware of a serpent of a bottom of a valley, sharp as to the fang, that is of no good to you with the gen. of هُمُوز (R)*

§ 150. The *subst.* is an *appos.* [reference to which is (Jm)] intended by [the reference of (Jm)] what is referred to the *ant.*, exclusively of the latter (IH): i. e. reference to the *ant.* is not initially intended by the reference of what is referred to it; but the reference to it is subsidiary [151] to reference to the *appos.*, whether what is referred be an attribute or not, as جَارِنِي زَيْدٌ

ضَرَبْتُ زَيْدًا أَخَاكَ *Zaid, thy brother, came to me and I beat Zaid, thy brother.* If it be said that this definition

does not include the *subst.* after <sup>الَّا</sup> [38], as <sup>مُفَامٌ أَحَدٌ</sup> <sup>الَّا</sup>

<sup>زَيْدٌ</sup> *Not one stood except Zaid.* <sup>زَيْدٌ</sup> being a *subst.* for <sup>أَحَدٌ</sup>,

though the *not standing* referred to the latter is not intended to be referred to *Zaid*, we say that what is referred to the *ant.* here is *standing*, which is referred to it negatively, and to the *appos.* affirmatively (Jm). The

*subst.* is the *appos.* intended by the predicament without a medium (IM, Sh). It is (1) the *suost.* of the whole

[for the whole (M, IA, Sh), i. e. a *subst.* that is the whole of the *ant.* (Jm), which is the *subst.* corresponding with

the *ant.*, co-equal with it in sense (IA), as أَهْدِنَا السَّبِيلَ

الْمُسْتَقِيمَ <sup>صِرَاطَ الَّذِينَ</sup> I. 5. 6. *Direct Thou us to the straight way, the way of them that* (M, Sh), the 2nd way

being the 1st *way* itself (Sh)] : (2) the *subst.* of the part [for the whole (M, IA, Sh), i. e. a *subst.* that is part of the *ant.* (Jm), as <sup>أَفْ</sup> رَأَيْتَ <sup>أَفْ</sup> قَوْمَكَ <sup>أَفْ</sup> أَكْثَرَهُمْ <sup>أَفْ</sup> I saw thy people, most of them and <sup>أَفْ</sup> ثَلَاثِيهِمْ <sup>أَفْ</sup> two thirds of them (M), whence <sup>أَفْ</sup> وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ <sup>أَفْ</sup> مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا III. 91. And men owe unto God the pilgrimage of the House, he (of them) (154) that is able to find a way to it, the able to find being part, not the whole, of men (Sh)] : (3) the *subst.* of implication (M, IH, IA, Sh), as <sup>أَفْ</sup> يَسْأَلُونَكَ <sup>أَفْ</sup> عَنِ الشَّهْرِ <sup>أَفْ</sup> II. 214. They will ask thee about the Secret Month, fighting in it, fighting not being the month itself, nor part of it, but concerned with it, because occurring in it (Sh); which is the *subst.* indicative of a meaning in its *ant.*, as <sup>أَفْ</sup> زَيْدٌ <sup>أَفْ</sup> عِلْمُهُ <sup>أَفْ</sup> Zaid, his knowledge pleased me (IA) : (4) the *subst.* of blunder (M, IH), i. e. the *subst.* whose utterance is caused by the blunder in the mention of the *ant.*, the *subst.* itself not being the blunder (R), [vid] the *subst.* distinct from the *ant.* (IA), which is of three kinds (R), (a) the *subst.* of digression (IA, Sh) and the *subst.* of (IA) afterthought (R, IA), as in the Prophet's saying <sup>أَفْ</sup> إِنَّ الرَّجُلَ <sup>أَفْ</sup> لِيُصَلِّيَ <sup>أَفْ</sup> الصَّلَاةَ <sup>أَفْ</sup> مَا <sup>أَفْ</sup> كُتِبَ <sup>أَفْ</sup> لَهُ <sup>أَفْ</sup> نِصْفُهَا <sup>أَفْ</sup> إِنَّ الرَّجُلَ <sup>أَفْ</sup> لِيُصَلِّيَ <sup>أَفْ</sup> الصَّلَاةَ <sup>أَفْ</sup> مَا <sup>أَفْ</sup> كُتِبَ <sup>أَفْ</sup> لَهُ <sup>أَفْ</sup> نِصْفُهَا <sup>أَفْ</sup> Verily the man prays the prayer, what has been prescribed for him, its half, its third, its fourth, to the tenth (Sh), where you mention the *ant.* inten-

tionally and purposely, but afterwards make believe that you are blundering, because the 2nd is extraneous [to the 1st], which is often the resource of poets for the sake of intensiveness and variety, its condition being that it should ascend from the lower to the higher, as هَندٌ نَجْمٌ <sup>٩ ٨ ٩ ٨</sup> *Hind is a star, a full moon*, where, though you did intend to mention the *star*, you as it were tax yourself with blundering, and make known that you at first intended only to compare her to the *full moon* (R); (b) the *subst.* of (IA, Sh) sheer veritable (R) blunder (R, IA, Sh) and forgetfulness [below] (IA), as when you intend to say جَارِنِي حَمَارٌ <sup>٩ ٨ ٩ ٨</sup>, but your tongue then runs ahead of you to رَجُلٌ <sup>٩ ٨</sup>, and afterwards you amend the blunder, and say جَارِنِي رَجُلٌ [جَمَارٌ] (R); (c) the *subst.* of (Sh) forgetfulness (R, Sh), where you intend the mention of what is a blunder, and your tongue does not run ahead of you to the mention of it, but you forget the intended, and afterwards amend it by mentioning the intended (R), as جَارِنِي زَيْدٌ عَمْرٌ <sup>٩ ٨ ٩ ٨</sup> when at first you intend to mention *Zaid*, but afterwards, the wrongness of your intention becoming plain, you mention '*Amr*'. The best construction is to couple these three by بَلْ (Sh). The *subst.* of [pure (R)] blunder (M, R, ML) or of forgetfulness (R, ML) does not occur in what proceeds from consideration and intelligence (M, R); and therefore (R), as some of the ancients assert (ML), is not [allowable (ML)] in poetry

(R, ML) at all (R), because this mostly occurs from consideration and thought (ML).

§ 151. The *subst.* is what is intended by the discourse, the 1st being mentioned only for a sort of subsidiariness, and in order that an exuberance of corroboration and explanation that is not in single [*ns.*] may be imported by the aggregate of the two: S says after his mentioning the *ars.* of the *subst.* "he means <sup>أَعْنَى</sup> رَأَيْتُ أَكْثَرَ قَوْمٍ [150] and <sup>ثَلَاثِي</sup> قَرَمٍ, but doubles the *n.* for corroboration."

Their saying that it is in the predicament of removal of the 1st is a notification from them that it is independent by itself, and differs from the *corrob.* and *ep.* in their being supplements of what they are in apposition with, not that the 1st is meant to be disregarded and rejected: you say <sup>زَيْدٌ رَأَيْتُ غُلَامَهُ رَجُلًا صَالِحًا</sup> زيد رأيت غلامه رجلا صالحا Zaid, I saw his young man, a good man; whereas, if you were to disregard the 1st,

[i. e. <sup>غُلَامَهُ</sup> غُلَامَهُ, ] your sentence would not be correct [27]

(M). The GG differ about the *ant.*: Mb says that it is in the predicament of rejection ideally, upon the ground that the one intended by the predicament is the *subst.*, not the *ant.*; whereas it is plainly not so, except in the *subst.* of blunder [156]. There is no gainsaying that the *ant.* is not in the predicament of rejection literally in the partial *subst.* and *subst.* of implication, because the *pron.* must relate to it [154]; and in the total *subst.* also, when the *ant.* is an indispensable *pron.*, as <sup>ضَرَبْتُ</sup> ضربت <sup>الَّذِي</sup> الذي <sup>مَرَرْتُ</sup> مررت



بِهِ أَخِيكَ I beat him that I passed by, thy brother, or connected with such a pron., as <sup>أَخَا زَيْدًا كَرِيمًا</sup> الَّذِي ضَرَبْتَ <sup>أَخَا زَيْدًا كَرِيمًا</sup> أَخَا زَيْدًا كَرِيمًا  
*He whose brother, Zaid, thou beatest is generous: and the 1st is sometimes literally regarded exclusively of the 2nd, as*

أَنَّ السُّيُوفَ غَدَوَهَا وَرَوَّاحَهَا  
 تَرَكْتُ هَوَازِينَ مِثْلَ قَرْنِ الْأَعْصَبِ

*Verily the swords, their plying in the morning and their plying in the evening, left Flawāzin like the horn of the ram having the inner part of the horn broken; whereas, if it were in the predicament of rejection literally, it would not be regarded exclusively of the 2nd (R).*

§ 152. What indicates that the *subst.* is independent by itself is that it is in the predicament of repetition of the *op.*, as is proved by the occurrence of that [repetition] clearly in <sup>أَسْتَغْفِرُوا لِمَنْ أَمِنَ مِنْهُمْ</sup> لِلَّذِينَ VII. 73. *To them that were accounted feeble, to them that believed of them* and <sup>لَجَعَلْنَا لِمَنْ يَكْفُرْ بِالرَّحْمَنِ لِبُيُوتِهِمْ سَقْفًا مِنْ فِضَّةٍ</sup> XLIII. 32. *We would have made for them that disbelieve in the Compassionate, for their houses ceilings of silver [131].*

§ 153. The *subst.* and *ant.* need not correspond in determinateness and indeterminateness; but you may make whichever of the two sorts you please a *subst.* for

the other, as <sup>صِرَاطِ</sup> <sup>مُسْتَقِيمِ</sup> <sup>إِلَى</sup> <sup>صِرَاطِ</sup> <sup>إِلَهِ</sup> XLII. 52. 53. *To a straight way, the way of God* and <sup>لَنَسْفَعًا</sup> <sup>بِالنَّاصِيَةِ</sup> <sup>نَاصِيَةٍ</sup> <sup>كَذِبَةٍ</sup> XCVI. 15. 16. *We will surely seize the forelock, a lying forelock (M)*. They are [in the case of all four *subst.* (N)] (1) both *det.*, [as I. 5. 6. (150) (Sh)]: (2) both *indet.*, [as <sup>لِلْمُتَّقِينَ</sup> <sup>مَقَارًا</sup> <sup>حَدَائِقِ</sup> LXXVIII. 31. 32. *Verily for the pious is a place of escape, gardens of fruit-trees (Sh)*]: (3) different one from the other (IH, Sh), the *subst.* being *det.* and the *ant. indet.*, [as XLII. 52. 53. (Sh)]; or the converse (R, Sh), as XCVI. 15. 16. and

لَا تَقْلُوبَهَا وَادْلُوهَا دَلِيلًا \* إِنْ مَعَ أَيُّومٍ أَخَاهُ غَدْرًا

(Sh) *Drive ye two her not hard, and drive her gently: verily with to-day is its brother to-morrow*, <sup>غَدْرًا</sup>, like <sup>فُلُسًا</sup>, being the *o. f.* of <sup>غَدْرًا</sup> (N). But an *indet.* made a *subst.* for a *det.* ought to be qualified, as XCVI. 15. 16. (M, IH), in order that the intended may not be more deficient than the non-intended in every respect (Jm). That holds good, however, not unrestrictedly, but in the case of the total *subst.*: and F says, which is the truth, that qualification of the *indet.* made a *subst.* for the *det.* may be omitted when the *subst.* imports what is not in the *ant.*, as <sup>طُورِ</sup> <sup>بِالْوَادِ</sup> <sup>الْمُقَدَّسِ</sup> XX. 12. *In the sanctified valley, a valley whose sanctification is two-fold*, when <sup>طُورِ</sup> is not held to be the name of the valley, but is like

حَطَمَ and خَتَعَ from الطى folding, because the valley being twice sanctified, is as it were folded by the sanctification, and as

إِنَّا وَجَدْنَا بَنِي جِلَّانَ كُلَّهُمْ \* كَسَاعِدِ الزَّبَّ لَا طُولٍ وَلَا قَصْرٍ

Verily we found the Banu Jilān, all of them, to be like the fore arm of the lizard, not (possessed of) length, and not (possessed of) shortness, i. e. لَا نِي مَوْلٍ وَلَا نِي قَصْرٍ, and

فَلَا وَابَيْكَ خَيْرٌ مِنْكَ إِنِّي \* لَيُؤْذِنُنِي التَّحْمَمُ وَالصَّهِيلُ

Then no, by thy father, a (man) [156] better than thee, verily the whinnying and neighing annoy me; But not it the *indet.* import only what the 1st imports, because it would be a making vague after expounding, as رَجُلٍ رَجُلٍ in which there is no material sense (11).

§ 154. The *subst.* and *ant.* are both explicit *ns.*, both *prns*, or different one from the other (111, Sh); but an explicit *n.* is not made a total *subst.* for a *prnm.* except of the 3rd *pers.*, as غَرَبْتُكَ زَيْدًا I beat him, Zaid (111). The explicit *n.* is made a *subst.* for the explicit *p.* (R, 1A, Sh), unrestrictedly, as previously exemplified (1A): the *prnm.* is made a *subst.* for the *prnm.*, [as لَقِيتُكُمْ أَيَّامَهُمْ I met them, them, when أَخَوْتُكَ and الزَّيْدُونَ precede, and The Zaid

are *thy brothers*, as in جَانَنِي الزَّيْدُونَ أَخَوْتُكَ ; whereas

the GG adduce such as ضَرَبْتَهُ أَيَاةً I beat him, him, which is a *lit.* corroboration, because both *prons.* relate to one thing (R)]: the *pron.* is made a *subst.* for the explicit *n.*

(M, R, Sh), as أَخَوْتُكَ لَقِيتُ زَيْدًا أَيَاةً Thy brother, I met

Zaid, him, on the assumption that Zaid is Thy brother,

which also, if زَيْدًا related to أَيَاةً, would be a *lit.* corro-

boration, because it would be like رَأَيْتُ زَيْدًا زَيْدًا (R):

and the explicit *n.* is made a *subst.* for the *pron.* (M, R,

IA, Sh), (1) of the 3rd pers. (M. IA, Sh), unrestrictedly

(IA, Sh), as وَمَا أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنِ اذْكُرْهُ XVIII.

62. Nor did any but the Devil make me to forget it, that I

should mention it, اذْكُرْهُ أَنِ being a *subst.* of implication

for the 8 in اَنْسَانِيهِ ; and similarly وَنَرْتُهُ مَا يَقُولُ XIX.

83. And We shall inherit it, what he saith and

عَلَى حَالَةٍ لَوْ أَنَّ فِي الْقَوْمِ حَاتِمًا

عَلَى جَوْدَةٍ لَضَوَّ بِالْمَاءِ حَاتِمٌ

[by AlFarazdak, In a state such that, if it had been the case that Hātim had been among the people, notwithstanding the munificence of him, Hātim, he would have been niggardly of the water, حَاتِمٌ being a *subst.* for the 8 of

جَوْدَةٍ (BS)], except that these are total *substs.* (Sh): (2)

of the 1st or 2nd *pers.*, if the *subst.* be (a) a partial *subst.* or a *subst.* of implication [or blunder (R), unrestrictedly (Sh)], as

أَوْعَدَنِي بِالسَّجَرِ وَالْأَدَاهِمِ \* رَجُلِي رَجُلِي شَتْنَةُ الْمَنَامِ

[by Al-Udail Ibn Al-Farkh {al-Ijli (ID)}, *He threatened me, my leg, with the gaol and fetters: well, my leg is thick in the soles* (Jsh), رَجُلِي being a partial *subst.* for the ي in أَوْعَدَنِي (IA, Sh),] and

ذُرِّيْنِي إِنْ أَمَرَكَ لَنْ يُطَاعَا \* وَمَا الْفَيْتَنِي حِلْمِي مُضَاعَا

[by 'Adī Ibn Zaid al-Ibādī, *Leave thou me alone: verily thy bidding shall not be obeyed. Nor hast thou found me, mine intelligence, to be lost* (J), حِلْمِي being a *subst.* of

implication for the ي in الْفَيْتَنِي; (b) a total *subst.* denoting comprehension {and universal inclusion (IA)},

as تُكُونُ لَنَا عَيْدًا لَأَوَّلُنَا وَآخِرُنَا V. 114. *That shall be to us a festival, to our first and our last* (IA, Sh), أَوَّلُنَا being a *subst.* for the *pron.* governed in the *gen.* by the ل, i. e.

لَنَا (IA)]: but not if it be a total *subst.* (R, IA, Sh) not denoting comprehension, as [قَمْتُ زَيْدٍ and (Sh)] رَايْتُكَ

زَيْدًا (IA, Sh), though Akh and the KK allow that on the authority of

بِكُمْ قَرِيشٍ كُنْهِنَا كُلَّ مُعْضَلَةٍ \* وَأَمَّ نَهْجَ الْهَدَى مِنْ كَانَ ضَلِيلًا

*By you, Kurash, have we been made safe from every strait, and has he that was far astray betaken himself to the high road of right direction* (Sh). The partial *subst.* and *subst.* of implication, [when explicit *ns.* (R),] must have a [*cop.*, which is only the (ML)] *pron.* (R, ML) relating to the *ant.*, in order that their dependence upon the 1st, and their not being the *subst.* of blunder, may be known; but the *pron.* may be omitted when the dependence of the 2nd upon the 1st is notorious, as قَتْلُ اصْحَابِ الْاُخْدُوْدِ النَّارِ LXXXV. 4. 5. *Cursed were* [577] *the fellows of the trench, of the fire (in it).* because it is notorious that they filled the trench with fire (R): [thus the *pron.* is] expressed, as V. 75. [21] and II. 214. [150]; or supplied, as III. 91. [150], i. e. مِنْهُمْ, LXXXV. 4. 5., i. e. فِيْهِ, and AlA'sh's saying

لَقَدْ كُنْ فِي حَوْلٍ ثَرَاءٍ ثَوِيَّتُهُ \* تَقْضَى لِبَانَاتٍ وَيَسَامُ سَائِمٌ  
 [Assuredly there were in a year, in a sojourn that I sojourned (in it), an accomplishment of wants, and (that) a loather should loathe (418. A.) (Ish)], i. e. ثَوِيَّتُهُ فِيْهِ, the 8 of ثَوِيَّتُهُ, an unrestricted *obj.*, being the *pron.* of ثَوَاءٍ, because the *prop.* is *ep.* of ثَوَاءٍ and the 8 the *cop.* of the *ep.* [144], and the supplied *pron.* being a *cop.* for the *subst.* [of implication (DM)] ثَوَاءٍ to the *ant.* حَوْلٍ. And therefore in such as مَرَرْتُ بِثَلَاثَةِ زَيْدٍ وَعَمْرٍ I passed by three,

(*of whom were*) *Zaid and 'Amr*, [i. e. when the individuals of the aggregate are not detailed in full (DM),] anacoluthon by supplying <sup>أَسَا</sup> مِنْهُمْ [as an *enunc.* (DM)] is necessary; because, if it were in apposition, it would be a partial *subst.* without a *pron.* (ML): but the *subst.* is sometimes said to be correct, <sup>أَسَا</sup> مِنْهُمْ being supplied as a *cop.* (DM). The KK say that the *J* may supply the place of the *pron.*, as <sup>أَسَا</sup> مَعْرَتُنَا السَّهْلَ وَالْجَبَلَ, i. e. *Our land* (by suppression of the *pre. n*) *was rained upon, its plain and its mountain.* But some *substs.* importing the sense of the expressions of *universal inclusion* [137], are sometimes treated as *corrobs.*, as <sup>أَسَا</sup> ضَرَبَ زَيْدٌ ظَهْرَهُ وَبَطْنَهُ *Zaid was beaten, his back and his belly* or <sup>أَسَا</sup> يَدَهُ وَرِجْلَهُ *his arm and his leg*, orig. partial *substs.*, and afterwards, the sense of <sup>أَسَا</sup> كَلَّمَ being imported from the coupled and *ant.* together, allowed to be put into the *nom.* as *substs.* or *corrobs.*; and similarly <sup>أَسَا</sup> مَطَرْنَا سَوْدَانًا وَحَبْلَانَا or <sup>أَسَا</sup> زَرْعَنَا وَشَرْعَنَا *our seed produce and our udder*, i. e. *beasts*, and <sup>أَسَا</sup> مَطَرُ قَوْمِكَ لَيْلَهُمْ وَنَهَارَهُمْ (The times of) *thy people were rained in, their night and their day*, orig. *substs.* of implication, and then treated as *corrobs.*, because, the sense being *Our places*, or *possessions*, *were rained upon*, and *Their times were rained in*, *all of them*, they may be put into the *nom.* as *corrobs.*:





إِنِّ عَلَى اللَّهِ أَنْ تَبَايَعَا \* تَوَخَّدَ كُرْهًا أَوْ تَجَى طَائِعًا

(R, IA) *Verily incumbent upon me, (by) [655] God, is that thou shouldst swear allegiance, shouldst be seized unwillingly, or come obediently, the v. (J) تَوَخَّدَ being a subst. [of implication (J)] for [the v. (J)] تَبَايَعَا, [a subst. of a single term for a single term (J),] and therefore governed in the subj. (IA); whereas, if the 2nd were exactly in the sense of the 1st, it would be a corrob., not a subst., as*  
 إِنْ تَنْصُرْ تَعْنِ أَنْصُرَكَ *If thou help, aid, I will help thee,*  
 of which I know not any instance. The detail of a men-

tioned [aggregate], if co-extensive with the numbers in the mentioned, may be in apposition [as a subst.] or in the nom. by anacoluthon, as قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتَيْنِ الَّتِي تَلَقَّيْنِ

فِتْنَةٌ تَقَاتَلُ فِي سَبِيلِ اللَّهِ وَآخَرَى كَافِرَةٍ III. 11. *Verily there was for you a sign in two hosts that encountered on the day of Badr, (whereof one was) a host fighting in the cause of God, and another unbelieving, i. e. مِنْهُمَا فِتْنَةٌ,*

[where فِتْنَةٌ {as likewise كَافِرَةٌ (K)} is also read with the gen. as a subst. for فِتْنَتَيْنِ (K, B),] and وَكُنْتَ الْخَ and [42], where رَجُلٌ is related with the nom. and gen.; but, if

not co-extensive, must be in the nom., as مَرَرْتُ بِرَجَالٍ رَجُلٌ : and sometimes the co-extensive occurs in

the *acc.* by subaudition of <sup>اعني</sup> [or as a *d. s.*], as in the *ep.* [146], [III. 11. being read with the *acc.* as a particularization or as a *d. s.* to the *pron.* in التَّقَاتَا (K, B)]. When the *apposs.* are combined, the *ep.* is put first, then the *corrob.*, then the *subst.*, then the coupled; but IK puts the *corrob.* before the *ep.* (R). As regards suppression of the *ant.*, it is said that in <sup>وَلَا تَقُولُوا لِمَا تَصِفُ</sup> XVI. 117. *And say ye not because of what your tongues describe, the lie* and <sup>كَمَا أَرْسَلْنَا فِيكُمْ</sup> II. 146. *Like what We have sent among you, an Apostle of yourselves* الكَذِبُ is a *subst.* for the suppressed *obj.* of تَصِفُ, i. e. لِمَا تَصِفُ, and similarly رَسُولًا [for the suppressed *obj.* of <sup>أَرْسَلْنَا</sup> (DM)] upon the ground that مَا in كَمَا is a conjunct *n.*; and that in <sup>لَا إِلَهَ إِلَّا اللَّهُ</sup> XXXVII. 34. *No god (is in existence) but God* اللَّهُ is a *subst.* for the *pron.* of the suppressed *pred.* [37] (ML).

§ 155. Syndesis is of 2 kinds, serial [157] and *expl.* (IA). The *synd. expl.* is an *appos.*, [not an *ep.* (IH, Sh); *prim.* (IA, KN), not renderable (by a *deriv.*) (KN); resembling the *ep.* in (IA)] manifesting [its *ant.* (IH, IA, Sh) in the case of *dets.* (J), and particularizing (Sh, KN, J) it (Sh, J) in the case of *indets.* (J), and in lacking independence (IA)], as

اقسم بالله ابو حفص عمر \* ما مسها من نقب ولا دب

(IH, IA, Sh, KN) *Abù Hafṣ Umar swore by God, not any thinness of the hoof, nor gull upon the foot has affected her* (J), *عمر* being a *synd. expl.* [to *ابو حفص* (J)], because it is manifestatory of *ابو حفص* (IA), and *او كفارة طعام مساكين* V. 96. *Or an expiation, food of poor persons* (Sh). "*Prim.*" excludes the *ep.*, because it is *deriv.* or renderable thereby: and what follows excludes the *corrob.* and coupled, because they do not manifest their *ant.*; and the *prim. subst.*, because it is independent [151, 152, 156] (IA). The *synd. expl.* must be a *prim.*: and the saying of Z [and B] that *ملك الناس* *الله* CXIV. 2. 3. *The King of men, the God of men*, are *synd. expls.* [to *رب الناس* CXIV. 1. *The Lord of men* (K, B)] is a mistake, they being correctly *eps.*, [because *ملك* and *الله* are *deriv.* (DM)]; but it is sometimes replied that they are treated as *prims.*, since they are used without being applied to a qualified, and *eps.* are applied to them, as *الله واحد* *One God* and *ملك عظيم* *A great king* (ML). The *synd. expl.*, [being like the *ep.* (IA, KN) in importing *manifestation* and *particularization* of its *ant.* (KN).] agrees with the *ant.*, [like the *ep.* (IA, KN),] in [case (IA, Sh),] *determinateness* or *indeterminateness* [156], *gender*, and *number* (IA, Sh, KN).

The *synd. expl.* and its *ant.*, as many GG hold, may not be *indets.*; but, [as some, among them IM, hold (IA) correctly (KN),] may be so, whence, as is said, <sup>وَيُسْقَى</sup> <sup>مِنْ مَّاءٍ صَدِيدٍ</sup> XIV. 19. *And he shall be given to drink of water, ichor* (IA, KN) and <sup>يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ</sup> XXIV. 35. *It is kindled from a blessed tree, an olive-tree* (IA), while F says on V. 96. that <sup>طَلْعَامُ</sup> may be a *synd. expl.* or a *subst.* (KN). The <sup>تَخَاصُمُ</sup> [147] is not a *synd. expl.*, because the *synd. expl.* resembles the *ep.*; and therefore, as the *ep.* of the *dem.* is only what contains [the generic (DM)] <sup>أَلْ</sup>, so likewise is its *synd. expl.*: and for this reason IJ does not allow <sup>بَعْلَى</sup> in Ibn Mas'ūd's reading <sup>وَهَذَا بَعْلَى شَيْخٍ</sup> XI. 75. [75] to be a *synd. expl.*, but holds that it must be (1) an *enunc.* [to <sup>هَذَا</sup> (DM)], <sup>شَيْخٍ</sup> being a 2nd *enunc.*, an *enunc.* to a suppressed [ <sup>هُوَ</sup> (K, B)], or a *subst.* for <sup>بَعْلَى</sup>; (2) a *subst.* [for <sup>هَذَا</sup> (DM)], <sup>شَيْخٍ</sup> being the *enunc.*: as likewise ISB and IM do not allow the *synd. expl.* to be an *appos.* to the *pron.* [156], because that is disallowed in the *ep.* [147]. But S allows <sup>يَا هَذَا زَيْدٌ وَعَمْرُو</sup> [51] as a *synd. expl.*, [notwithstanding that it may not be an *ep.* (DM)]: while Zd, following him, allows <sup>مَرَرْتُ بِهَذَيْنِ الطَّوِيلِ</sup> as a *synd. expl.*, and also as a *subst.*; but not <sup>وَالْقَصِيرِ</sup>

as an *ep.*, because the *ep.* of the *dem.* is only its match in letter, [whereas هَذَيْنِ is a *du.*, and الطَّوِيلُ 2 *sings.* one of which is an *appos.* to the other (DM)]. S, Mb, and Zj also declare the *ep.* to be disallowed in this [last *ex.*], as is required by analogy : but S's disallowance in it is at variance with his allowance in vocation (ML); for he says that الطَّوِيلُ in الْقَصِيرُ وَالطَّوِيلُ يَا هَذَانِ may be *ep.* of the *dem.*, though not its match in letter (DM).

§ 156. The *synd. expl.* is literally distinguishable from the *subst.* in the like of

أَنَا ابْنُ التَّارِكِ الْبَكْرِيِّ بِشَرْ \* عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَقَعَا

[below] (IH), by AlMarrār alAsadī, *I am the son of the leaver of the Bakrī, Bishr, to be such that the birds were over him, watching him for the purpose of lighting upon him* (J). IH says, I say "in the like of" only to indicate that the difference occurs in other *cats.* also, as in يَا أَخَانَا O our brother, AlHārith, where الْكَارِثُ may not be held to be a *subst.*, because يَا الْكَارِثُ is not allowable [52]; and similarly in يَا غَلَامُ زَيْدٌ or زَيْدًا O young man, Zaid, where, if زَيْدٌ were held to be a *subst.* Damm would be necessary [49](R). Every *n.* that may be a *synd. expl.* [importing manifestation or particularization (KN)] may be a [total (Sh, KN)] *subst.* [importing repetition and corroboration of the meaning of the sentence,

because with it the *op.* is meant to be understood as repeated (KN), as ضَرَبْتَ أَبَا عَبْدِ اللَّهِ زَيْدًا (IA)], except (I) [when it may not occupy the place of the *ant.* (Sh, KN),] (a) [when the *appos.* is anarthrous, and the *ant.* synarthrous with a synarthrous *ep. pre.* to it (IA),] as in أَنَا ابْنِي and similarly (IA)] أَنَا الضَّارِبُ الرَّجُلِ زَيْدٍ [above], أَنَا ابْنِي not being a *subst.*, because ابْنِي is not allowable [112] (IA, Sh, KN): (b) when the *appos.* is [synarthrous or] an [anarthrous] *infl.* apothetic *det.*, and the *ant.* is a *roc.*, [whether *infl.*,] as in يَا غُلَامُ يَعْمَرُ and يَا أَخَا الْحَارِثِ O my young man, Ya'mar. يَعْمَرُ not being a *subst.*, because يَعْمَرُ would then be *uninfl.* upon Damm, since it would be so if يَا were expressed with it [48] (IA); [or *uninfl.*,] as in يَا زَيْدُ الْحَارِثُ O Zaid, AlHārith, الْحَارِثُ not being a *subst.*, since يَا الْحَارِثُ would not be allowable [52], and أَنَا وَاسْطَارِ الْخ [49], the 2nd and 3rd نَصْرُ not being *substs.*, because يَا نَصْرًا and يَا نَصْرُ are not allowable (Sh): (c) as in

أَيَا إِخْوَيْنَا عَبْدَ شَمْسٍ وَنَوْفَلًا \* أَعِيذُكُمْ بِاللَّهِ أَنْ تَحْدِثَا حَرْبًا

[by Tālib Ibn Abī Tālib, O our two brothers, 'Abd Shams and Naufal, I bid you seek protection by God (from

this,) *that ye should produce war* (Jsh)], <sup>عَبْدُ شَمْسٍ</sup> not being a *subst.*, because <sup>أَيَا عَبْدَ الْخ</sup> would not be allowable, since an anarthrous *n.* coupled to the *voc.* must be given what it would be entitled to if it were a *voc.* [49]; and, if <sup>نَوَلاً</sup> were a *voc.*, <sup>يَا نَوَلاً</sup> would be said (KN): (2) when its mention is necessary, as in <sup>هَندُ قَامَ</sup> *Hind, Zaid her brother stood*, <sup>زَيْدُ أَخُوهَا</sup> not being a *subst.*, because, the *subst.* belonging as it were to another *prop.* [below], the enunciative *prop.* would then be devoid of a *cop.* [27]. But <sup>يَا سَعِيدُ كَرَزُ</sup> in <sup>كَرَزُ</sup> [49] must be a *subst.*, not a *synd. expl.*, because the predication of the *subst.* in the *cat.* of vocation is that of the independent *voc.*, and <sup>كَرَزُ</sup>, when a *voc.*, is pronounced with Damm without Tanwīn; whereas the aprothetic *synd. expl.* in apposition with an *uninfl.* [*voc.*] may be put into the *nom.* or *acc.*, but not pronounced with Damm without Tanwīn: and similarly the *synd. expl.* is disallowed when the 1st is more manifest than the 2nd; while the learned say on <sup>أَمَّا رَبُّ الْعَالَمِينَ رَبِّ مُوسَى</sup> *We believe in the Lord of the worlds, the Lord of Moses and Aaron*, that it is a *synd. expl.* [below] only because, Pharaoh having laid claim to lordship, if they had restricted themselves to saying <sup>رَبِّ الْعَالَمِينَ</sup>, that would not have been a plain confession of belief in the True Lord (Sh). The *synd. expl.*

and the *subst.* differ in 8 matters:—(1) the *synd. expl.* is neither a *pron.* nor an *appos.* to a *pron.* [155], because it in *prims.* is like the *ep.* in the *deriv.*: Ks indeed allows the *pron.* to be qualified by an *ep.* of *praise*, as in II. 158. [147], XXXIV. 47. [523], and their saying <sup>لَهُمْ</sup> اللَّهُمَّ صَلِّ عَلَيْهِ الرَّؤُفَ الرَّحِيمَ O God, bless Thou the pitiful, merciful him [160], or blame, as in مَرَرْتُ بِهِ الْخَبِيثَ, or *commiseration*, as in

قَدْ أَصْبَحْتَ بِقَرْقَرَى كَوَانَسَا \* فَلَا تَلَمَّ أَنْ يَنَامَ الْبَائِسَا

[*Thcy* (i. e. the doe-gazelles) have entered upon the time of morning in *Karkarà* (the name of a place), hiding in their coverts; wherefore upbraid thou not the wretched him (i. e. the hunter) for that he should sleep (Jsh)]; and Z says on جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ V. 98. God hath made the *Ka'ba*, the *Sacred House* that الْبَيْتَ الْحَرَامَ is a *synd. expl.* by way of *praise*, as in the *ep.*, not by way of *manifestation*; so that, according to this [language of Z (DM)], the like of that [occurrence after the *pron.* (DM)] is not disallowed in the *synd. expl.* [denoting *praise*, *blame*, or *commiseration* (DM)], according to the saying of Ks: whereas the *subst.* is an *appos.* to a *pron.* by common consent, as XIX. 83. and XVIII. 62. [154]; and is allowed by the GG to be a *pron.* in apposition with a *pron.* or with an explicit *n.*: (2) the *synd. expl.* does not disagree with its *ant.* in determinateness and indeterminateness [below]; while Z's



saying that <sup>١٨</sup>مَقَامُ <sup>١٨</sup>ابرهيم III. 91. *The station of Abraham* is a *synd. expl.* to <sup>١٨</sup>آيَاتُ <sup>١٨</sup>بَيِّنَاتُ *Manifest signs* is an inadvertence, as is his saying on <sup>١٨</sup>أَنَا <sup>١٨</sup>أَعْظَمُ <sup>١٨</sup>بِوَاحِدَةٍ <sup>١٨</sup>أَنْ [i. e. <sup>١٨</sup>قِيَامِكُمْ (DM)] that ye should rise up that <sup>١٨</sup>تَقُومُوا XXXIV. 45. *I exhort you only to one practice.* that ye should rise up that <sup>١٨</sup>تَقُومُوا [i. e. <sup>١٨</sup>قِيَامِكُمْ (DM)] is a *synd. expl.* to <sup>١٨</sup>وَاحِدَةٍ : whereas the allowability of that in the *subst.* is not disputed, as XLII. 52. 53. and XCVI. 15. 16. [153] : (3) it is not a *prop.*, contrary to the *subst.*, as XLI. 43. [1], XXI. 3. [1], <sup>١٨</sup>عَرَفْتُ <sup>١٨</sup>زَيْدًا <sup>١٨</sup>أَبُو <sup>١٨</sup>مَنْ <sup>١٨</sup>هُوَ I knew Zaid, whose father he was [80] according to the soundest saying, and

لَقَدْ أَذْهَلْتَنِي أَمْ عَمْرٍو بِكَلِمَةٍ  
أَتَصْبِرُ يَوْمَ الْبَيِّنِ أَمْ لَسْتَ تَصْبِرُ

[Assuredly Umm 'Amr distracted me with a word, "Art thou patient on the day of separation from me, or art thou not patient?" (Jsh), where, however, what is meant is the expression, which is equivalent to the single term (DM)] : (1) it is not an *appos.* to a *prop.*, contrary to the *subst.*, as XXXVI. 19. 20. <sup>١٨</sup>أَتَبِعُوا <sup>١٨</sup>الْمُرْسَلِينَ <sup>١٨</sup>أَتَبِعُوا <sup>١٨</sup>مَنْ <sup>١٨</sup>لَا <sup>١٨</sup>يَسْأَلُكُمْ <sup>١٨</sup>أَجْرًا Follow ye the Apostles, follow ye him that asketh you not for a recompense, <sup>١٨</sup>أَمْ دُمْكُمْ <sup>١٨</sup>بِمَا <sup>١٨</sup>تَعْلَمُونَ <sup>١٨</sup>أَمْ دُمْكُمْ <sup>١٨</sup>بِأَنْعَامٍ <sup>١٨</sup>وَبَنِينَ XXXVI. 132. 133. *That hath provided you with what ye*

*know, that hath provided you with cattle and children, and*  
 [1]: (5) it is not a *v.* in apposition  
 with a *v.*, contrary to the *subst.*, as XXV. 68. 69. [154]: (6)  
 it is not in the letter of the 1st; whereas that is allowable  
 in the *subst.*, provided that there be with the 2nd an addi-  
 tion of explanation, as in Ya'küh's reading *وَتَرَى كُلَّ أُمَّةٍ*  
*جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا* XLV. 27. *And thou shalt see*  
*every people kneeling, every people summoned to its record*  
 with the 2nd *كُل* in the *acc.*, since the mention of the  
 cause of the *kneeling* is attached to it, and in

رَوَيْدُ بَنِي شَيْبَانَ بَعْضُ وَعِيدِكُمْ  
 تَلَقُّوْا غَدًا خَيْلِي عَلَى سَفَوَانِ  
 تَلَقُّوْا جِيَادًا لَا تَحِيدُ عَنِ الْوَعْيِ  
 إِذَا مَا غَدَتْ فِي الْمَارِقِ الْمَتَدَانِي  
 عَلَيْهَا الْكَمَالُ الْغَرِّ مِنْ آلِ مَارِ  
 لِيُوْثُ طِعَانٍ عِنْدُ كُلِّ طِعَانٍ  
 تَلَقُّوْهُمْ فَتَعْرِفُوْا كَيْفَ صَبْرِهِمْ  
 عَلَى مَا جَنَزَتْ فِيهِمْ يَدُ الْكَدَّانِ

[by Waddāk Ibn Thumail alMāzinī, *Gently, Banū Shaibān,*  
*(restrain ye) some of your threatening: ye shall meet to-*

morrow my steeds at Sufuwān: ye shall meet coursers that shy not from the fray, whenever they career in the morning in the contracted strait place of fighting; that illustrious mailed warriors of the family of Māzin, lions of spearing at every spearing, shall be upon: ye shall meet them, and know, notwithstanding that the hand of calamity has wrought evil among them, how goodly their bearing is! (T)]: but this difference is only according to IT's opinion that the *synd. expl.* is not of the letter of the 1st, in which IM and his son follow him, their argument being that the thing does not explain itself: (7) it is not meant to be understood as occupying the place of the 1st, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) يَا زَيْدُ الْحَارِثُ [above]; (b) يَا سَعِيدُ كَرَزُ or كَرَزَا [49], contrary to يَا سَعِيدُ [above]; (c) أَنَا الضَّارِبُ الرَّجُلُ زَيْدُ كَرَزُ [above]; (d) زَيْدُ [above], because, the أَفْعَلُ of superiority being part of what it is *pre.* to (118), the *subst.* would import that Zaid was one of women (DM)]; (e) يَا أَيُّهَا الرَّجُلُ غَلَامُ زَيْدُ [because the *subst.* would import that the *ep.* of أَيُّ in vocation was made *det.* by prothesis (147) (DM)]; (f) أَيُّ الرِّجَالِ زَيْدُ وَعَمْرُو [otherwise أَيُّ would be *pre.* to a *det. sing.* without its condition, *vid.* intention of the parts or repetition

(116) (DM): (g) <sup>أ</sup>كَلَّا <sup>أ</sup>أَخَوَيْكَ <sup>أ</sup>زَيْدٍ <sup>أ</sup>وَعَمْرٍو , [otherwise <sup>أ</sup>كَلَّا would be *pre.* to a separated multiple without poetic license (117) (DM)]: (8) it is not constructively part of another *prop.*, contrary to the *subst.*, for which reason the *subst.* is disallowed and the *synd. expl.* obligatory in such as (a) <sup>أ</sup>هَندَ <sup>أ</sup>قَامَ <sup>أ</sup>عَمْرٍو <sup>أ</sup>أَخَوَهَا [above]; (b) <sup>أ</sup>مَرَرْتُ <sup>أ</sup>بِرَجُلٍ <sup>أ</sup>قَامَ <sup>أ</sup>عَمْرٍو <sup>أ</sup>أَخُوهُ , [otherwise the *prop.* of the *cp.* would be devoid of a *pron.* relating to the qualified (144) (DM)]; (c) <sup>أ</sup>زَيْدًا <sup>أ</sup>ضَرَبْتُ <sup>أ</sup>عَمْرًا <sup>أ</sup>أَخَاهُ [62] (ML). To me, however, no clear difference between the total *subst.* and the *synd. expl.* is yet apparent: nay, I hold the *synd. expl.* to be nothing but the *subst.*, as appears to be the language of S, since he does not mention the *synd. expl.* [131]. The differences between them are said to be (1) that the *subst.* is the one intended by the predicament, exclusively of its *ant.*, contrary to the *synd. expl.*; for the *expl.* is subordinate to the explained, and, but for the explained, would not be uttered, so that the intended is the 1st: but the reply is that we do not admit the one intended by the predicament in the total *subst.* to be the 2nd only, nor in the rest of the *substs.* except the *subst.* of blunder [151], in which it is obvious that the 2nd is the one intended, exclusively of the 1st; because the 1st in the three *substs.* is outwardly referred to, and there must be in the mention of it a material sense that would not be realized if it were not mentioned, to preserve the language

of chaste speakers from surplusage, and especially the word of God and the speech of his Prophet: and [the evidence of <sup>أَنَا ابْنُ التَّارِكِ الْخ</sup> &c. is not conclusive, because] the *subst.* is mostly a *prim.*, so that, if you suppressed the 1st, the 2nd would be independent, nor need an *ant.* before it in sense, while, if it be not a *prim.*, as in <sup>فَلَا رَجُلٌ خَيْرٌ</sup> [153], the qualified is supplied, i. e. <sup>وَأَيُّكَ الْخ</sup> *مِنْكَ*; contrary to the *ep.*, since, if you suppressed the 1st in <sup>جَاءَنِي زَيْدُ الْعَالَمِ</sup> [131], the 2nd would need a supplied *ant.*, because the *qual.* must have a qualified, for which reason the 2nd is said to be a *subst.* in <sup>الْعَائِدَاتِ</sup> *الطَّيْرِ* [121, 149], and an *ep.* in <sup>الطَّيْرِ</sup> *الْعَائِدَاتِ*; and contrary to the *corrob.*, since, even if it be a *prim.*, still the fact that its meaning would be intelligible from its *ant.*, if the latter were paused upon, prevents it from being regarded as independent: and therefore, since the *subst.* is not [indicative of] a meaning in the *ant.*, so that it should need the *ant.*, as the *qual.* does, nor is its meaning intelligible from the *ant.*, as that of the *corrob.* is, it may be regarded as literally independent, i. e. suitable for occupying the place of the *ant.*, as <sup>يَا زَيْدُ الْخ</sup> *O Zaid, brother* and <sup>يَا إِخْنَانَا زَيْدُ</sup> *O our brother, Zaid* both *uninfl.*, [while, the *synd. expl.* being, as I hold, the *subst.*, the predication of the *subst.* applies uniformly to it, as <sup>يَا عَالَمُ زَيْدُ</sup> *O philosopher, Zaid* and <sup>يَا ذَا الْمَالِ بَكْرُ</sup> *O possessor of pro-*

*perty*, *Bukr* with *Damm* in both (R on the *appos.* of the *voc.*)]; or, since its inflection is through apposition with the 1st, it may be regarded as not independent, as <sup>٩٨</sup>يَا غُلَامُ <sup>بَشْرًا</sup> or <sup>بَشْرًا</sup>*infl.* with the two cases, <sup>يَا</sup>يَا أَخَانَا <sup>زَيْدًا</sup> with the *acc.*, and similarly <sup>أَنَا</sup>أَنَا ابْنُ <sup>التَّارِكِ</sup>التَّارِكِ with the *gen.*: and similarly the coupled may for the same cause be held to be independent, as <sup>يَا</sup>يَا زَيْدٌ <sup>وَعَمْرُو</sup> [49,538]; or not independent, as <sup>يَا</sup>يَا زَيْدٌ <sup>وَالْحَارِثُ</sup> *O Zaid and AlHārith*, while <sup>يَا</sup>يَا زَيْدٌ <sup>وَعَمْرُو</sup> or <sup>عَمْرُو</sup>*عَمْرُو* is not allowable, as <sup>يَا</sup>يَا غُلَامُ <sup>بَشْرًا</sup> or <sup>بَشْرًا</sup> is in the *subst.*, only because the *con.* is like the *voc. p.*, and the coupled is suitable for the latter to be in contact with it [52]: (2) that the *subst.* is in the predicament of repetition of the *op.* [152]: but, even if we admit that where the *op.* is apparently repeated [131], the person addressed has no means of knowing that where it is not repeated; and we may assert that in what they name *synd. expl.*, while admitting it in the *subst.*: (3) that agreement of the *subst.* and *ant.* in determinateness and indeterminateness is unnecessary [153], contrary to the *synd. expl.* [155]; but the reply is that the disagreement is allowed in the [*subst.*] named *synd. expl.* also [above] (R). Such as VII. 118. 119. admits of the total *subst.* and of the *synd. expl.* [above]; and like it are <sup>نَعْبُدُ</sup>نَعْبُدُ <sup>الْهَكَ</sup>الْهَكَ <sup>وَالَهُ</sup>وَالَهُ <sup>أَبَانِكَ</sup>أَبَانِكَ <sup>إِبْرَاهِيمَ</sup>إِبْرَاهِيمَ II. 127. *We will worship thy God, and the God of thy fathers Abraham and Ishmael and Isaac*

and <sup>اَنَا دَمَرْنَاهُمْ</sup> فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مُكْرِهِمْ XXVII. • 52.

*Then etc.* [450], that *We destroyed them* as read [by the KK and Ya'kūb (B)] with Fath of the Hamza (ML). In <sup>أَعْجَبَنِي مِنْ زَيْدٍ عِلْمُهُ</sup> (Something) of (the qualities of) Zaid, his knowledge, pleased me, the 2nd is as it were a *synd. expl.*, the o. f. being <sup>أَرْصَافُ زَيْدٍ عِلْمُهُ</sup> شَيْءٌ مِنْ أَرْصَافِ زَيْدٍ عِلْمُهُ; and similarly in <sup>كَسَرْتُ مِنْ زَيْدٍ يَدَهُ</sup> *I broke (a limb) of Zaid, his arm*, i. e. <sup>أَعْضَاؤُهُ مِنْ زَيْدٍ يَدَهُ</sup> أَعْضَاؤُهُ مِنْ زَيْدٍ يَدَهُ : the *ant.* being suppressed, and its place occupied by the *synd. expl.*; as the *g. t.* is suppressed, and its place occupied by the excepted in <sup>مَا جَاءَنِي إِلَّا زَيْدٌ</sup> [88] (R).

§ 157. The coupled is an *appos.*, [reference of which to a thing, or of a thing to which, is (Jm)] intended by the reference [occurring in the sentence (Jm)], together with its *ant.*, [as <sup>جَاءَنِي زَيْدٌ وَعَمْرُو</sup> Zaid and 'Amr came to me (538) (Jm). The coupled by <sup>أَوْ</sup> أَوْ, <sup>أَمَّا</sup> أَمَّا, <sup>أَمْ</sup> أَمْ, <sup>بَلْ</sup> بَلْ, <sup>لَا</sup> لَا, and <sup>لَكِنِ</sup> لَكِنِ is {said to be (Jm)} excluded by "together with its *ant.*", because the intended by the reference with them is one of the coupled and *ant.* (R, Jm): but it is replied that the *ant.*'s being intended by the reference means that it is not mentioned in order to be subsidiary to mention of the *appos.*, while the *appos.*'s being intended by the reference means that it is not like a branch of the *ant.* with-

out independence; and there is no doubt that the coupled by these six *ps.* and the *ant.* are together intended by the reference in this sense (Jm)]. One of the 10 *ps.* [538] intervenes between it and its *ant.* (IH). IH says, I have not contented myself in the definition with saying "The coupled is an *appos.* between which and its *ant.* one of the 10 *ps.* intervenes" because some *eps.* are coupled to others, as

إِلَى الْمَلِكِ الْقَرْمِ وَأَبْنِ الْهَمَامِ \* وَلَيْكِ الْكَتِيبَةُ فِي الْمَرْحَمِ

[I drive my riding-beast towards the monarch august and the son of the hero and the lion of the squadron in the place of conflict (Jsh)] and

يَا لَهْفَ زَيْبَةَ لِلْحَارِثِ الصَّابِحِ فَالْغَانِمِ فَالْآئِبِ \*

[540] (R), by Ibn Zayyāba [at Taimī (T)], *O the grief of Zayyāba for AlHārith making a raid (upon my people) in the morning, then taking booty, then returning (safe)! (T, Jsh).*

§ 158. When the attached *nom. pron.*, [prominent or latent (Jm),] is coupled to, it is (IH. IA, Sh) (1) corroborated (IH, Sh), [and] separated from what is coupled to it (IA), by the detached [*pron.*, often (IA)], as XXI. 55. *He said, Assuredly ye have been, ye and your fathers, in manifest error (IA, Sh), because, the attached nom. pron. being like part of what it is attached to, literally, as*



being inseparably attached (160), and ideally, as being an *ag.*, which is like part of the *v.* (20), if it were coupled to without a *corrob.*, some of the letters of the word would be as it were coupled to ; while the coupling may not be to this *corrob.*, because, the coupled being in the predicament of the *ant.* (538), this coupled also would be a *corrob.* of the attached, which is absurd (R)]: (2) separated (IH, IA, Sh) from what is coupled to it (Jm) by something else than the *pron.*, like the direct *obj.*, [*adv.*, *prep.* and *gen.*,] and *neg.* لَا (IA), as جَنَّاتٌ عَدْنٍ [adv., prep. and gen.,] and *neg.* لَا (IA), as يَدْخُلُونَهَا وَمِنْ صَلَءٍ XIII. 23. *Gardens of abiding that they shall enter, and they that are righteous* (IA, Sh) and مَا أَشْرَكْنَا وَلَا آبَاؤُنَا VI. 149. *We should not have been polytheists, nor our fathers* (IA): in which case the *corrob.* may be omitted, as ضَرَبْتُ يَوْمَ وَزَيْدٍ (IH), whether the separative be before the *con.*, as

فَلَسْتُ بِنَازِلٍ إِلَّا أَلَمْتُ \* بِرَحْلِي أَوْ خَيَّالَتَهَا النَّذُوبُ

[*And I alight not, but she that I love visits my lodging, or her false apparition* (T)], or after it, as VI. 149.; but is sometimes put, as فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ XXVI. 94. *And they shall be hurled down in it, they and the misguided* and مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا XVI. 37. *We should not have worshipped besides Him anything, we, nor our fathers* : the two matters being equal ; and omission being allowable only because length

of the sentence sometimes enables one to dispense with what is necessary, and *à fortiori*, therefore, with what is not necessary, but preferable, since the coupling without corroboration or separation is allowed by the BB, while deemed bad, and by the KK without being deemed bad (R) : and the latent [attached] *nom. pron.* is like the [prominent] attached in that [need of separation], as <sup>يَا أَدَمُ اسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ</sup> II. 33. *O Adam, dwell thou, thou* [165] *and thy wife, in the garden* (IA) : (3) not [corroborated nor (Sh)] separated, [which occurs in prose seldom (IA),] as in the saying [transmitted by S (IA)] <sup>مَرَرْتُ بِرَجُلٍ سَوَاءٍ وَالْعَدَمِ</sup> *I passed by a man such that equal, or alike, were he and non-existence*, <sup>الْعَدَمِ</sup> being coupled to the *pron.* latent in <sup>سَوَاءٍ</sup> (IA, Sh) relating to <sup>رَجُلٍ</sup>, and the sayings of the Prophet <sup>كُنْتُ وَأَبُو بَكْرٍ</sup> *and the sayings of the Prophet* <sup>فَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ</sup> *I and Abū Bakr and 'Umar were and did* (Sh) ; and in poetry often, as

<sup>قُلْتُ إِنْ أَقْبَلَتْ وَزَهْرٌ تَهَادَى \* كَنَعَاجِ الْفَلَا تَعْسَفُنِ رَمَلًا</sup>

(IA), by 'Umar Ibn Abī Rabī'a, *I said, when she and fair-faced women approached, They walk with an elegant swinging of the body in their gait* (orig. <sup>تَهَادَى</sup>), *like the wild cows of the deserts when they have wandered at random in a tract of sand* (J) : but this is not regular, [according to the BB (J),] contrary to the opinion of the KK (Sh, J). The detached *nom. pron.* does not need

separation, as زَيْدٌ مَا قَامَ إِلَّا هُوَ وَعَمْرُوهُ Zaid, not any one has stood, but he and 'Amr; and similarly the attached or detached acc. pron., as زَيْدٌ ضَرْبَتَهُ وَعَمْرًا Zaid, I beat him and 'Amr and مَا أَكْرَمْتُ إِلَّا إِيَّاكَ وَعَمْرًا I have not honoured any one, but thee and 'Amr (IA). When the gen. pron. is coupled to, the genitival op. is repeated (IH, IA, Sh), as as قَالَ لَهَا وَالْأَرْضِ XLI. 10. And said to it and to the earth, قُلِ اللَّهُ يَنْجِيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ VI. 64. Say thou, God delivereth you from them and from every trouble, and XXIII. 22. [498] (Sh), because, the gen. pron. being more strongly attached to its op. than the attached ag., since the ag., if not an attached pron., may be detached, whereas the gen., whether a pron. or explicit n., is not detached from its op. [161], coupling to it is disliked, since it would be like coupling to some of the letters of the word; for which reason also, when you couple the pron. to the gen., only repetition of the op. is allowable, as مَرَرْتُ بِزَيْدٍ وَبِكَ I passed by Zaid and by thee and أَمَالُ بَيْنِي وَبَيْنَكَ The property is between Zaid and thee: and, there being no detached pron. for the gen., so that it might be first corroborated thereby, and afterwards coupled to, as is done in the case of the attached nom., nothing remains but repetition of the 1st op., whether it be a n., as أَمَالُ بَيْنِي وَبَيْنَ زَيْدٍ The property is between me and Zaid; or a p. (R), as مَرَرْتُ بِكَ

وَزَيْدٌ *I passed by thee and by Zaid* (IH, IA), not بَكَ (IA): but the nominal *op.* is repeated only when there is no doubt that it is imported only for this object, and that it has no meaning, as in بَيْنَكَ وَيْنِي زَيْدٌ, since, it being impossible that there should be two *betweens* here, one with reference to *Zaid* alone, and another with reference to *the person addressed* alone, because the quality of *between* is a matter that necessarily involves 2 sides [115], we know that the repetition of the 2nd is for this object only; whereas, if the repetition produce ambiguity, as in جَاءَنِي غُلَامٌ وَغُلَامٌ زَيْدٌ, when you mean one *young man* common to the two, it is not allowable, though it would be if a context existed indicative of the intended. After repetition of the *op.* it is better to say that the *gen.* is coupled to the *gen.* than to say that the *op.* and *gen.* are coupled to the *op.* and *gen.*, because in أَمَّا بَيْنِي وَبَيْنَكَ, since the 2nd *pre.* has no meaning, coupling of the *pre.* to the *pre.* is impossible, because the sense would be vitiated; while in مَرَرْتُ بِكَ وَزَيْدٌ, although the 2nd ب can have a meaning, still, since we know it to be imported for the same object as the 2nd بَيْنِي, the *gen.* must be judged to be coupled to the *gen.* here, as in the case of بَيْنِي: and, this being established, we may say that the coupled is governed in

the *gen.*, notwithstanding the repetition of the *op.*, by what it was governed in the *gen.* by before its repetition, i. e. by the 1st *op.*, because the existence of the 2nd is for a *lit.* matter, while, as regards the sense, it is like the non-existent, as S says on <sup>لَا أَبَا لَزِيدٍ</sup> that its *gen.* is governed by prothesis, not by the expressed ل [101, 504]; but it is better to attribute its being governed in the *gen.* to the repeated *op.* since it is not less [*op.*] than the *red. ps.*, as in <sup>كُفَى بَزِيدٍ</sup> [503], which are not made *inop.* notwithstanding their redundance (R). This [repetition of the *op.*, which is necessary {in a case of choice (R)}], according to {the majority of (IA)} the {BB (R, J)} GG (R, IA),] is, however, not necessary [in a case of necessity, according to them, as <sup>فَالْيَوْمَ الْخ</sup> (below); nor in a case of choice (R), according to the KK (R, IA) and Y, Akh, Ktb, and Shl (J), which opinion is adopted by IM (IA)], on the evidence of Ḥamza's reading <sup>وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ</sup> IV. 1. *And fear ye God, by Whom and the ties of kindred ye ask one of another*, [orig. <sup>تَسَاءَلُونَ</sup>, read {by 'Āṣim, Ḥamza, and Ks (B)} with rejection of the 2nd ت, and (K, B) by Ḥamza (B)] with the *gen.* (R, IA, Sh) of <sup>الْأَرْحَامَ</sup> (IA, Sh), which Ḥamza appears to have founded upon the KK's opinion, because he was a Kūfī (R), and of Ktb's citation <sup>مَا فِيهَا</sup> *غَيْرُهُ وَفَرَسُهُ *Not another than he and his horse is in it* (Sh),*

and of poetry (R, IA), which is no evidence, since the omission is induced by necessity, with which there is no dispute (R), whence

فَالْيَوْمَ قَدْ بَتَّ تَهْجُونَا وَتَشْتَمُنَا  
فَاذْهَبْ فَمَا بَكَ وَالْأَيَّامُ مِنْ عَجَبٍ

[*And to-day thou hast become such that thou satirizest us and revilest us : wherefore go thou away, for there is not any wonder at thee and the days (J)*] cited by S (IA).

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## NOTES.

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MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

*Ed.* means edition, *vol.* volume, *ch.* chapter, *p.* page, *pp.* pages, *col.* column, *l.* line, *ll.* lines, *l. l.* last line, *ibid.* ibidem (in the same place), *cf.* confer (compare), *delc* obliterate, *b.* born, *a.* ascended the throne, *r.* reigned, *d.* died, *k.* killed.

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P. II, l. 6. The *op.* [whether it be *lit.* or *id.* (Jm)] is what the meaning requiring the inflection is constituted by (IH): thus in <sup>٩٨</sup>زَيْدٌ <sup>جاءَ</sup> *Zaid* came <sup>جاءَ</sup> is an *op.*, since the meaning of *quality of ag.*, for which the *nom.* is made a sign [19], is constituted by it in <sup>٩٨</sup>زَيْدٌ [110] (Jm).

P. X, l. 16. "if not" means "if thou depart not, but abide with us" (FD).

P. XII, l. 20. Insert "(I)" after "really-existing"—l. 22. Insert "(I, ML)" after "p."

P. XIII, l. 16. Read "al'Tjil"—l. 22. After "Aus" insert "alMuzani."

P. XIV, l. 6. By <sup>٩٨</sup>لَا تَرْعِ he means *the Band Kuroi* Ibn 'Auf, who had slandered him to AnNu'mān (ABk): he restores <sup>٩٨</sup>قَرِيعَ to <sup>٩٨</sup>أَقْرَعَ [291], and then pluralizes it (T).

P. XV, l. 14. Read <sup>٩٨</sup>تَأْتِيهَا — l. 15. An Islāmi poet (T) — l. 20. Read <sup>٩٨</sup>أَلِ.

P. XVI, l. 3. By the brother of one Zaid addressing Khālid Ibn 'Abd Allāh [alBajālī alKasrī, governor of the 2 'Irāqs, k. 125 or 126 (IKhn)]. The story is that Zaid, being in love with a woman, was found in the house of some people, who charged him with theft, in consequence of which Khālid ordered his hand to be cut off, whereupon Zaid's brother composed these verses, and sent them to Khālid (Jsh) — l. 4. The Jsh renders <sup>٩٨</sup>كَمْ زِدْتَ دَر كُورِي بِأَوْطَانِ عَشْوَةِ Thou hast taken a step in blind-

ness. <sup>فَأَوْطَأَتْ</sup> being doubly *trans.*, one would expect <sup>أَوْطَأَتْ</sup>; but perhaps <sup>نَفْسُكَ</sup> is understood.

P. XIX, l. 8. Cited by some as evidence of that (I) — l. 12. Since the o. f. is <sup>فَمَنْ نَزَمَهُ نَحْنُ نَزَمَهُ</sup> (DM).

P. XX, ll. 21—22. The restriction that the *prop.* should be capable of being dispensed with, excludes the *conj. prop.*, the enunciative *prop.*, the *prop. initative* of a saying, and the like (ML).

P. XXI, l. 20. Read “Even”.

P. XXII, l. 11. Read “[565, 639]” — l. 16. ‘Abid (Nw, IKhm, Dh, KF, Is, FA). See p. 60 of the Notes to the IBd. Read “‘Abid”.

P. XXIV, ll. 8—11. Read “*Evil is the similitude of the people who have treated the signs of God as lies, (the similitude of these), or Evil is the similitude of the people, (the similitude of) those who have treated the signs of God as lies, not that the full phrase is Evil*”. Z in § 475 suggests 2 alternative constructions in LXII. 5: — (1) the *prel. n.* <sup>مَثَلُ</sup> is suppressed before <sup>الَّذِينَ</sup>, in which case <sup>الَّذِينَ</sup> is in the place of a *nom.*, as occupying the place of the suppressed *prel. n.* [126]; (2) the particularized by *blanc* <sup>مَثَلِمْ</sup> is suppressed at the end of the sentence, in which case <sup>الَّذِينَ</sup> is in the place of a *gen.* as being *op.* of <sup>الْقَوْمِ</sup>: and both of these constructions, in which the *ag.* is <sup>مَثَلُ الْقَوْمِ</sup>, and the particularized is either <sup>الَّذِينَ</sup>, i. e. <sup>مَثَلُ الَّذِينَ</sup>, or the suppressed <sup>مَثَلِمْ</sup>, are here approved by IHsu, who mentions a 3rd construction <sup>بِشَسِّ الْمَثَلِ مَثَلُ الْقَوْمِ النَّجِ</sup>, which he disapproves, because it involves suppression of the *ag.* [21]. The 2 first constructions apply equally to AlJahdari's reading of VII. 176., which should therefore be translated *Evil is the similitude of the people, (the similitude of) those who have treated Our signs as lies, or Evil is the similitude of the people who have treated Our signs as lies, (their similitude)*: and in the ordinary reading also



there are 2 constructions [475], in which the *ag.* is a latent *pron.* [160, 469], <sup>أَصْحَابُ</sup>مُثَلٍّ or <sup>أَصْحَابُ</sup>مُثَلٍّ is the *sp.*, and <sup>مُثَلٍّ</sup>الْقَوْمِ or <sup>مُثَلٍّ</sup>الْقَوْمِ is the particularized, so that the translation should be *Evi' is it as a similitude, (the similitude of) the people who etc, or Evil is it, i. e. the genus possessors of a similitude, as (possessors of) a similitude, the people who etc*: but here the homogeneity of the *ag.* and particularized is demonstrated from the homogeneity of the *sp.* and particularized, because the *sp.* is homogeneous with the *ag.* [469]. The translations in § 475 should be corrected accordingly — l. 14. Read “XVI. 32. [45]” — l. 20. It was said to him “O Apostle of God, there is not in the valley any water, that we may alight by.” Then the Apostle of God (God bless him and give him peace!) drew forth an arrow from his quiver, and gave it to a man of his companions, who went down into one of those wells, and stuck it into the hollow thereof, whereupon the well overflowed with sweet water, so that the people quenched their thirst from it, and abode there. And some of the learned have told me, on the authority of some men of Aslam, that he that went down into the well with the arrow of the Apostle of God was Nājiya Ibn Jundub [alAslami (AGh)], the driver of the sacrificial camels of the Apostle of God (SR). See Muir's Life of Mahomet, *Ed. I, Vol. IV, p. 27*. The girl was addressing Nājiya — l. 21. The Anṣār are [the 2 tribes of (IATH)] AlAus and AlKhazraj (SR, IKb, ID, IATH).

P. XXV, ll. 16—17. Read “that the BB do not allow [the *pre. n.* in] <sup>أَسْهًا</sup> to be” — l. 18. Because putting it in the *nom.* involves (1) preparing <sup>حَتَّى</sup> or <sup>أَكَلْتُ</sup> to government together with cutting it off therefrom; and (2) making the weaker *op.* govern, vid. inchoation, because it is *il.*, while it is possible to make the stronger *op.* govern, vid. <sup>حَتَّى</sup> or <sup>أَكَلْتُ</sup>, because it is *il.* (DM) — l. 20. Read “the BB and Hsh” — l. 23. Read “and that the BB say”.

P. XXVI, l. 11. Read “speech, the 1st, [i. e. contravention of the 2 conditions (Dm),] as in” — l. 14. The suppression of this *pron. con.*

duces, to preparing <sup>أ</sup>تَعَدُّ to govern <sup>أ</sup>خَالٍ in the *acc.* as an *obj.*, while it is cut off therefrom, and <sup>أ</sup>خَالٍ is governed in the *nom.* by inchoation, so that the 2 matters are combined (Dm) — *l.* 23. Read “and the 2nd, [i. e. contravention of one condition,] as in <sup>أ</sup>بَعَاظَ”.

*P.* XXVII, *l.* 6. The version <sup>أ</sup>عَمَمْتُمُ <sup>أ</sup>أَخَ in <sup>أ</sup>غُرَاتِهِمْ [501], if authentic, is an instance of the 1st sort of anomaly (ML), in which the requirement of the 2 conditions is contravened (DM).

*P.* XXVIII, *l.* 5. The things that need a *cop.* are 11 in number, (1) the enunciative *prop.* [27]; (2) the epithetic *prop.* [144]; (3) the *prop.* that [conjunct] *ns.* are conjoined with [177]; (4) the *prop. d. s.* [80]; (5) the *prop. copos.* of the [supplied] *op.* of the *n.* that the [expressed] *op.* is distracted from governing [62]; (6—7) the partial *subst.* and the *subst.* of implication [154]; (8) the *reg.* of the assimilate *op.* [348]; (9) the *correl.* of the *cond. n.* governed in the *nom.* by inchoation [206]; (10) the 2 *ops.* in the *cut.* of contest [22]; (11) the expressions of first corroboration [137] (ML).

*P.* XXIX, *l.* 2. After “like” insert “<sup>أ</sup>دَعْنِي مِنْ تَمَرَاتِي” [below]. — *l.* 5. AtṬirimmāh Ibn Ḥakīm (SR, AGH) atṬā’i (SR), great-grandson of Kais Ibn Jahdar atṬā’i, who came to the Prophet (AGH)\* — *l.* 6. One of the Banū Asad Ibn Khuzaima, contemporary with AlḤuṭai’a (Mb. 133). Read “Khāzim” — *l.* 16. Read “with the *acc.* (K) of <sup>أ</sup>إِبْرَحِيلَ (D, N) as an” — *l.* 20—21. Read “the *gen.* (K) by means” — *l.* 22. After “and” insert “the saying of the people of AlḤijāz <sup>أ</sup>مِنْ زَيْدًا in interrogating him that says <sup>أ</sup>رَأَيْتَ زَيْدًا [183], and”.

*P.* XXX, *l.* 1. <sup>أ</sup>الْحَمْدُ seems required by the context (see Mb. 217, *l.* 15): but Flügel, Fleischer, and Redslob all give <sup>أ</sup>الْحَمْدُ (see the verse in *l.* 4, where the metre requires <sup>أ</sup>النَّاسُ) — *l.* 11. The Egyptian edition of the A adds to the legend on the ring-stone صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (God

bless him, and give him peace :—l. 12. l. c. The Prophet's ring-stone (Sn). This [sort, vid. imitation of a *prop.*,] is universal (A)—l. 13. An-Nadr is Quraysh ; and Fāhr Ibn Mālik is said to be Quraysh (SR)—l. 21. See P. I. 197 and M. II. 13—l. l. She was Dukhtanūs, daughter of Laḳīṭ Ibn Zurāra (Md).

P. XXXI, l. 11. Known as Al-Akawkak, a freedman, b. 160, d. 213 (IKhn)—l. 20. Al-Khuzāʿī, d. about 220 (FW). He composed this verse when he entered the presence of ʿAbd Allāh Ibn Tāhir al-Khuzāʿī al-Misṣāʾī, governor of Khurāsān, d. [228 or (IKhn)] 230 (TFB)—l. 25. فَحَاشَاكَ (H, FD) : فَحَاشَاكَ (W).

P. XXXII, l. 19. Ibn ʿAbis (BS, FA, Jsh) al-Kindī (AGh) as-Ṣahābī, according to ID and others (FA) ; not Ibn Hujr (BS, FA) al-Kindī, as in the Book of the Six Poets (FA). ʿAbis (ID, IAbh, AGh, BS, KF, Is) : ʿAnīs (FA, Mr, FD, Jsh) with a ن before the س (FA). He composed this ode when he received the news of the death of his father ʿAnīs, whose surname was Abu-l-Aswad (Jsh)—l. 20. *Enallage* is the expression of one meaning now by the *pron.* of the 1st or 2nd *pers.*, and now by the explicit *n.* or the *pron.* of the 3rd *pers.* ; but Sk says that *enallage* is either that expression or expressing by one of them what ought to be expressed by another : thus the verse تَطَارَلْ لَيْلُكَ آلَنْج contains an *enallage* according to the exposition of Sk, since the obvious meaning requires that تَطَارَلْ لَيْلِي *My night was long* should be said ; but not according to the ordinary exposition, since تَطَارَلْ لَيْلِي has not been previously mentioned. *Enallage*, then, appears to be of 6 kinds, (1) from the 1st *pers.* to the 2nd, as وَأَمْرُنَا لِلَّهِمْ رَبِّ الْعَالَمِينَ وَأَنْ أَقِمْوْا الصَّلَاةَ VI. 70. 71. *And we etc* [111], *and to be earnest in prayer* ; (2) from the 1st to the 3rd, as XLVIII. 1. 2. [111], *orig.* لِنَغْفِرْ لَكَ *in order that We may forgive thee* ; (3) from the 2nd to the 1st, which does not occur in the Qur ; (4) from the 2nd to the 3rd, as X. 23., *orig.* مَعَكُمْ *with you* ; (5) from the 3rd to the 2nd, as وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا

لَقَدْ جِئْتُمْ شَيْئًا إِذَا XIX. 91. *And they have said "The Compassionate hath gotten offspring."* Assuredly ye have done an abominable thing, orig. لَقَدْ جَاءُوا Assuredly they have done; (6) from the 3rd to the 1st, as وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزِينَا XLI. 11. *And He revealed unto each heaven its business. And We adorned (KIF).*

P. XXXIV, l. 21. By Abu-ṭṬamahān [Ḥanzala Ibn AshSharkī (AKh, IKhn)] alKainī (Mb, FD), a Ḥamāsī, [one of the heathen poets (IKhu),] praising the Banū Lām Ibn ‘Amr (FD) Ibn Ṭarīf, of Ṭayyī (ID).

P. XXXVI, l. 1. الْقَاتِلَاتِ murderous (IY, FD): الْقَاتِلَاتِ speaking (BS).

P. XXXVII, l. 2. Al‘Absī (ISk), a heathen poet (KA).

P. XXXVIII, l. 14. Tho ن seems to be *red.* [540].

P. XL, l. 1. الْفَنَيْقِ (KIF): الْفَنَيْقِ (FD, Jsh), which agrees with the explanation of the word given in the KIF.

P. XLI, l. 21. A heathen poet (P. II. 280, 294 and Md. II. 53, 64).

P. 2, l. 12. The expression “أَل” is better than (1) the expression “the ا and ل,” because in the case of أَهْل one does not say “the ا and ل,” nor in that of بَل “the ب and ل” (Sh); (2) the expression “the ل,” because the ل applies to the ل of inception, and the ل in the *correl.* of لَوْلَا [599] (MAAd)—l. 19. Read “[177]”.

P. 3, ll. 2—7. See P. I. 223 and Md. I. 113—l. 9. Read “LXII.”

P. 4, l. 6. “*ep.*” here means “general *ep.*” [140], i. e. adjective.

P. 6, l. 1. ‘Alī Ibn AlḤusain alḤashimī alMadanī, the Follower, known as Zain Al‘Ābidīn, b. 33 or 50, d. 92 or 94 (Nw)—l. 3. Anṣ alNāka is the cognomen of Ja‘far Ibn Ḥuray‘, father of a clan of Sa‘d (MKh)—l. 9. Ru‘ba Ibn Al‘Ajāj Ibn Ru‘ba atṬamīmī (Jsh)—l. 10. تَزِيد in the MSS of the M: but (IY), as IY says (FA), properly تَزِيد, i. e. *Tazīd* Ibn Ḥulwān (IY, FA), father of a clan (IY) in Kudā‘a; or *Tazīd* Ibn Jusham, who, says Rsh, is among the Ausār (FA).

P. 7, l. 6. I. e. in the 2nd member, the 1st keeping to Fatḥ or quiescence, as likewise is the case in such as <sup>سَيِّدِيَّة</sup> when so *infl.* (MKh)—l.

8. I. e. Fatḥ of both members (MKh)—l. 9. The 2nd member being always governed in the *gen.*; while the 1st is declined through the three cases of inflection, except that the Fatḥa does not appear, like the other vowels, in [the *acc.* of the 1st member of] such as <sup>مَعْدِي كَرِب</sup> [215] (MKh).—l. 18. An instance of the *coined* is the [name] made to deviate, as <sup>عُمَر</sup> [18], <sup>زُفَر</sup> and <sup>زُحَل</sup>, because it is not made to deviate except in the state of determination (IY)—l. l. As having a counterpart in their language (IY).

P. 8, l. 1. By analogy <sup>مَحَب</sup> [731], <sup>مَوْهَب</sup> [361], <sup>مَكَاذِب</sup> [703, 712], and <sup>حَيَّة</sup> [747] (IY)—l. 2. The *transferred* is more common (IY, R)—l. 8. (4) transferred from a *prop.* [verbal or nominal (MKh)], like <sup>قَامَ زَيْدٌ</sup> and <sup>زَيْدٌ قَائِمٌ</sup>, the predicament of which is to be imitated, as <sup>جَانَنِي زَيْدٌ قَائِمٌ</sup> and <sup>رَأَيْتُ زَيْدٌ قَائِمٌ</sup> and <sup>مَرَرْتُ بِزَيْدٍ قَائِمٌ</sup>; and this is one of the *comp.* proper names, [for which reason it is included by Z under the 6th kind] (IA). IM says in the Tashil that the use of the nominal [*prop.*] as a [proper] name has not been heard, and that the GG only add it by analogy to the verbal. The *ag.* of this [verbal *prop.*] is (1) explicit, as exemplified: (2) a *pron.*, (a) prominent, as in <sup>أَطْرَقَا</sup> [below]; (b) latent, as in <sup>نَبِئْتُ أَخْوَالِي بَنِي يَزِيدَ</sup> [above]: and all of this is imitated, as IA says; so that its inflection is supplied because of the imitation, as YS relates; and it is not *uninfl.* As for the [kind] transferred from the *v.* alone, it is *infl.* as a diptote, because of the quality of proper name and the measure of the *v.* [18], whether it be a *pret.*, like <sup>شَمَر</sup>: or an *aor.*, like <sup>يَشْكُر</sup>: or an *imp.*, like <sup>أَصْمِتْ</sup> the name of a *desert*, because the traveller in it says to his companion <sup>أَصْمِتْ</sup> *Be silent* from fright, the *م*, says R, being pronounced with Kasr, though

the *n* belongs to the *conj.* of نَصْر, because proper names are often changed upon transfer : and the Hamza being made *disj.*, because اَصْمِت becomes a *n*, and is therefore treated like *as*. (MKh). أَطْرَقَا may be regarded as an *imp.*, or as a *prop.* ; and Z cites it here as an *imp.* : but, if he had cited it among the *comps.*, as a *prop.*, it would have been allowable (IV) —l. 11. Salūk is a town in AlYaman, to which [the Salūki (ZJ) swords and (IV)] *dogs* are related (ZJ, IV) —l. 15. Abū Dhu'aib Khun-wailid ~~ibn~~ Khalid alHudhali, a heathen, then a Muslim, who died in the Khilāfa of [‘Umar or (SM)] ‘Uthmān (FA) —l. 19. بَيْتٌ was a *sound* to which his mother [Hind Bint Abi Sufyān alUmayya, sister of Mu‘āwiyā (Is),] used to dandle him when he was a boy, saying

لَأَنْكُحَنَّ بَيْتَهُ \* جَارِيَةً خَدْبَهُ  
مَكْرَمَةً مَحَبَّةً \* تَجِبُ أَهْلَ الْكَعْبَةِ

(IV) *Assuredly I will wed Babba to a plump maid, honored, loved, that surpasses the people of the Ka'ba, [i. e. the women of Quraysh (ID),] in beauty (FA) —l. 20. alQurashī alHāshimī, b. 2 years before the death of the Prophet, d. [83 (ITB) or] 84 (AGh) —l. 1. because the cognomen is more distinct and notorious than the name (R on the gens).*

P. 9, l. 5. Bāt Sharyān is the name of the place in which ‘Amr was buried (J) —l. 7. Or, if the 1st of them be a single word (R on the gens.) —l. 10. *Delc the comma after جَزْزٌ —l. 11. As a synd. expl. (R) —ll. 12—15. If both, or the 1st, of them be prothetic (R) —l. 16. As a synd. expl., because it is more notorious (R) —ll. 18—20. Whether both be single words, or both be prothetic, or one be a single word, but not the other (R) —l. 1. There is no order between the surname and any thing else (A). whether name or cognomen (Sn).*

P. 10, l. 6. AlKhiriṇīḡ Bint Hiflān alKaisiya, of the Banū Kais Ibn Tha‘laba (Mb) —l. 13. أَعْوَجٌ belonged to Ghant ; and, as they say, to the Banū Kilāb, which is not disapproved, because Ḥabība Bint Riyāh

alGhanawiya bore the Banu Ja'far Ibn Kilab, so that perhaps he may have passed to the Banu Ja'far Ibn Kilab from Ghani (Mb).

P. 12, l. 7. Read "AshShanfarà [alAzdi (T)] says".

P. 13, l. 2. Cited by IAr as by Damra Ibn Damra, [of the Banu Nahshal, a heathen (ID)]; and by ID as by AnNamir Ibn Taulab [al'Ukli, a convert (AGh, Nw)], about the Banu Sa'd, who were his maternal uncles, and had made a raid upon his camels (IY)—l. 5. غَاوٍ مِنْ تَنُوحٍ *a misguided man of Tanūkh* (ID, IY, AAz), which is a clan of AlYaman (AAz): غَاوٍ مِنْ مَعَدٍّ (Dw of AlFarazdaq)—l. 6. By 'Amr Ibn Alḥmar Ibn Al'Amarrad (ID) alBāhili (SR): by Aṭṭirimmāh (IY): by AlFarazdaq (AAz, Dw)—l. 9. After "بَكْرَةً" insert "and سَحَرٌ [18, 64]", and after "morning" insert "and a little before daybreak this day"—l. 11. Bead غَدَاةٌ —l. 14. Read "reading of Ibn 'Āmir"—l. 18. When they are used to express their *measured*, and when what is peculiar to *indets.*, like كُلٌّ [117] and رُبٌّ [505], is not prefixed to them (R)—ll. 19–20. Thus they qualify the measure by the *det.* [178]; put a *n.*, [vid. مَفْعَةٌ, which is read by IY and R in the 2nd ex. instead of مَفْعَةٌ,] into the *acc.* as a *d. s.* to it [78]; and refuse triptote declension to it whenever the quality of proper name is combined in it with another cause [18]. When, however, any of these [measures] is made *indet.* by prefixion of رُبٌّ, كُلٌّ, the totalistic مِنْ, or any other sign of indeterminateness, it is triptote, as كَرٌّ, فَعْلَانِ حَالَهُ كَذَا The state of every فَعْلَانِ is such and such; though, if it be upon the measure of the ultimate *pls.*, or contain the | of femininization, it is diptote, when *det.* and *indet.*: while, if the | may denote *femininization* and *something else*, as in كُلُّ فَعْلَى يَقْلِبُ الْفَاءَ Every فَعْلَى has its | converted into يَ in the *du.*, where فَعْلَى is common to such as ارطى [18] and سَلِمَى, the 2 considerations

are allowable in it; so that, if you hold its | to denote *femininization*, you treat it as a diptote; and, if you hold its | to denote *something else*, you treat it as a triptote, because it is made *indet.* by the prefixion of كَلَّ (R).

P. 14, l. 1. If these measures be accompanied by their measured, as in <sup>٩</sup>افعل <sup>٩</sup>اصبع <sup>٩</sup>وزن The measure of <sup>٩</sup>اصبع is <sup>٩</sup>افعل, the majority do not treat them as proper names, so that <sup>٩</sup>افعل here is declined as a triptote:

and, by analogy to this, you should say <sup>٩</sup>افعل <sup>٩</sup>طلحة <sup>٩</sup>وزن The measure of <sup>٩</sup>طلحة is <sup>٩</sup>افعل with Tanwin in the measure, since it does not contain the quality of proper name; but the Tanwin is suppressed from it, in order that it may correspond with its measured in divestment of Tanwin, not because of diptote declension [609]. Z, however, holds this kind also to be a proper name; and this is the truth, so that you say

<sup>٩</sup>افعل <sup>٩</sup>اصبع <sup>٩</sup>وزن The measure of <sup>٩</sup>اصبع is <sup>٩</sup>افعل with suppression of the Tanwin. IH says that this opinion is adopted by Z only because the measure [when it is accompanied by the measured] is treated like <sup>٩</sup>اسامة [7] when you apply it to *one of the lions*: for you treat it like a proper

name, as when it is a proper name for the *genus*, as in <sup>٩</sup>اسامة <sup>٩</sup>خير <sup>٩</sup>من <sup>٩</sup>ثعلب The lion is better than the fox; and similarly therefore the measure here is treated like the *genus*, i. e. what is not accompanied by the measured, as in <sup>٩</sup>افعل <sup>٩</sup>حكمه <sup>٩</sup>كذا The predicament of <sup>٩</sup>افعل is such and such.

But this analogy that he mentions requires consideration, because the like of this measure, when it is not accompanied by the measured, means the *measured*, [since <sup>٩</sup>افعل in the last ex. means *every expression etc.*, as explained below]; and, when it is accompanied by the measured, means the *measure*, since <sup>٩</sup>افعل <sup>٩</sup>اصبع <sup>٩</sup>وزن means The measure of <sup>٩</sup>اصبع is this measure: so that it in the 2 states is not like <sup>٩</sup>اسامة in its 2 states, vid.





clines such as [أَفْعَلٌ] in [مَرَرْتُ بِرَجُلٍ أَفْعَلٍ], i. e. أَحَقُّ, and as أَفْعَلَةٌ, i. e. خَوْلَةٌ, as triptotes: but the opinion of S is the truth, since the sense of the measure is that of the measured; and the *met.* for the proper name [14] is treated like it in letter, as is proved by their omitting to prefix the ل to فُلَانٌ and فُلَانَةٌ, and by their declining فُلَانَةٌ as a diptote. If, however, you mean the measures to be measures of the *v.*, their predicament in vowel, quiescence, and divestment of the Tanwīn is that of their measured. whether the measured accompany them or not, as أَفْعَلٌ أَمْرٌ [The measure] أَفْعَلٌ is an *imp.*, أَفْعَلٌ حَكْمٌ كَذَا, The predicament of أَفْعَلٌ is such and such, and ضَارِبٌ يُضَارِبُ عَلَى دَرْنٍ ضَارِبٌ فَاعِلٌ يُفَاعِلُ [above], in order to notify that they are meant to denote the *v.*, which has no share in declension triptote or diptote; but, notwithstanding this, they are proper names, because they are qualified by the *det.*, as أَفْعَلٌ أَمْرٌ لِّلْمُخَاطَبِ, أَفْعَلٌ هَمْزَةٌ مَكْسُورَةٌ, The أَفْعَلٌ whose Hamza is pronounced with Kāsr is an *imp.* of the 2nd pers. sing. masc. (R)—l. 2. Read “أَفْعَلٌ”—l. 12. ‘Abd Allāh IBN AZZUBAIR is one of the 4 ‘Abd Allāhs, vid. (1) ‘Abd Allāh IBN ‘UḤAYR alKuraishī al‘Adawī alMadanī asṢaḥābī, *l.* 73; (2) ‘Abd Allāh IBN ‘ABBĀS Ibn ‘Abd AlMuṭṭalib alHāshimī asṢaḥābī alMakki, *l.* 68 or 69 or 70 or 73; (3) ‘Abd Allāh IBN AZZUBAIR Ibn Al‘Awwām alKuraishī alAsadī alMakki alMadanī asṢaḥābī, *l.* 72 or 73; (4) ‘Abd Allāh IBN ‘AMR Ibn Al‘Āṣ alKuraishī asṢaḥābī asṢaḥābī, *l.* 55 or 61 or 65 or 67 or 68 or 73: thus are they named by AIH and the rest of the Traditionists and others. It was said to AIH “Then IBN MAS‘UD?”: he said “He is not one of them”, because, says Bhk, his death in 32 or 33 preceded, while they lived long, so that their knowledge was needed, and, when they agree upon thing, it is said “This is the saying of the ‘Abd Allāhs” or “their act.” And the rest of the Companions named ‘Abd Allāh, who are about 220, are coordinated with IBN MAS‘UD in this. But, as for the

saying of Jh in his *Ṣiḥāḥ*, that IBN MAS'UD is one of the 4 'Abd Allāhs. it is an obvious blunder, that I have noticed in order that people may not be misled by it (Nw)—l. 14. [Suwaid] Ibn Kurā' al'Uklī, and [Jābir (KF)] Ibn Ra'lān atṬa'i asSimbisi (IY) the poet (KF)—l. 1. A prose saying, not a verse.

P. 15, l. 5. A man of Kilāb, contemporary with AnNu'mān Ibn Al-Mundhir (IY). He used to supply [the people with (MKh)] food in Tihāma : but a breeze [blew, and (IY)] cast the dust into his bowls ; so he reviled it, and was then struck by a thunder-bolt (IY, MKh) that killed him ; upon which one of his people said

وَأَنَّ خَوْبِلْدًا فَأَبْكِي عَلَيْهِ \* قَتِيلَ الرَّيْحِ فِي الْبَلَدِ الْتِهَامِي

And verily *Khuwailid*, weep thou (fem.) over him, the slain of the breeze in the *Tihāmī* country (IY)—l. 8. Read "and other common [names] of prevalent application," in accordance with the text of the M as given in the IY (p. 47). Dele "[10]"—l. 12. They assert that the *Hyades* follow the *Pleiades*, asking them in marriage : and the *Pleiades* are so called because of the multitude of their stars, which are 7 or thereabouts (IY)—l. 21. الْعَبَّاقُ is i. q. الْبَاعِقُ The preventer : they say that it prevents the *Hyades* from reaching the *Pleiades*, being between them (IY).

P. 16, l. 13. AdDasūḳī explains IHsh's calling it *red.* [599] by interpreting "*red.*" to mean "neither conjunct nor determinative" (see vol. II, p. 676)—l. 17. Or "like [common ns., as (IY)] رَجُلٌ etc"—l. 20. About a man of Ṭayyi called *Zaid*, of the children of 'Urwa Ibn Zaid alKhail, who had killed a man of the Banū Asad called *Zaid* (Mb)—l. 1. الْعَمْرُؤُ in this verse and الْيَزِيدُ in the next are *exs.* of the *red.* أُمِّي, according to IHsh [599] ; and so, of course, they are treated in the SM, which I have inadvertently followed in the translations ; whereas, according to Z's theory, "the mother of the 'Amr" and "the *Yazid*" should be read.

P. 17, l. 2. By her captive he means himself (IY)—l. 3. Ar-Rammāḥ [Ibn Yazid, or (T)] Ibn Abrad, alMurri, known as Ibn Mayyāda, d. in the Khilāfa of AlMaṣūf, praising [the Khalifa (ITB)]

AlWalid Ibn Yazid (SM) alUmayy adDimashqī, *b.* 90 or 92, *a.* 125, *k.* 126 (IṬḤ)—*l.* 12. Ḥajīb was [the brother of (SR, IṬh, Is)] Laḳīṭ Ibn Zurāra (AAz) adDārimī (SR). He was the chief of the Banū Tamīm (Is), who came with him to the Apostle in the year 9 (IṬh)—*l.* 15. Very rare in usage, although not altogether forbidden by analogy (IY)—*l.* 20. [Anarthrous] *det.* proper names occur in the form of the *du.* and *pl.*; but only in the case of *places*, such as *mountains* and *plots of ground*, one of which does not separate from another, like (1) أَبْنَانٌ, which are 2 opposite *mountains*; (2) عَمَائِيَّتَانِ, which are 2 opposite *mountains*, like أَبْنَانِي; (3) عَرَقَاتٌ, which is a name for known *plots of ground*; (4) أَكْثَرَاتٌ, which is like عَرَقَاتٌ (IY). These names may be divested of the *art.* only because one of the 2 *mountains*, for example, is not isolated from the other; so that they may be like one thing named by the *du.*, e. g. a person named يُدَانِي, contrary to 2 persons each named زَيْدٌ (R).

P. 18, *l.* 4. By Ru'ba, who was of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (IY)—*l.* 5. And, in the tradition of Zaid Ibn Thābit, هَؤُلَاءِ الْمُحَمَّدِيُّونَ بِالْبَابِ These are the *Muḥammads* at the door (M), vid. Muḥammad Ibn Abī Bakr [ʿAbd Allāh asSiddīq, *b.* 10, *k.* 38 (Nw)]; Muḥammad Ibn Ḥaṭīb ʿalKuraishī alJumāhī alKāfī, *d.* 74 or 86 (Nw)]; Muḥammad Ibn Ṭalḥa Ibn ʿUbad Allāh [alKuraishī atTaimī alMadanī, called AsSajjād, *k.* 36 at the battle of the Camel (Nw)]; and Muḥammad Ibn Jaʿfar Ibn Abī Ṭālib (IY), *k.* 17, as some say (IṬh); and طَلْحَةُ بْنُ طَالْحَةَ The *Ṭalḥa* of the *Ṭalḥas* (M), vid. Ṭalḥa Ibn ʿAbd Allāh Ibn Khalaf alKhuzāʿī, [*d.* in the civil war of Ibn AzZubair (IKhu),] said to have been so called because there were among his ancestors a multitude of men named Ṭalḥa (IY): and ابْنُ قَيْسٍ الْقَيْسِيَّةُ (M), vid. [ʿAbd Allāh or] ʿUbad Allāh Ibn Kais arRukayyāt, so called because he married a number of women all named Rukayya: but sometimes ابْنُ قَيْسٍ is said, with الْقَيْسِيَّةُ in the *cont.* as a *synd. capl.*, as though

it were a cognomen for him, like عَبْدُ اللَّهِ بَطَّة [5] (IY)—l. 6. They are anarthrous to notify that the [proper name] expressed by the *met.* is so likewise, as فِي لَجَّةِ أَمْسِكُ الْخ [56. A]; i. e. فَلَانًا عَنْ فَلَانٍ (IY)—l. 8. The *art.* is prefixed because the brutes are below the degree of human beings in determination, since the quality of proper name in them is only by assimilation to human beings [7] (IY)—l. 9. هُنْ means *Thing* (AAz, KF). هُنَّةٌ or هُنْتُ (R, KF). If you make هُنْ or هُنَّةٌ *indet.*, it is a *met.* for *indets.*, as فَلَانٌ is for *dets.* and proper names; but, if you prefix, it is a *met.* for *pre. dets.*, [as in رَحْتَ الْخ below]. It is mostly used for *things disapproved* and *afflictions*. The poet [Imra alKais (FA, Jsh)] says

وَقَدْ رَأَيْتُ قَوْلَهَا يَا هُنَا \* وَبَعْدَكَ أَلْحَقْتُ شَرًّا بِشَرِّ

[And her saying "O man, woe to thee! Thou hast joined evil to evil" did throw me into doubt (FA, Jsh)]. يَا هُنَا means *O man*, [but is mostly used upon an occasion of *rudeness* and *coarseness* (FA)]; and هُنَا is not used except in the *voc.* (IY). يَا هُنَا is for the *voc.* whose name is not expressed: you say in the *masc.* يَا هُنْ and هُنَانٍ and هُنُونٌ, and in the *fem.* يَا هُنْتُ [or هُنَّةٌ (KF, MAR)] and هُنَّتَانٍ and هُنَاتٌ; and sometimes their finals are followed by what follows the finals of the lamented [55], although it is not lamented, as يَا هُنَا mostly with Damm of the *z* and sometimes with Kasr, as in the lamented. This *z* is added in a case of choice in continuity and pause, notwithstanding that it is *orig.* the *z* of silence [615], as the poet says يَا مُرَحَّبَاؤُ الْخ [616] in a case of necessity (R). And another poet says

رَحْتَ وَفِي رَجْلَيْكَ مَا فِيهَا \* وَقَدْ بَدَأَ هُنْكَ مِنَ الْمُنْزَرِ

*Thou camest, while in thy two legs was what was in them, and thy thing*  
[i. e. *vulva* (KF)] *did appear from the waist-cloth, meaning* هُنْكَ (IY)  
—l. 13. He was a long-lived patriarch, and came to the Prophet (ID).

P. 20, l. 9. قُمْنَ أَرْقَى is read by Warsh (Sh); and قَدْ أَفْلَحَ by Warsh (B, Sh), on the authority of Nāfi' (B)—l. 10. اَلْحَمْدُ لِلّٰهِ is read by HB, through alliteration of the ا to the ل; and اَلْحَمْدُ لِلّٰهِ by Ibrāhīm Ibn Abī 'Abla [Shimr Ibn Yaḳẓān (Iath, Dh) al'Uḳailī, d. 152 (Iath)], through alliteration of the ل to the ا (K).

P. 23, l. 8. By Ru'ba [Ibn al'Ajjāj Ibn Ru'ba atTamīmī (Jsh)], praising 'Adī Ibn Ḥātim atTā'i (FA, Jsh) alKufī (Nw), the eminent Companion (FA), d. 67 or 68 or 69 (AGh)—l. 9. For "does not" read "has not done", like V. 71. [419].

P. 24, l. 5. By Ru'ba (FA)—ll. 9—11. This saying is much older than 'Alī (see P. II. 320, Md. II. 71, Tr. I. 754, MDh. III. 186, Iath. I. 246)—l. 13. As for the saying of AlFarazdaq هُمَا نَفْعًا اَلْح [231], he combines in it the substitute and original by poetic license, as the Rājiz does in اِنِّى اِذَا مَا حَدَّثُ اَلْح [56] (D).

P. 26, l. 3. Read "Ka'b, Khath'am, Zubbaid, Kināna, and others"—l. 15. Ḥumaid Ibn Thaur Ibn Ḥazn [e Hilālī (Is)], who was present at Ḥunain with the unbelievers (FA), and lived till the Khilāfa of 'Uthmān (Is)—l. 21. AZ says that M recited this verse to him as by a man of the Banū Dabba, who had perished more than 100 years before (FA).

P. 27, l. 22. Ja'far, 'Arin, and 'Abta were the children of Tha'laba Ibn Yarbū' (FA).

P. 28, l. 1. Read "(J), and مَا ذَا يَبْتَغَى اَلْح [236], though"—l. 18. For "And" read "When [80]".

P. 30, l. 14. That resemblance to the v. which is regarded in the

prevention of triptote declension is the *n.*'s containing either 2 different subordinations, one relating to the letter, and the other to the sense, or a subordination equivalent to the 2 subordinations. For the *v.* contains a subordination to the *n.* in letter, vid. its derivation from the *inf. n.* [331]; and a subordination in sense, vid. its need of the *n.*, because it needs an *ag.* [20], which is only a *n.*: and the resemblance of the *n.* to the *v.* does not become so complete that the *n.* is made to accord with the *v.* in the predicament, [vid. refusal of the Tanwīn indicative of perfect declinability (Sn),] except when the *n.* contains the 2 subordinations, like the *v.*, as <sup>أحمد</sup> *Aḥmad* [18], which contains 2 different subordinations, one relating to the letter, vid. measure of the *v.*, and the other to the sense, vid. determination (A). "Subordination" of the thing means its *being subordinate* to another; but A has used it here to mean sometimes *being subordinate*, and sometimes *cause of being subordinate* (Sn)—*l.* 15. Since it resembles the *v.* in subordination, the sign of the *gen.* [404] and the Tanwīn [609] are withheld from it, as they are withheld from the *v.* (IY)—*l.* 18. *Dele* the comma after "(IA, Sh)"—*l.* 23. The *ج* is [the *ج* of] the *correl.* of the preceding oath [600] in XCV. 1. [506] and the following verses (Sh). Read "*Assuredly We*".

*F.* 31, *ll.* 6—8. By ASamb (AR)—*l.* 15. Before "(ML)" insert "[137]" .

*P.* 32, *l.* 3. The { of feminization is equivalent to 2 causes because it is inseparable from what contains it, contrary to the *ع* [266], so that the *n.* made *fem.* by the { [really (Sn)] contains [2 subordinations (Sn),] a subordination with respect to [the letter, vid. (Sn)] feminization [by addition of the { (MKh)], and a subordination with respect to [the sense, vid. (Sn)] inseparability of the sign of feminization (A)—*ll.* 7—8. Whether the *n.* be *indet.* like <sup>ج</sup> and <sup>صَحْرًا</sup>; or *det.*, like <sup>جَبَلِي</sup>, [the proper name of a mountain (Sn) of Tihāma (Bk) between Makka and AlMadina (Mk, MI)] and <sup>جَبَلِيَّاتٍ</sup>; *sing.*, as exemplified; or *pl.*, as <sup>جَرَحِي</sup> and <sup>أَصْدِقَاءُ</sup>: a substantive, as exemplified; or an *ep.*, like <sup>جَبَلِي</sup>

and <sup>هـ</sup>حَمْرٍاءُ (A)—l. 9. The *pl.*, when it is of this description, contains [2 subordinations, vid.] subordination of letter by reason of its being excluded from the forms of Arabic *sings.*, and subordination of sense by reason of its indicating plurality (A)—l. 11. Read “(Sh), [which is called] the ultimate *pl.*, vid. every”.

P. 33, l. 5. ثَمَانِي is anomalously declined as a diptote, by assimilation to جَوَارٍ, from regard to the sense of the *pl.* in it, as

يَعْتَدُو ثَمَانِي مَوْلَعًا بِلِقَاحِهَا \* حَتَّى هَمَمْنَ بِزَيْفَةِ الْأَرْنَجِ

[He sings to eight she-camels, being eager for their conception, until they have purposed declining to shut the womb against the semen of the stallion from the violence of their emotion at the singing (FA, Sn)]: but the well known declension is triptote (A)—l. 15. For “*p.*” read “letter [497]”—l. 22. So that the cause is repeated (IY). They agree that [in the case of the ultimate *pl.*] one of the 2 causes is pluralization; but they differ as to the 2nd cause. F says that it is the exclusion of this *pl.* from the forms of *sings.*; and this opinion is preferable; and this [exclusion, together with the indication of *multitude* (Sn),] is what is meant by their saying that this plurality is equivalent to 2 causes: but some say that the 2nd cause is repetition of pluralization, really, as in أَكَلَبٌ [256], which is *pl.* of أَكَلَبٌ, or constructively, as in مُسَاجِدٌ, which, being on the measure of that repeated, i. e. أَكَلَبٌ, is, as it were, a *pl.* of a *pl.*; and this is preferred by IH (A).

P. 34, l. 1. Or the abbreviated | of coordination (IA, A)—l. 16. By Umayya Ibn Abi-ṣ Salt athThaḡaffi, but cited as by AnNābigha al-Ja'di (SR).

P. 35, l. 7 and l. 1. For َ read ٴ.

P. 36, l. 1. For َ read ٴ

P. 38, ll. 3—4. One prevontive of triptote declension is the combination of the quality of proper name with femininization by the ٴ,



(1) literally, whether the name be (a) *fem.* in sense, as *فَاطِمَةٌ*; (b). not so, as *طَالِحَةٌ*: (2) constructively [264], as in the name *fem.* (a) at present, as *سَعَادٌ* and *زَيْنَبٌ*; (b) in the *o. f.*, as *عَنَاقٌ* [264] when a name of a *man*. The *cat.* of *حَذَامٌ* [193], if used as a name for a *masc.*, is not *uninfl.*, but *infl.*, declined (1) as a diptote, because of the quality of proper name and transfer from a *fem.*, [or rather, femininization according to the *o. f.*, because transfer itself is not one of the causes of diptote declension (Sn),] like other *cats.*: or (2) as a triptote, because *حَذَامٌ* is *fem.* only on account of your meaning by it [in the state of its being a name for a *fem.* (Sn)] what [is signified by the *fem.* that (Sn)] it is made to deviate from, [vid. *حَازِمَةٌ* (Sn)]; so that, when the deviation ceases [through its being made a name for a *masc.* (Sn)], the femininization ceases too. *فَعَالٌ* is (1) made to deviate, (a) a proper name of a *fem.*, like *حَذَامٌ*; (b) an *imp.*, like *نَزَالٌ*; (c) an *inf. n.*, like *حَمَادٌ*; (d) a *d. s.*, like *بَدَادٌ*; (e) an *ep.* treated as a proper name, like *حَلَقِي*; (f) an *ep.* used only in the *voc.*, like *فَسَاقِي*: the predicament of the 1st sort has been mentioned above: and, if any of the last 5 sorts be used as a name for a *masc.* [193, 194], it is like *عَنَاقٌ*, [i. e. diptote (Sn),] but is sometimes made like *صَبَاحٌ*, [i. e. triptote (Sn)]; while, if it be used as a name for a *fem.*, it is like *حَذَامٌ*, [i. e. *uninfl.* according to the *dial.* of AlHijāz, *infl.* as a diptote according to the *dial.* of Tamīm, and, if it end in *ر*, then like *وَبَارٌ* (Dm)]: (2) not made to deviate, (a) a concrete substantive, like *جَنَاحٌ*; (b) an *inf. n.*, like *زَهَابٌ*; (c) an *ep.*, like *جَوَادٌ*; (d) a generic substantive, like *سَحَابٌ*: and, if any of these be used as a name for a *masc.*, it is declined as a triptote, except what is *fem.*, like *عَنَاقٌ* (A).

P. 39, l. 7. By ['Abd Allāh, or 'Abd ArRaḥmān, Ibn Ismā'il, of the Ānṣār of San'ā, known as (ITB)] Waḍḍāḥ alYaman [from the comeliness of his face, d. 93 (ITB),] or Jarīr (BS)—l. 11. The names of *tribes, lands, and words* may be declined as triptotes, as meaning the <sup>حَى</sup> or <sup>أَب</sup>, <sup>مَكَان</sup>, and <sup>لَفْظ</sup>; or as diptotes, as meaning the <sup>قَبِيلَة</sup>, <sup>بَقْعَة</sup>, and <sup>كَلِمَة</sup>: except when only one declension has been heard in them, like the triptote in <sup>كَلْب</sup> and <sup>تَقِيف</sup> from regard to the <sup>حَى</sup>, and in <sup>بَدْر</sup> and <sup>حَنِين</sup> from regard to the <sup>مَكَان</sup>; and like the diptote in <sup>يَهُود</sup> and <sup>مَنْجُوس</sup>, when proper names, from regard to the <sup>قَبِيلَة</sup>, and in <sup>دِمَشْق</sup> from regard to the <sup>بَقْعَة</sup>: and except when a preventive other than *id.* femininization is found to exist, in which case the name is diptote in every state, like <sup>تَغْلِب</sup>, <sup>بَاهِلَة</sup>, <sup>خَوْلَان</sup>, and <sup>بَعْدَاد</sup>: so IM remarks in the Tashīl and its Commentary (MKh)—l. 17. K. 39 (ITB).

P. 40, l. 11. If used in our language as proper names of females, they are diptote because of the quality of proper name and femininization (Mād)—l. 12. Like <sup>فَيْرُوز</sup> (MKh)—l. 20. Read "assertion of IIU, IKb, Jj, and Z".

P. 41, l. 3. Jamīl Ibn 'Abd Allāh Ibn Ma'mar [al'Udhri (T, Syt) alḤunni (Dh)], the lover of Buthaina, [an Islāmi poet (Syt),] d. 82 (IKhn, Syt).

P. 42, l. 1. For ت read ة—l. 9. They are <sup>بَصْع</sup>, <sup>كُتْع</sup>, <sup>جَمْع</sup>, and <sup>بَتْع</sup> [139] (A)—l. l. For "at" read "a little before."

P. 43, l. 3. For a 4th case see p. 789, l. l.—ll. 11—13. There are 4 opinions about the *cat.* of <sup>أَحْمَر</sup>, [when it is intended to be made *indet.* (Sn)]:—(1) that it is diptote, because, when made *indet.*, it resembles its state before it was used as a name, so that it is diptote because of quasi-qualification, [or rather qualification according to the *o. f.* (Sn),] together with the measure of [the *v.* (Sn)] <sup>أَفْعَل</sup>; and this is the opinion of S, and is correct: (2) that it is triptote, [because the qualifica-

tivity is removed by its use as a proper name, without returning after its being made *indet.* (Su)] ; and this is the opinion of Mb and of Akh in one of his 2 sayings, while in his book *AlAusat* [fi-nNahw (IKhn, Hkh)] he agrees with S : (3) that, if a *red* man be named أَحْمَرٌ, it is diptote after being made *indet.*, whereas, if a *black*, or *he like*, be so named, it is triptote ; and this is the opinion of Fr and Iamb : (4) that it may be diptote or triptote ; and this is said by F in one of his books (A)—ll. 14—20. The *ex.* of it in the *non-det.* is أَعْمَى *dim.* of أَعْمَى, [counterpart of the sound أَحْمَرٌ *dim.* of أَحْمَرٌ, both being] diptote because of qualification and [verbal] measure, [because they are upon the measure of أَحْمَرٌ] as أَحْمَرٌ, هَذَا أَعْمَى, مَرَرْتُ بِأَعْمَى, and رَأَيْتُ أَعْمَى ; and as to this [elision of the ي and affixion of the Tanwin in the *nom.* and *gen.* (Sn)] there is no dispute [in the case of such as أَعْمَى (Sn)] : but IIU, Y, and Ks hold that such as قَاضٍ a woman's name, يَعْلَى *[dim. of يَعْلَى]*, a man's name (FA), and يَمٌ [a proper name (Su)] are treated like the sound in the omission of their Tanwin, and in having an apparent Fatha in the *gen.*, [the ي being retained in the *det.* (Sn)], as يَمِي and يَمِي and يَمِي and مَرَرْتُ بِقَاضِي, يَمِي and يَمِي and يَمِي, and رَأَيْتُ قَاضِي, and يَمِي and يَمِي ; and they cite as evidence [the verse of the Book (FA)]

قَدْ عَجِبْتُ مِنِّي وَمِنْ يَعْلِيَا \* لَمَّا رَأَيْتُنِي خُلُقًا مَقْلُوبِيَا

[She did wonder at me and at Yu'aili, when she saw me worn with age, hurried (FA, Jsh)], which, according to Khl, S, and the majority, is attributable to poetic license, like

فَلَوْ كَانَ عَبْدُ اللَّهِ مُوَلًى هَجَوْتَهُ \* وَلَكِنْ عَبْدُ اللَّهِ مُوَلًى مُوَالِيَا

(A), by AlFarazdaq, satirizing IAI, Then, if 'Abd Allah were a freed-

man, I should satirize him; but 'Abd Allāh is a freedman of freedmen, orig. مَوَالٍ, but pronounced with Fath and without Tanwīn, because treated like the sound diptote (FA)—l. l. Sha'ab'ab is the name of a water in AlYamāma belonging to the Banū Kūshair (MI).

P. 44, l. 2. And as وَيَوْمَ دَخَلْتُ الْخَدْرَ [608] and

وَأَتَاهَا أَحَدِيمِرٌ كَأَخِي السَّهْمِ \* بَعْضُ فَقَالَ كُونِي عَقِيرًا

(A), by Umayya Ibn Abi-ṣṢalt athThakāfi, *And a little red man, named Kūdār Ibn Sālif, like the arrow, كَأَخِي السَّهْمِ meaning كَمِثْلِ السَّهْمِ* [509], came to her, i. e. the she-camel of Ṣāliḥ (peace be upon him!), with a sword, and said "Be thou hamstrung!" (FA)—l. 6. And as قَوَارِيرًا قَوَارِيرًا

LXXVI. 15. 16. *Flagons, flagons*, [both pronounced with Tanwīn by those who pronounce سَلَالِسُ with Tanwīn (B),] and لَا تَذَرْنَ دَنَا وَلَا سَوَاعًا وَلَا تَذَرْنَ دَنَا وَلَا يَغُونَا وَلَا يَغُونَا وَلَا تَذَرْنَ دَنَا وَلَا يَغُونَا وَلَا يَغُونَا LXXI. 22. 23. *And do not ye leave Wadd, nor Suwā', nor Yaghūth and Ya'ūk and Nasr*, [which were the greatest of their idols (K), يَغُونَا and يَغُونَا being (K, B)] read by AlA'mash Ibn Mihrān (A) for conformity (K, B) to دَنَا and سَوَاعًا and نَسْرًا (K)—l. 8. By the KK, Akh, and F (A, J)—l. 9. Whence the saying [of Al'Abbās Ibn Mirdās aṣṢaḥābī (FA)]

وَمَا كَانَ حِصْنُ وَلَا حَائِيسُ \* يَغُونَانِ مِرْدَاسُ فِي مَجْمَعِ

[*Nor were Ḥiṣn (the father of 'Uyaina) and Ḥābis (the father of Al-Akra') wont to surpass Mirdās in an assembly* (FA)]; the saying [of Dausar Ibn Dahbal alKurai'i (FA)]

وَقَاتِلَةُ مَا بَالُ دَوْسَرٍ بَعْدَنَا \* صَحَا قَلْبُهُ عَنْ آلِ لَيْلَى وَعَنْ هِنْدَ

[*And many a woman was there saying "What is the case of Dausar away from us? His heart has recovered from Lailā (آل being interpolated), and from Hind"* (FA)]; the saying [of AlAkhtal (FA)]

طَلَبَ الْأَرْقَ بِاَلْكَتَابِ إِذْ هَوَتْ \* بِشَبِيبٍ غَائِلُهُ الْقُرْسُ غُدُورٌ

[*Ilc*, i. c. Sufyān Ibn AlAbrad { alKalbī (MDh) }, the lieutenant and son-in-law of AlḤajjāj, pursued the Azāriḳa (for اَرْقَة; اَرْق by poetic license) with the squadrons, when the evil of souls, a perfidious one, had destroyed Shabīb Ibn Yazīd, the head of the Azāriḳa schismatics (Su)]; and other verses. Some of the moderns, however, distinguish what contains the quality of proper name, in which they allow diptote declension [by poetic license (Su)], because one of the 2 causes is present, from what is not like that, which they decline as a triptote; and this is confirmed by the fact that this [diptote declension] has not been heard except in the proper name: while some, among whom is Th, allow diptote declension of the triptote by choico (A). ‘Uyaina Ibn Ḥisū Ibn Ḥudhaifa alFazārī aṣṢaḥābī (Nw). Shabīb Ibn Yazīd ash-Shaibānī alKhārījī, *l.* 26, *k.* 77 (IKhn). The Azāriḳa were the companions of Nāfi’ Ibn AlAzraq, [*k.* 65 (MDh, IATH)]: they went out with Nāfi’ from AlBaṣra to AlAhwāz, and conquered it in the days of ‘Abd Allāh Ibn AzZubair (Shr)—*l.* 11. Ḥurthān [Ibn AlḤārith (FA, SM) Ibn Muḥarrith (FA)], known as Dhul-Iṣṣa’ al‘Adwānī, an [ancient (SM)] heathen poet (ID, FA, SM). But see IATH. IV. 270—*l.* 12. His people were Kais, not Kuraish—*l.* 17. The theory of nominal inflection is that the *n.* is *infl.* because of the concentration of meanings upon it [161], vid. the quality of *ag.*, quality of *obj.*, and prefixion [19], each of which requires a separate case as its sign, and is constituted by an *op.* [Note on *p.* II, *l.* 6] that governs the case [110].

*P.* 45, *l.* 2. The complement is the *obj.*, except in the *cat.* of ظَنَ [22, 440] (A).

*P.* 47, *l.* 11. Read “*ag.*”—*l.* 14. The KK allow the *ag.* to precede, notwithstanding that its quality of *ag.* remains, relying upon the saying of AzZabbā

مَا لِلْجَمَالِ مَشِيئًا وَنَيْدًا \* أَجْنَدًا يَحْمِلُنَ أَمَ حَدِيدًا

[*What ails the camels, being slow in their pace? Stone do they carry, or iron?* (FA), <sup>سأ</sup>مشيهَا being governed in the *nom.* as *ag.* of the *d. s.* <sup>وئيدا</sup>وئيدا (Sn)]: but the BB explain this by the theory that <sup>سأ</sup>مشيهَا is an *inch.* whose *enunc.* is suppressed, i. e. <sup>سأ</sup>مشيهَا <sup>يكون</sup>يكون <sup>وئيدا</sup>وئيدا or <sup>يوجد</sup>يوجد *their walk being, or being found, slow*; and it is said [by some of the BB (Sn)] to be a poetic license (A).

P. 48, l. 10. Of the Khārīja of 'Adwān, says Akh (KAb)—l. 14. After <sup>السجن</sup>السجن insert "with Fatḥ of the <sup>س</sup>س"—l. 16. After "read" insert "by Ya'qūb".

P. 51, l. 1. Read <sup>شامها</sup>شامها—l. 8. Kais Ibn AlMulawwih [al'Amiri (SM)], the Majnūn of the Banū 'Amir [Ibn Sa'sa'a (ITB)], the lover of Lailā [Bint Mahdī al'Āmiriya arRaba'iya (ITB)], *d.* [65 or 68 (ITB) or] about 80 (FW). Read "by the Majnūn of the Banū 'Āmir."

P. 53, l. 13. K. 71 (IATH, ITB, J).

P. 54, l. 1. After "Thābit" insert "al'Anṣārī, lamenting Muṭ'im Ibn 'Adī one of the nobles of Makka"—l. 11. Sinimmār was a Greek Architect, who built the great castle of AlKhawarnak for AnNu'mān [Ibn Imra alKais (Md)], king of AlHira, who, when it was finished, threw him down from the top of it, lest he should build the like of it for some one else (FA)—l. 17. Read "AlUshmūnī".

P. 57, l. 11. By 'Abd Allāh Ibn Kais arRuḡayyāt, lamenting Muṣ'ab Ibn AzZubair Ibn Al'Awwām (FA)—l. 19. By Uḡaiḡa Ibn AlJulāḡ alAusi (Jsh), who died before the Prophet was born (Is).

P. 58, l. 2. AlKurashī alUmawī alBaṣrī, one of the champion modern poets, *d.* 228 (IKhn)—l. 13. See Vol. II, p. 288, ll. 8—10.

P. 59, l. 3. By Ziyād Ibn Sulaimān alA'jam, [*d.* about 100 (FW)], lamenting AlMughīra Ibn AlMuhallab (IKhn, FA) alAzdī al'Atakī, *d.* 82 (IKhn).

P. 60, l. 14. And <sup>لقد</sup>لقد <sup>ولك</sup>ولك <sup>الع</sup>الع [263] (A).

P. 62, l. 1. To an explicit *n.* properly *fem.* (A) : S cites <sup>قَالَ مُنَانَةُ</sup> (IA, A)—l. 4. And <sup>فَلَمَّا تَرَيْنِي</sup> [613] (A)—l. 5. Contemporary with Imra alKais (IAth. I. 380)—l. 10. The 2 genders ought to be allowable in every *pl.*, [from the possibility of the 2 interpretations mentioned (Sn) in *p.* 63, ll. 1—2]. But [the BB say that (FA)] in the 2 sound *pls.* the preservation of the rhythm of the *sing.* necessitates the *masc.* in such as <sup>قَامَ الزَّيْدُونَ</sup>, and the *fem.* in such as <sup>قَامَتِ الْهَيْدَاتُ</sup>, [because the *sing.* is then, as it were, mentioned, and with attribution to the *sing.* those genders would be necessary (Sn)] : while the KK dissent [from this opinion], allowing the 2 genders in both ; and F [followed by IA] agrees with them in the 2nd, [i. e. the (sound) *pl.* *fem.* (FA)] ; and they cite as evidence <sup>آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ</sup> X. 90. *That the children of Israel believe in*, LX. 12. [ *p.* 59], and the saying

فَبَكَى بَنَاتِي شَجَوْهُنَّ وَ زَوْجَتِي \* وَالظَّاعِنُونَ إِلَىَّ ثُمَّ تَصَدَّعُوا

(A) *Then my daughters wept from their sorrow, and my wife, and the travellers to me ; and afterwards they dispersed* (FA).

P. 63, l. 7. Syt says that <sup>نَعِمُ فَنَاءَ هُنْدُ</sup> is like <sup>نَعِمُ الْفَنَاءُ</sup> (Sn), so that <sup>نَعِمُ فَنَاءَ</sup> or <sup>نَعِمْتُ</sup> is allowable [160, 474]—l. 12. Insert a comma after the 1st “genus”.

P. 64, l. 17. By Kuthayyir Ibn ‘Abd ArRahmān alKhuzā‘ī, *d.* 105, lover of ‘Azza Bint Jamīl (IKhn) adḌamriya. She died in Egypt in the days of ‘Abd Al‘Aziz Ibn Marwān, who was governor of Egypt from 65 till his death in [85 or (ITB)] 86 (Syt).

P. 65, l. 20. According to the ML, the 1st hemistich of this verse is

قَدْ أَوْبَيْتَ كُلَّ مَاءٍ فَنِي ضَاوِيَةً

*They have been made to refuse every water, so that they are lean* : and, according to the SM and Jsh, the 1st hemistich given in the text belongs

to the preceding verse—l. 31. Or Ibn Juwain (Is, SM), alHudhali (SR, Is), a converted poet (Is, SM).

P. 66, l. 4. For “*the*” read “*a*”—l. 22. After أَخْرَجَ put a color instead of a comma.

P. 67, ll. 7—8. Because <sup>أَسْأَلُكَ</sup>لِللّهِ يَفْتِكُم is not the reply to <sup>أَسْأَلُكَ</sup>نَسْتَفْتِيكَ, which is not really a question.

P. 72, l. 20. The reading of Ibn ‘Āmir (IY, B), ‘Āṣim (IY), and Abū Bakr (B). Read “*Wherein His perfection is*”.

P. 73, l. 3. By Nahshal Ibn Ḥarrī anNahshalī (FA). Mālik Ibn Ḥarrī, [the brother of Nahshal (T),] was killed with ‘Alī at Ṣiffīn (T, Dh) in 37 (MDh, ITB)—l. 4. Some clansman (Jsh)—l. 9. After “or” insert “*Let Yazīd*”—l. 10. The IY gives <sup>لِيَبْكِي</sup> as supplied by the M, *Let Yazīd be bewailed: (let) one etc. (bewail him)*.

P. 74, l. 10. Of Bal ‘Ambar (T), an Islāmī poet (FA)—l. 17. Originally said by Ḥātim atTā‘ī when he had been slapped by a servant-maid (IY). See P. II. 405, 465 and Md. II. 103, 129.

P. 75, l. 2. “Annexure” means “2 *regs.*”—l. 3. B means that the *v.* understood before <sup>أَنَّ</sup> must be one denoting *actuality*, like <sup>نُبِتَ</sup> [526]; not that it must be <sup>نُبِتَ</sup> itself, for IY allows <sup>وَقَعَ</sup> and <sup>مَعَ</sup> to be supplied—l. 4. See P. I. 21 and Md. I. 16—l. 20. In this version the text means *Wherein men extol His perfection in the mornings and the evenings*—l. 21. The version <sup>لِيَبْكِي</sup>يَزِيدُ ضَارِعٌ is given by As (IY, FA).

P. 76, 18. I. e. sufficient to afford a complete sense (MAd).

P. 79, ll. 19—20. A clan of Azd (AGh, Dh) Shanā’a (Agh)—l. 21. Our lord ‘Umar was sitting, when a bird flew from the ground, and a pebble fell from its legs upon the front of his head, and grazed it; whereupon that Lihbi man said “By God, the Commander of the Believers will not perform the pilgrimage after this year!”; so his speech came true, and ‘Umar died within the year (J). See AGh, IV. 73.



P. 80, l. 11. The *qual.* may not govern in the *nom.* an attached *pron.*, except in 2 cases, (1) when the *qual.* is coupled to a preceding *qual.* governing in the *nom.* a sufficient substitute [for the *enunc.*], as ذَاهِبٌ قَائِمٌ زَيْدٌ أَمْ ذَاهِبٌ *Is Zaid standing, or is he going away?*, where ذَاهِبٌ, which is an *incl.*, because it is coupled to قَائِمٌ, contains a latent *pron.* that supplies the place of the *enunc.*; (2) when 2 *quals.* contest a *nom.* [22], as ذَاهِبٌ قَائِمٌ رَاحِلٌ زَيْدٌ أَمْ قَائِمٌ زَيْدٌ *Is Zaid standing, or is he journeying? or Is he (Zaid) standing, or is Zaid journeying?*, where رَاحِلٌ or قَائِمٌ, according as you make the 1st or 2nd [*qual.*] govern [the explicit *n.* ذَاهِبٌ], contains a latent *pron.* relating to *Zaid* that supplies the place of the *enunc.* As for the prominent attached [*nom.*] *pron.*, it is not found in *ns.* [161, 163, 165] (MAd)—l. 17. For “ar” read “or”.

P. 82, l. 4. This verse is mentioned as an *ex.*, not as evidence, because Abū Nūwās and his contemporaries are not cited as authorities (FA). Among the ancient poets are (1) Munabbih Aʿṣur Ibn Saʿd, the progenitor of Bāhila, Ghani, and atʿTufāwa; (2) ʿAmr ALMUSTAUGHIR Ibn Rabiʿa, who lived a long time, [320 years (IKb, ID)]; (3) ZUHĀIR IBN JANĀB ALKALBĪ, the author of إِذَا قَالَتْ حَذَامُ النَّحْ [194]; (4) JADHĪMA ALĀBRASH [Ibn Mālik (IKb, AF)]; (5) LUJAIM IBN ṢAʿB; (6) IBN KHIḌHĀM, a man of Ṭayyi, mentioned by IMRA ALKĀIS in عَوْجُوا عَلَى النَّحْ [527]; (7) [Imra alKāis (SR, T), or ʿAdī (SR),] ALMUHALHIL Ibn Rabiʿa atʿTaghlabi, [the author of فَلَوْ نَبَشِ النَّحْ (592) (ID),] who was the 1st to compose odes and celebrate battles, in commemorating the slaughter of his brother Kulaib. The first heathen poets were in Rabiʿa, vid. (1) ALMUHALHIL, the maternal uncle of IMRA ALKĀIS Ibn Ḥujr alKindī; (2—3) ALMURAḌḌISH the elder, ʿAmr Ibn Saʿd, and ALMURAḌḌISH the younger, ʿAmr Ibn Ḥarmala or Rabiʿa Ibn Sufyān, the elder being the paternal uncle of the younger, while the younger was the paternal uncle of ṬARĀFA Ibn AlʿAbd; (4)

SA'D IBN MĀLIK ; (5) 'Amr ṬARAFĀ IBN AL'Abd [alBakrī (EM)]; (6) 'AMR IBN KĀMĪ'A, [the tutor of IMRA ALKĀIS (NW)]; (7) [Jarīr (IKhn, SM)] ALMUTALAMMIS [Ibn 'Abd AlMasīh (IKhn, SM) adḌaba'i (SM)], the maternal uncle of ṬARAFĀ ; (8) [Maimūn (SR)] ALA'SHĀ [Ibn Kāis (SR)]; (9) [Zuhair (ID)] ALMUSAYYAB IBN 'ALAS ; (10) AL-ḤĀRITH IBN ḤILLIZĀ [alYashkurī (EM)]. Then poetry shifted to Kāis, whence (1—2) the 2 NĀBIGHAS, [Ziyād IBN 'Amr IBN Mu'āwīya adhDhubyānī (SR), *d.* in the time of the Prophet before the Mission (SM), and Kāis IBN 'Abd Allāh al'Āmirī alJa'dī (AGh), *d.* 79 at the age of 120 or 160 or 200 years (ITB)]; (3—4) ZUHĀIR IBN Abī Sulmā [Rabī'a alMuzanī (EM)] and his son KA'B ; (5) LABĪD [Ibn Rabī'a al'Āmirī alJa'farī (AGh) aṣṢaḥābī, *d.* 40 (ITB) or 41 (Iath)]; (6) [Jarwal (FW, Is)] ALḤUTĀI'A [Ibn Aus (FW, Is) al'Absī (Is), *d.* about 30 (FW) or in 59 (MAB)] ; (7—8) [Ma'kil (BS)] ASHSHAMMĀKH and his brother [Yazīd (AGh)] ALMUZARRID, [sons of Ḍirār (ID, AGh) alGhaṭafānī adhDhubyānī athTha'labī (AGh), poets that reached AlIslām (ID)]; (9) KHIDĀSH IBN ZUHĀIR [al'Āmirī (Is)]. And then it ultimately passed to Tamīm, whence AUS IBN ḤAJAR, who was the poet of Muḍar in heathenism, not surpassed by any of them, until ANNĀBIGHA and ZUHĀIR arose, and eclipsed him, when he remained the poet of Tamīm in heathenism, his supremacy being uncontested; and who was the husband of ZUHĀIR's mother. UISH says in the TSh "Every tribe "claimed antiquity for its own poet, the Yamānis for IMRA ALKĀIS, "the Banū Asad for 'ABĪD IBN ALĀBRAS, Taghlib for MUHALHIL, Bakr "for 'AMR IBN KĀMĪ'A and ALMURAKKISH the elder, and Iyād for ABŪ "DUWĀD [Juwairiya IBN alHajjāj alIyādī (Dh)] ; while some assert "that ALAFWAH ALAUDĪ was more ancient than these, and was the "first who composed odes: and these poets, for whom antiquity in "poetry is claimed, were nearly contemporary, the most ancient of them "perhaps not being anterior to the Hijra by 100 years or thereabout." Th, however, says "As states that the 1st poet of whose composition a "piece of poetry extending to 30 verses is recited was MUHALHIL, then "DHU'AIB IBN KA'B, and then ḌAMRA, a man of the Banū Kināna, and

"ALAPBAṬ IBN KURAI'; and that there were 400 years between these  
 "and AlIslām; while IMRA ALḲAIS, [whose time was 40 years before  
 "the time of the Prophet, as IKb says in the TSh (EM),] was long  
 "after these" (Mr): [but this is improbable, because] MIS [followed  
 by Syt above] says that MUḤALILIL was the maternal uncle of IMRA  
 ALḲAIS, [whose mother was Faṭima, the sister of Kulāib and MUḤALILIL  
 (KA)]; and that MUḤALILIL, ṬARAFĀ, 'ABĪD IBN AL-ABRĀS, 'AMR IBN  
 ḲAMĪ'A, and ALMUTALAMMIS were all contemporaries (Nw). IR says  
 in the 'Umda "The celebrated poets are innumerable; and each of  
 "them has a set who assert his superiority, and are bigoted about  
 "him; and they seldom agree upon one, except that the Prophet  
 "is related to have said of IMRA ALḲAIS that he was the best of  
 "the poets, and the leader of them into Hell-fire, meaning the poets  
 "of the heathen and idolaters. Critics say that the champions in hea-  
 "thenism [and AlIslām] are 3, who resemble one another, (1) ZUHĀIR  
 "and [Hammām, or Humaim (IKhu),] ALFARAZDAḠ [Ibn Ghālib  
 "atTamīmī, *d.* 110 or 111 or 112 or 114 (IKhu)]; (2) ANNĀBIGHA  
 "and [Ghiyāth (KF)] ALAḲHTĀL [Ibn Ghaath atTaghlabi (KF)];  
 "(3) ALA'SHĀ and JARĪR [Ibn 'Aṭīya atTamīmī, *d.* 110 or 111  
 "(IKhu)]. IAKh says 'According to AU, the authors of the 7  
 "'poems named the String of Pearls are IMRA ALḲAIS, ZUHĀIR, ANNĀ-  
 "'BIGHA, ALA'SHĀ, LABĪD, 'AMR [Ibn Kulthūm atTaghlabi (EM)],  
 "'and ṬARAFĀ; and, according to MD, he who asserts that in the  
 "'7 poems named the String of Pearls there is one by any poet other  
 "'than these has lied: these 2 authorities omit from the authors  
 "'of the Mu'allakāt 'ANTARA [Ibn Mu'āwiya Ibn Shaddād al'Abst  
 "'(EM)] and ALḤĀRITH IBN ḤILLIZĀ, and admit ALA'SHĀ and AN-  
 "'NĀBIGHA.' Some hold that preeminence in poetry belongs to ALYA-  
 "man because of (1) IMRA ALḲAIS in heathenism; (2) ḤASSĀN IBN  
 "THĀBIT [alAnṣārī alKhazrajī anNajjārī, the poet of the Apostle of  
 "God, *d.* before 40 or in 40 or 50 or 54 (Is),] in AlIslām; (3) ALḤA-  
 "san Ibn Hāni [alḤakamī, known as ABŪ NUWĀS, *b.* 136 or 145, *d.*  
 "195 or 196 {or 197 (ITB)} or 198 (IKhu) or 205 (ITB),] and his

“fellows in post-classical times : and by common consent the best poet  
 “of the dwellers in towns is ḤASSĀN IBN THĀBIT. IAl says that poetry  
 “ended with [Ghailān (IKhn)] DHU-R-RUMMA [Ibn ‘Uqba (IKhn) al-  
 “‘Adawī (T), of the Banū ‘Adī Ibn ‘Abd Manāt (IKb), *d.* 101 (ITB) or  
 “117 (IKhn)], and the Rajaz with Ru’BA Ibn [‘Abd Allāh (IKhn)]  
 “AL‘AJJĀJ [Ibn Ru’BA alBaṣrī atTamīmī asSa‘dī, *d.* 145 (IKhn)] :  
 “and AU says that AL‘AJJĀJ was the first who lengthened the Rajaz,  
 “and made it into an ode ; but other say that the first who lengthened  
 “the Rajaz was ALAQHLAB [Ibn Jusham (AGh, Is)] AL‘IJLĪ, who was  
 “ancient ; while MIS and others assert that ALAQHLAB was the first  
 “who composed in the Rajaz metre ; but that,” says IR, “I do not  
 “think to be correct, because he was only about the time of the Apostle,  
 “[being a heathen (ID), who reached AlIslām (ID, AGh, Is), and was  
 “martyred at the battle of Nahāwand (AGh, Is) in 21 (IATH, ITB),]  
 “while we find the Rajaz to be more ancient than that. And AU used  
 “to say that poetry began with IMRA ALKĀIS, and ended with [Ibrāhīm  
 “Ibn ‘Alī alKūrahī alFihri alMadani, known as (SM)] IBN HARMA, [*d.*  
 “in the Khalifa of ArRashid, or, as some say, *b.* 70, *d.* after 150 (SM)].  
 “But a set say that the poets are of 3 kinds, heathen, Islāmī, and post-  
 “classical ; and that the heathen is IMRA ALKĀIS, the Islāmī DHU-R-RUMMA,  
 “and the post-classical [‘Abd Allāh (IKhn)] IBN ALMU‘TAZZ [Bi-llāh  
 “(ITB) alHāshimī {al‘Abbāsī alBaghdādī (ITB)}, *b.* 246 or 247 {or 249  
 “(FW, ITB)}, *d.* 296 (IKhn)] : while another set say that the 3 are AL-  
 “A‘SHĀ, ALAKHTĀL, and ABŪ NUWĀS ; and others say that the 3 are MU-  
 “ḤALHIL, ‘UMAR [Ibn ‘Abd Allāh (IKhn)] IBN ABĪ RABĪ‘A [‘Amr, or  
 “Ḥudhaifa, alKūrahī alMakhzūmī, *b.* 23, *d.* 93 (IKhn) or 101 (ITB)],  
 “and ‘ABBĀS IBN ALAḤNAF [alḤanafī alYamāmī, *d.* 188 {or 189  
 “(ITB)} or 192 (IKhn) or 193 (ITB)]. Among the post-classical poets,  
 “however, there is none more celebrated than (1) ALḤASAN, [known  
 “as ABŪ NUWĀS] ; (2—3) [ABŪ TAMMĀM (IKhn)] ḤABĪB [Ibn Aus at  
 “Ṭā‘ī, *b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232  
 “(IKhn),] and [AlWalid Ibn ‘Ubaid atṬā‘ī (IKhn)] ALBUḤTUTĪ,  
 “[*b.* 200 or 201 or 202 or 205 or 206, *d.* 283 or 284 or 285 (IKhn),]

"who are said to have eclipsed in their time 500 poets, all of them  
 "good ; (4—5) [‘Alī Ibn Al‘Abbās, known as (IKhn)] IBN ARRŪMĪ,  
 " [b. 221, d. 276 or 283 or 284, freedman of ‘Ubaid Allāh ‘Ibn ‘Isā Ibn  
 " Ja‘far Ibn AlMansūr (IKhn),] and IBN ALMU‘TAZZ, who follow them  
 " in celebrity ; (6) ABU-Ṭ ṬAYYIB Aḥmad Ibn AlḤusain alJu‘fi al-  
 " Kaudī alKūfi, known as (IKhn)] ALMUTANABBI, [b. 303, k. 354  
 " (IKhn),] who filled the world [with his fame]." All of this is the  
 language of IR, who adds "The minor poets are (1) those whose poems  
 "are many in themselves, but few in the hands of men, [the rest]  
 "having passed away with the rhapsodists that remembered them, vid.  
 "(a) ṬARAFĀ Ibn Al‘Abd ; (b) ‘ABĪD IBN ALABRAṢ ; (c) ‘ALQAMA  
 "[Ibn ‘Abada, called (Ahl)] the champion ; (d) ‘ADĪ IBN ZAID [al-  
 " ‘Ibādī (ID, Dh), related to the ‘Ibād of AlḤira, who were Christians  
 " (Dh)] : (2) those whose poems are few in themselves, vid. (a) SALĀ-  
 " MA IBN JUNDAB ; (b) ḤUṢAIN IBN ALḤUMĀM alMurri ; (c) ALMUTA-  
 " LAMNIS ; (d) ALMUSAYYAB IBN ‘ALAS. AU is related to have said  
 "that, by common consent, the best of the minor poets in heathenism  
 "were 3, ALMUTALAMNIS, ALMUSAYYAB IBN ‘ALAS, and ḤUṢAIN IBN  
 "ALḤUMĀM alMurri : and that, as for the authors of a single ode,  
 "they were (1) ṬARAFĀ ; (2—4) ‘ANTARA, ALḤĀRITH IBN ḤILLIZA,  
 "and ‘AMR IBN KULTHŪM, the authors of the celebrated Mu‘allaqas ;  
 "(5) ‘AMR IBN MA‘DĪKARIB [alMadhhijī azZubaidī aṣṢaḥābī, d. 21  
 "(NW)] ; (6) [Marthad (KF) AlAs‘ar (ID, KF) or] AlAsh‘ar IBN  
 "[ADĪ (ID, KF)] ḤUMRĀN ALJU‘FĪ ; (7) SUWAID IBN ABĪ KĀHIL  
 "['Uṭaif (ID)] ALYASHKURĪ ; (8) ALASWAD IBN YA‘FUR : and that  
 "IMRA ALKAIS was a minor poet. Among the poets vanquished, i. e.  
 "who ceased not to be overcome, are (1) the NĀBIGHA of the Banū  
 "Ja‘da, who was overcome by AUS IBN MAGHRĀ [asSa‘dī (SR, KF),  
 "of the Banū Sa‘d Ibn Zaid Manāt (ID), alKuray‘ī, a convert, who  
 "lived till the days of Mu‘āwiya (Is)], by LAILĀ [Bint ‘Abd Allāh  
 "(FW)] ALAKHYALĪYA, [d. 80—89 (FW)], and by others ; (2) [Al-  
 "Ḥuṣain (Is)] AZZIBRĪKĀN [Ibn Badr atTamīmī asSa‘dī (Is)], who  
 "[lived till the Khilāfa of Mu‘āwiya, and (Is)] was overcome by ‘AMR

"IBN [SINĀN (AGH)] ALAHTAM [atTamīmī alMinkā'i (AGH)], by  
 "[ArRabī' (AGH, Is)] ALMUKHABBAL [Ibn Rabī'a (AGH, Is) atTa-  
 "mīmī (Is)] AS-SA'DĪ, [d. in the Khilāfa of 'Umr or 'Uthmān (Is),]  
 "and by ALHUṬA'Ā ; (3) as Y says, [Khidāsh (ID, T)] ALBA'ITH  
 "[Ibn Bishr alMujāshī'i (T), who contended in satire with Jarīr,  
 "until ALFARAZDĀK arose and degraded him ; (4) TAMĪM IBN UBAYY  
 "IBN MUḤBIL, who was overcome by Kais ANNĀJĀSHĪ Ibn 'Amr (ID)  
 "alHārithī (IKh)]." IR says "Every ancient poet was modern in  
 "his time with reference to those who were before him ; and IAl used  
 "to hold JARĪR and ALFARAZDĀK to be post-classical with reference  
 "to the poetry of the heathens and converts, and used not to reckon  
 "as poetry anything but what was composed by the ancients : As says  
 "'I have sat by him for 10 years, and have not heard him cite an Islāmi  
 "'verse as an authority'. This is the opinion of IAl and his school,  
 "like As and IAr—I mean that every one of them holds this opinion  
 "about his own contemporaries, and prefers those who were before  
 "them—and that is only because they need poetry as evidence, and  
 "have small confidence in what is composed by post-classical poets.  
 "But IKb says that God has not restricted poetry, science, and elo-  
 "quence to one time more than another, nor distinguished one people  
 "more than another ; but has made that common, divided among His  
 "servants in every age : and he holds every ancient poet to have been  
 "modern in his own time." And IR adds "The classes of the poets  
 "are 4, ancient heathen, converted, Islāmi, and modern ; and the  
 "moderns are arranged in classes, 1st, 2nd, and so forth, down to our  
 "own time. And IKb relates, on the authority of As, that every one  
 "that reached heathenism and AlIslām is named a convert ; but as-  
 "serts that he is not [properly named] a convert unless his entry into  
 "AlIslām was after the death of the Prophet, and he had reached  
 "AlIslām when he was old ; while, according to me", says IR, "this  
 "is a mistake, because this name is applied to ANNĀBIGHA ALJA'DĪ  
 "and LABĪD" (Mr, ch. XLIX). The converts among the poets are  
 those who composed poetry in heathenism, and afterwards reached

AlIslām : and among them are (1) ḤASSĀN IBN THĀBIT ; (2) LABĪD Ibn Rabī'a ; (3) the NĀBIGHA of the Banū Ja'da ; (4) ABŪ ZUBAID [Ḥarnala Ibn AlMundhir atṬā'i, who remained till the days of Mu'āwiya (Is)] ; (5) 'AMR IBN SHA's [alAsadī (AGh)] ; (6) AZZIBRIḤĀN Ibn Badr ; (7) 'AMR IBN MA'DĪKARĪB ; (8) KA'B Ibn Zuhair ; (9) MA'N IBN AUS Mr, ch. XX) al Muzanī (Mb, SM).

P. 83, l. 21. Read "o. f."

P. 86, l. 23. Dele "[above]".

P. 89, l. 17. Read "*has made*"—l. 22. Dhu-l Majāz is a market belonging to Hudhail (ZJ).

P. 91, l. 20. Before "*A kind*" insert "II. 265."

P. 92, l. 1. Before "*meaning*" insert "XLVII. 22."

P. 93, l. 19. The reading of Nāfi', Ibn 'Āmir, and Ya'qūb (B)—l. 20. Yā-Sīn was the father of Elias (K, B).

P. 96, l. 19. Ibn Mālik an Numairī ; or Ibn Ḥujr alKindī, in whose Dw it is found. Hind was his sister (FA).

P. 101, l. 7. The *props.* are 4, verbal, nominal, *cond.*, and adverbial (MM, IY) : this is F's division (IY).

P. 102, l. 12. When it is not followed by an explicit *n.* governed in the *nom.* by it (see vol. II, p. 300, l. 11)—l. 21. 'Abd Allāh (FA, SM) AlAḥwaṣ Ibn Muḥammad (T, FA, SM) alAnṣārī (T, SM) alAusī (SM), a poet of the Umawī dynasty (FA), contemporary with Yazīd Ibn 'Abd AlMalik (MDh. V. 448), r. 101—105 (MDh, HH, TKb).

P. 104, l. 9. For "*sayings*" read "*saying of IT*"—l. 10. After "*and*" insert "*the saying of IAT*"—l. 18. Before "*is*" insert "[of the *prop.* to what it is an *enunc.* or *pred.* of (ML), i. e. the *inch.*, actual or original (DM),]."

P. 105, l. 2. For "166" read "167"—l. 19. Because the , de notes *unrestricted union* [539], so that the 2 or more *ns.* with it are equivalent to a *du.* or *pl. n.* containing the *pron.* of the *inch.* (Dm)—l. 19. Read "[*whercas*", and for "DM" read "Dm."

P. 107, l. 16. I. e. similarly in the case of the *conf. prop.*, which likewise needs a *cop.* [177]—l. 20. *Dele* the comma after “Zaid”—l. 21. Put a comma after “Zaid”.

P. 109, l. 12. Put a comma after “(M, IA)”—l. l. *Dele* “[541]”.

P. 110, l. 1. كُنْتُ I was (SR)—l. 12. The “king” was [the Kha-lifa (ITB)] AlWalid Ibn ‘Abd AlMalik (FA) alUmawī adDimashqī (ITB)—l. 13. Muḥarib is a tribe of Ḳuraish, Kais ‘Ailān, and ‘Abd AlḲais (FA)—l. 16. Kulaib is a tribe of Khuzā’a, Taghlib Ibn Wā’il, Tamīm, AnNakha’, and Hawāzin (FA)—l. 19. Put a full stop after عُنْدَكَ.

P. 111, l. 8. AY was the disciple of AHf (Nw, IKhn, HH).

P. 112, l. 5. Ibn Zaid (SR, IATH) al Asadī (IATH), of the Banū Asad Ibn Khuzaima (SR), b. 60, d. 126 (IATH)—l. 7. Read “Thee?”

P. 113, l. 19. Freedman of ‘Abd Al‘Azīz Ibn Marwān, d. 108 (ITB, Syt).

P. 115, l. 10. هَذَا نَعَمْ (IY, SM), نَعَمْ being *masc.* (SM) : هَذَا (ML)—l. 21. ‘Imrān Ibn Ḥittān [ashShaibānī (Mb, ID) asSadūsī (ID, ITB) alKhārījī (ITB), one of the chiefs of the schismatics (ID), d. 89 (ITB),] was with Ghazāla wife of Shabīb alKhārījī (FD).

P. 117, l. 14. AzZafarī (SR), a heathen poet (FA)—ll. 20—21. Because suppression at the end is easier than at the beginning (DM).

P. 118, l. 9. For “161” read “523”.

P. 119, l. 3. Julājil is one of the mountains of AdDahnā (MI)—l. 6. For “141” read “140”—l. 12. Before “[25]” insert “XLVII. 22.”—l. 13. For “‘Amr” read “‘Umar”—l. 15.

وَإِنْ كُنْتُ قَدْ كَلَفْتُ مَا لَمْ أَعُودَ

Even though I have been tasked with what I have not been accustomed to (KA). The rendering “thy bidding is obeyed” suits this version; while “thy business is obedience” suits the version in the text—l. l. Probably Wst.



P. 120, l. 5. Read <sup>يُنْسِنُ</sup>.

P. 122, l. 7. Or <sup>لَوْ مَا</sup> [574]—l. 12. Abū 'Aṭā Marzūk, or Aṭāh, Ibn Yasār asSindī, freedman of the Bauḥ Asad, *d.* in the last days of Al-Manṣūr. The address is to the son of Yazīd Ibn 'Umar Ibn Hubaira [alFazārī (ITB), governor of the 2 'Irāq, *b.* 87, *k.* 132 (IKhn)], as is proved by the version

<sup>لَوْ مَا يَزِيدُ وَلَوْ قَبْلَهُ عَمْرٌ</sup>

*If Yazīd (had) not etc.* (FA).

P. 123, l. 11. Abu-l 'Alā Aḥmad Ibn 'Abd Allāh atTanūkhī alMa'arī, the lexicologist and poet, *b.* 363, *d.* 449 (IKhn).

P. 124, l. 10 and l. 12. Read <sup>وَضِيعَتَهُ</sup>. Dieterici (*p.* 68) prints <sup>وَضِيعَتَهُ</sup>; and so does Lane (*p.* 1813, *col.* 1): but R says "the <sup>و</sup>, even though it be i. q. <sup>مَعَ</sup>, is literally copulative, except in the concomitate *obj.* [68, 539]"; and IHsh lays down that this is not a case of concomitate *obj.* [69]. Accordingly, R speaks of "the *nom.* in what follows the <sup>و</sup>": while F, explaining the theory of the KK (see the Note on l. 14), says "<sup>وَضِيعَتَهُ</sup> is in the *nom.* as an *enunc.*, not as an *appos.*; for the inflection, which properly belongs to the <sup>و</sup>, because it is the *enunc.* in reality, is assigned to what follows it, because inflection of a *p.* is impossible"; and the Editors of the IH print <sup>وَضِيعَتَهُ</sup>, which is thus parsed in the MAIH, "The <sup>و</sup> is copulative, and <sup>وَضِيعَتَهُ</sup> is in the *nom.*, coupled to <sup>كُلِّ رَجُلٍ</sup>"—l. 14. This is the opinion of the KK (R, A) and Akh (A), and is adopted by IU in the Commentary on the Īdāh (IA); while the 1st is the opinion of the BB (R).

P. 125, l. 10. AlḲurashī alUmawī asṢaḥābī (AGh, Nw). The poet is urging Mu'awiya to make war upon 'Alī (N). See P. II. 346 and Md. II. 81.

P. 127, l. 17. Muḥammad Ibn ‘Abd Allāh, the Elect, the Apostle of God, d. 11 (IKb)—l. 21. Reckoned by MIS in the 9th Class of Islāmī Poets (SM).

P. 128, l. 19. Ibn Al‘Ajjāj Ibn Ru’ba (Jsh).

P. 130, l. 9. The ف must be prefixed to the *enunc.* of the *inch.* after مَا [593] (R, A)—l. 17 “conjunct” includes the conjunct ل also, as XXIV. 2. [62] (R)—l. 23. The ف prefixed to the *correl.* and *quasi-correl.* is illative [540].

P. 131, l. 8. The ف is suppressed by Nāfi‘ and Ibn ‘Āmir (B)—l. 14. When any of the annullers of inchoation is prefixed to the *inch.* whose *enunc.* is conjoined with the ف, then, (1) if the annuller be not أَنْ, اِنَّ, or لَنْ, it removes the ف by common consent of critical judges, [because the resemblance of the *inch.* to the condition is removed by the prefixion of the annuller, since the *cond. n.* is not governed by what precedes it (206) (Sn)]: (2) if the annuller be اِنَّ, اِنَّ, or اِنَّ, the ف may remain, [because they are weak in government, since the sense that was with inchoation is not altered by their prefixion (517, 523) (Sn)]. That is distinctly declared by S in the case of اِنَّ and اِنَّ; and it is the truth, which is demonstrated by the Kur, as

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ XLVI.

12. Verily they that say “Our Lord is God”, and then are upright, upon them shall be no fear, nor shall they grieve, اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِآيَاتِ

اللّٰهِ وَيَقْتُلُوْنَ النَّبِيِّيْنَ بِغَيْرِ حَقٍّ وَيَقْتُلُوْنَ الَّذِيْنَ يَمُرُوْنَ بِالْقِسْطِ مِنَ النَّاسِ

III. 20. Verily they that disbelieve in the signs of God, and slay the Prophets without justice, and slay those men that ordain equity, announce thou unto them a grievous chastisement, and VIII.

42. [518]: and an *ex.* of that with لَنْ is the saying

فَوَاللَّهِ مَا فَارَقْتُمْ قَالُوا لَكُمْ \* وَلَكِنَّ مَا يَقْضَىٰ فَسَوْفَ يَكُونُ

[Then, by God, I have not quitted you, hating you; but what is decreed shall surely be (FA, Jsh)]. It is related, indeed, that Akh disallowed the prefixion of the ن after اِنَّ: but this is wonderful; because, according to his opinion, redundance of the ن in the *enunc.* is allowable, even if the *inch.* do not resemble the instrument of condition, as زَيْدٌ فَقَامَ [540]; so that, when اِنَّ is prefixed to a *n.* resembling the instrument of condition, the presence of the ن in the *pred.* is better and easier than its presence in the *enunc.* of زَيْدٌ and the like: and the authenticity of this statement about Akh seems improbable (A). IH, following Jj, says that this disallower is S, contrary to the opinion of Akh; but Abd, AB, and IY relate that the allower is S, contrary to the opinion of Akh (R)—I. 18. "our school" are the BB.

P. 132, l. 16. Words of the Prophet (T. 1, IKhn. 169).

P. 133, l. 10. Before "(IA)" insert "[498]".

P. 134, l. 9. By Abu-shShaghb [Ikriṣha (T)] al'Absī, about Khālid Ibn 'Abd Allāh [alBajālī (IKhn)] alKasrī, [k. 125 or 126 (IKhn),] when he was a prisoner in the hands of Yūsuf Ibn 'Umar (T, IKhn) athThakāfī, k. 126 or 127 (IKhn).

P. 135, l. 10. Read "[167, 525]".

P. 136, l. 13. The Khālifā 'Umar Ibn 'Abd Al'Azīz alKuraishī al-Umawī, the Follower, b. [60 or (TKh)] 61, a. 99, d. 101 (Nw, TKh).

P. 137, l. 3. I do not think that it is by Ḥatīm aṭṬa'ī, and Jr says that it is by Abū Dhū'aib alHudhalī (IY). It was composed by a [heathen (FA)] man [of the Anṣār (FDw),] of AnNabīṭ (FDw, FA), when he and Ḥatīm and AnNābigha adhDhubayānī were assembled in the presence of a woman named Māwiya, courting her (FA)—I. 17. Dhū-l-Faḡār was the sword of Al'Āṣ Ibn Munabbih [of the Banū Sahn

(SR)], who was killed [by 'Alī (SR)] on the day of Badr while an unbeliever; then it passed to the Prophet, and then to 'Alī (KF).

P. 139, l. 6. The [great-] grandfather of Ṭarafa Ibn Al'Abd (T).

P. 143, l. 20. "*Corrob.*" here means "*corrob. of its op.*" (see p. 147, l. 2).

P. 144, l. 3. For "it" read "is"; and after "*corrob.*," insert "as BD says,"—l. 20. Because the substitute and original may not be combined (A). What I think is that, if these *inf. ns.* and their likes be not followed by what explains them and specifies what *ag.* or *obj.* they belong to, either by a *prep.* [504] or by prefixion of the *inf. n.* to it, their *v.* is not necessarily suppressed, but allowably [expressed], as سَقَايَ اللَّهِ سَقِيًّا; whereas, if their *ag.* or *obj.* be explained by prefixion, as in IV. 28. [41] and XLVII. 4. [188], or by a *prep.*, as in جُدُّعًا لَكَ Mayst thou fall into distress and جُدُّعًا لَكَ [489, 504], the *v.* must regularly be suppressed. The meaning of "regularly" is that there should be a universal canon, the *v.* being suppressed wherever that canon exists; and the canon here is what we have mentioned, vid. that the *ag.* or *obj.* should be mentioned after the *inf. n.*, either *post.* to it or with a *prep.*, [such mention] not denoting *explanation of mode*, in order that such as قَدَّ مَكْرَدًا مَهُمَّ XIV. 47. And they have plotted their plot may be excluded. And the suppression of the *v.* with this canon is necessary, because the property of the *ag.* and direct *obj.* is to be governed by, and attached to, the *v.*: whereas suppression of the *v.* is desirable in some places, either for explanation of the intended *continuance* and *permanence* by the suppression of what is applied to denote *origination* and *novelty*, i. e. the *v.*, as in حَمْدًا لَكَ We praise Thee and عَجَبًا مِنْكَ I wonder at thee; or because of the precedence of what indicates it, as in IV. 28. and II. 132. [below]; or because the sentence is one that it is desirable to finish quickly, as in لَبِيكَ [115]: so that the *inf. n.* remains vague, no one knowing what *ag.* or

*obj.* it belongs to ; and therefore whichever of the two is intended by the speaker is mentioned after the *inf. n.*, in order that the latter may be particularised by it : and, when you have thus explained the *ag.* or *obj.* after the *inf. n.* by prefixion [of the *inf. n.* to it] or by a *prep.*, expression of the *v.* is inelegant ; nay, is not allowable, because, if the *v.* were expressed, the *ag.* or *obj.* would return to its place, being attached to, and governed by, the *v.* (R). The fact is that the *v.* is necessarily suppressed or expressed, as the case may be, because its expression or suppression would alter the intended sense. Thus سَقَىٰ لَكَ means *God always send thee rain !*, the substitution of the *inf. n.* for the *v.* being meant to convey the sense of *continuance* ; while سَقَىٰ اللَّهُ سَقَاً means *God send thee much rain !*, the *inf. n.* being meant to corroborate the *v.* : and you cannot express the *v.* in the 1st case without turning it into the 2nd, nor suppress the *v.* in the 2nd without turning it into the 1st ; for, when the GG say that سَقَىٰ لَكَ is equivalent to سَقَىٰ اللَّهُ سَقَاً, they mean to exhibit the construction, not the sense, which is simply سَقَاً اللَّهُ, as above.

P. 145, l. 7. Some read اَلْحَمْدُ لِلَّهِ I. 1. *We praise God* by subaudition of its *v.*, upon the ground that it is one of the *inf. ns.* that the Arabs govern in the *acc.* by understood *vs.* in the sense of enunciations, such as شَكَرًا, كَفَرًا, عَجَبًا, and the like. The sense is نَحْمَدُ اللَّهَ حَمْدًا, for which reason اِيَّاكَ نَعْبُدُ, اِيَّاكَ نَسْتَعِيْنُ I. 4. *Thee do We worship, and from Thee do we seek help* is said, because it is an explanation of their *praise* of Him, as though “How do ye praise?” were said, and then “Thee do we worship” were replied. And the determination in it is like that in اَرْسَلَهَا اَلْعَرَاكَ [78], vid. determination of *genus*, its sense being indication of *what every one knows*, vid. *what praise and jostling are* from among the genera of acts ; while the *totality* that many people imagine is a misapprehension of theirs (K)—l. 18. The

A'shà of Hamdān (FA), i. e. 'Abd ArRaḥmān [Ibn Nizām Ibn Jusham Ibn 'Amr (ID)] Ibn Mālik (ID, Mr), k. 82 (MDh).

P. 146, l. 2. AdDahuá or AdDahnà is a place in the countries of the Banū Tamīm (MI)—l. 3. Dārīn is a port in AlBaḥrain (MI)—l. 6. Zurāik is a clan (FA) in Ṭayyi, in the Anṣār (IHb, Dh), and in Hawāzin (Dh)—l. 11. The rule of this kind is that a *prop.*, requisitive or enunciatory, should be mentioned, implying an *inf. n.* from which *advantages* and *objects* are sought: so that, when those *advantages* and *objects* are mentioned under the forms of *inf. ns.* governed in the *acc.* as unrestricted *objs.* after that *prop.*, their *vs.* must be suppressed, because, those *objects* being realized from the *inf. n.* implied [by the preceding *prop.*], what implies that *inf. n.*, i. e. the preceding *prop.*, may supply the place of what implies those *objects*, i. e. their *vs.* governing them in the *acc.*; and, since that may be the case, and those *advantages* are repeated, the mention of their *vs.* before them is deemed heavy. Thus فَشَدَّ الرِّبَا is a [requisitive] *prop.* implying شَدَّ الرِّبَا making fast the bond, the object of which is either slaughtering or enslaving or granting grace or taking ransom; and this object is distributed by فَأَمَّا مِمَّا آتَى (R).

P. 147, l. 3. This is the phraseology of the moderns; while S names the [*inf. n.*] *corrob.* of itself the "particular *corrob.*," and the one *corrob.* of something else [below] the "general *corrob.*" The *v.* governing the [*inf. n.*] *corrob.* of itself, or of something else, in the *acc.* is necessarily suppressed because the [preceding] *prop.* is like a substitute for it, as respects indication of it, and stands in its place, i. e. before the *inf. n.*: so that the *inf. n.* may not precede the *prop.*; though Zj says that it may intervene, as زَيْدٌ حَقًّا أَخْرُوكَ Zaid truly is thy brother. But I see no harm in hazarding the conjecture that the [preceding] *prop.* itself governs the *inf. n.*, because it imports the sense of the *v.*; and in that case the *inf. n.* is not of this cat. (R)—l. 8. The *inf. n.* is named "*corrob.* of itself" because, being equiva-

lent to repetition of the *prop.*, it is, as it were, the *prop.* itself (A)—

l. 13. The *oath* is understood from <sup>أَنِّي إِلَيْكَ آتٍ</sup> [427, 652]; so that, when he says <sup>تَسْمًا</sup>, it is *corrob.* of itself (IY)—l. 14. Apostrophising the house of 'Ātika, daughter of 'Abd Allāh [Ibn Mu'āwiya (IKb)] Ibn Abi Sufyān alUmayrī (IKhn)—ll. 16—18. Because what precedes it, vid.

<sup>وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمَادَةً رَهَى تَمْرُ مَرِّ السَّحَابِ</sup> XXVII. 90. *And thou shalt see the mountains, deeming them to be solid, while they pass away with the passing away of the clouds, is God's doing in reality* (IY)—l. l.

Because what precedes it, vid. <sup>حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ</sup> IV. 27. 28. *Your mothers etc. have been forbidden unto you*, is an ordinance that God has ordained, and a *prescript* that *He* has prescribed unto you (IY).

P. 149, l. 2. In <sup>أَجِدْكَ لَا تَفْعَلْ</sup>, however, which is used only with negation, the *inf. n.* is not *corrob.* of the *v.* mentioned after it, as some, [like Z and IH (MAR),] imagine: but is governed in the *acc.* by rejection of the ب [514], the sense being <sup>أَبْعِدْ مِنْكَ</sup> *What! with seriousness on thy part wilt thou not do?*, as As says; or as a *d. s.*, *What! being serious, wilt etc.?*, like [the *inf. n.* in] <sup>فَعَلْنَاهُ جَهْدَكَ</sup> [78] (R)—ll. 3—4. But not containing anything capable of governing the *inf. n.* (A). This *inf. n.* is governed in the *acc.*, (1) as most of the GG hold, by a *v.* supplied between the preceding *prop.* and the *inf. n.*, and so completely indicated by the preceding *prop.* that it can be dispensed with, for which reason it must be suppressed; so that the *o. f.* is <sup>لَهُ صَوْتٌ يُصَوِّتُ</sup> *He has a sound; (he produces sound) like an ass' producing of sound*, i. e. <sup>تُصَوِّتُ حِمَارٌ</sup>, the simple substantive being put in place of the *inf. n.*, as in <sup>كَلَّمَ كَلَامًا</sup> *He spoke a speech*: (2) as appears from the language of S, by the saying <sup>لَهُ صَوْتٌ</sup>, not by a *v.* supplied, because this nominal *prop.* is in the sense of the *v.* and *ag.*, being i. q. <sup>يُصَوِّتُ</sup>;

and this is a strong opinion ; but, according to it, the *inf. n.* is not of this *cat.*, because its *op.* is expressed (R)—ll. 7—8. The [*lit.*] *ag.* of the 2nd صَوْتُ is the حِمَار (Sn)—l. 14. Like لَهُ صَوْتُ صَوْتُ حِمَار is the saying [of Abū Kabīr alHudhalī (S, FA), describing his horse (FA)],

مَا إِنْ يَمَسُّ الْأَرْضَ إِلَّا مَنَكِبٌ \* مِنْهُ وَحَرْفُ السَّاقِ طَى الْمُحْتَمِلِ

[He is so lank-bellied that, when he lies on his side, not aught touches the ground save a shoulder of him and the side of the shank : (he is tightened) with the tightness of the sword-belt, i. e. يَطَاوِي طَى الْمُحْتَمِلِ (FA)],

because what precedes طَى is equivalent to لَهُ طَى He has tightness : so says S (A)—l. 15. The *inf. n.*'s occurrence dualized is not one of the canons whereby the necessity for the suppression of its *v.* is known ; but the canon in this *ex.* and the like is the prefixion of the *inf. n.* to the *ag.* or *obj.* (R).

P. 150, l. 1. By AlA'shā (S, IY)—l. 2. كَذَا سُبْحَانَ مَنْ كَذَا denotes *wonder* at it (KF)—l. 14. Read عَمْرُكَ—l. 15. Suhail Ibn 'Abd ArRaḥmān [azZubrī (Nw, IKhn)] married AthThurayyā (H, Nw, IKhn) Bint ['Alī Ibn (IKhn)] 'Abd Allāh [alKuraishīya (Nw)] alUmayyā (Nw, IKhn) al'Ablīya (H) alMakkīya (Nw)—l. 16. And تَعْدُكَ اللَّهُ (M, R) or تَعْدُكَ (M). [The *pre. ns.* in] عَمْرُكَ and تَعْدُكَ are governed in

the *acc.* (1) as *inf. ns.*, according to S:—(a) عَمْرُكَ and تَعْدُكَ are mostly used in *adjuration*, so that their *correl.* is what contains the sense of *requisition*, like *command* and *prohibition* [and *interrogation*], as

فَقْعَدُكَ أَنْ لَا تَسْمَعَنِي مَلَأَةً \* وَلَا تَنْكَأِي قُرْحَ الْفَرْادِ فَيُبْجَعَا

[by Mutammim Ibn Nuwaira {atTamīmī (AGh)} alYarbū'ī, lamenting his brother Mālik, who was killed by Khālid Ibn AlWalīd (Jsh) in 11 (IAth)], Then, I ask God to establish thee, make me not hear a reproach ; nor reopen the wound of the heart, so that it feel pain, أَنْ being red.



[564], and <sup>صَلِّهِ</sup>أَيُّهَا الْمَلِكُ التَّوَّابُ; but Jh mentions their use in the oath that contains no request, as <sup>صَلِّهِ</sup>قَعْدُكَ اللَّهُ لَا آتِيكَ *I ask God to establish thee: I will not come to thee*, and <sup>صَلِّهِ</sup>عَمْرُكَ اللَّهُ مَا فَعَلْتُ كَذَا *I ask God to prolong thy life: I have not done so*: (b) IY says that they are not used except in the oath: but Jh says that <sup>صَلِّهِ</sup>عَمْرُكَ اللَّهُ sometimes occurs otherwise than in the oath; and he cites <sup>صَلِّهِ</sup>عَمْرُكَ اللَّهُ كَيْفَ يُلْتَقِيَانِ as evidence, saying that the poet means *I ask God to prolong thy life*, and does not intend the oath; whereas we have already mentioned that adjuration is intended: (c) the o. f., according to S, is <sup>صَلِّهِ</sup>عَمْرُكَ اللَّهُ تَعْمِيرًا *I ask God to prolong thy life*, the inf. n. being curtailed of the augs., and made to supply the place of the v., while pre. to the 1st obj.; and so, constructively, in the case of <sup>صَلِّهِ</sup>قَعْدُكَ اللَّهُ, although the v. of <sup>صَلِّهِ</sup>قَعْدُكَ is not used: (d) the meaning of <sup>صَلِّهِ</sup>عَمْرُكَ is *I give thee [long] life by asking God to make thee long-lived*; and, when <sup>صَلِّهِ</sup>عَمْرُ is made to imply the sense of request, it becomes trans. to the 2nd obj., i. e. <sup>صَلِّهِ</sup>اللَّهُ: and similarly the meaning of <sup>صَلِّهِ</sup>قَعْدُكَ اللَّهُ, although it is not used, is *I make thee stable by asking God*: (2) not as inf. ns.:—(a) the full phrase may be <sup>صَلِّهِ</sup>أَسْأَلُ اللَّهَ عَمْرُكَ and <sup>صَلِّهِ</sup>قَعْدُكَ, i. e. <sup>صَلِّهِ</sup>أَسْأَلُ اللَّهَ تَعْمِيرَكَ and <sup>صَلِّهِ</sup>تَقْعِيدَكَ, by elision of the augs.; and in that case <sup>صَلِّهِ</sup>أَسْأَلُ is trans. to 2 objs.: (b) the sense may be <sup>صَلِّهِ</sup>أَسْأَلُكَ بِحَقِّ تَعْمِيرِكَ اللَّهُ and <sup>صَلِّهِ</sup>تَقْعِيدِكَ اللَّهُ, i. e. (*I ask thee by the truth of*) *thy belief in the eternity of God and thine ascription of stability to God*; and in that case they are governed in the acc. by suppression of the p. of the oath [655]; and are inf. ns. curtailed of the augs., and pre. to the ag.; while <sup>صَلِّهِ</sup>اللَّهُ is the obj. of the 2 inf. ns.: (c) the sense of <sup>صَلِّهِ</sup>قَعْدُكَ اللَّهُ (*By*) *thine Assessor, God with Kasr of the ق*

may be بِحَقِّ قَعْدِكَ, (*By the truth of*) *thine Assessor*, i. e. *Inseparable Companion knowing thy states*, who is *God*, اللَّهُ being a *synd. expl.* of [the *pre. n.* in] قَعْدِكَ; and this interpretation is confirmed by their saying اللَّهُ قَعْدَكَ in the same sense, قَعْدُ and قُعَيْدُ being i. q. مُقَاعِدُ, like حُلْفُ and حَلِيفُ [i. q. مُحَالِفُ] (R)—l. 18. The *op.* supplied for دُفْرًا and بُهْرًا is a heteromorphous *v.*, the full phrase being دُفْرًا أَفْتَنَتْ دُفْرًا and تَعَسَّتْ بُهْرًا (R). And بُهْرًا is said in the sense of عَجَبًا, whence ثُمَّ ذَالُوا إِلَيْهِ [583] (IY)—l. 19. أَهًا مِنْكَ *I am pained about thee*, i. e. تَوَجَّعًا, and وَهًا لَكَ *I marvel at thee* [187, 198, 200], i. e. طَيْبًا, and أَفًا لَكَ [187, 197] or أَفَّ *I am disgusted at thee*, i. e. كَرَاهَةً, are instances of *ejs.* supplying the place of *inf. ns.*; so that *vs.* in their sense are supplied for all of them. And apparently وَيَلُوكَ, وَيُحَكُّ, وَيُسَكُّ, and وَيَبِكُّ belong to this *cat.*, the *o. f.* of all of them being وَى [187], according to what Fr says [200]; and وَيَسُّ and وَيَبُّ being made *mets.* for وَيَلُّ (R)—l. l. The rendering الزَّمَّةُ إِلَيْهِ given here and elsewhere is meant to explain the sense, the *v.* الزَّمَ being supplied to convey the sense of *permanence* and *continuance* produced by the suppression of the *v.*; not the construction, because it makes the *inf. n.* a direct *obj.*

P. 151, ll. 4—5. Being governed in the *acc.* by a *v.* whose expression is discarded (IY). قَرَّبًا لَكَ وَجَنْدَلًا means رَمِيَتْ رَمِيًّا بِتَرَبٍّ وَجَنْدَلٍ (*Mayst thou be pelted*) *with* (*a pelting with*) *dust and stones*!, like فَأَهَا لِنَيْكَ [40] (R)—ll. 6—7. AZ transmits فَأَهَا لِنَيْكَ in the sense of *Disappointment be in store for thee*!; and cites a verse by a man of

BalHujaim, vid. Abū Sidra [Suḥaim (KF) alHujamī (S, KF), addressing a wolf that had tried to seize his she-camel (Md)],

قُلْتُ لَهُ فَأَهَا لِفَيْكَ فَأَهَا  
قُلُوصُ أَمْرِي قَارِيكَ مَا أَنْتَ حَادِرَةٌ

Then I said to him "Disappointment be in store for thee! For verily she is the young she-camel of a man that will entertain thee with what thou art afraid of", [meaning "with shooting with arrows" (Md)]. By فَأَهَا Her mouth they mean The mouth of affliction, the pron. relating to الدَّاهِيَةِ; and لِفَيْكَ فَأَهَا becomes a substitute for دَهَاكَ اللَّهُ God afflict thee! (IY), the sense being دَهَيْتُ دَهِيًّا Mayst thou be afflicted! The o. f. is مَضْمُونٌ إِلَى فَيْكَ Her mouth be (pressed) to thy mouth!, i. e. فَيْكَ, the ل being i. q. إِلَى; then, the prop. فَوْهًا لِفَيْكَ being made to have the sense of the inf. n., i. e. إَصَابَةٌ دَاهِيَّةٌ with a smiting of affliction, the sense of the inch. and enunc. is obliterated from it; and, since the prop. becomes in the sense of the single term, that part of it which is susceptible of inflection, vid. the 1st term, is inf. with the inflection of the single term that it becomes in the sense of, vid. the inf. n., so that فَأَهَا is said for فَوْهًا, while the post. and the prep. and gen. are left as they were (R). Cf. vol. I, p. 258, l. l.—p. 259, l. 9.

P. 152, l. 3. And عَائِذًا بِكَ I seek refuge with Thee (M, R), as though he said أَعُوذُ عَائِذًا بِكَ (IY), i. e. عِيَاذًا (IY, R), like تَمَّ قَائِمًا [76, 79], i. e. قِيَامًا (R)—l. 4. Before "What" insert "[82]"—l. 5. And أَتَقَعِدُ قَاعِدًا [79, 82] (M), as though he said أَتَقَعِدُ قَاعِدًا, i. e. تَعَوِدًا (IY)—l. 7. The v. is indicative of its inf. n.; and therefore, as the inf. n. is expressed by a pron. when it has been previously mentioned, so is it expressed by a pron. when the v. has been previously

mentioned, as in their saying <sup>أَلَمْ</sup> <sup>شَرَّ</sup> <sup>لَهُ</sup> <sup>مَنْ</sup> <sup>كَذَبَ</sup> <sup>كَانَ</sup> <sup>شَرًّا</sup> <sup>لَهُ</sup> *Whoso lies, it will be bad for him*, i. e. <sup>أَلَمْ</sup> <sup>يَكُنْ</sup> <sup>الْكَذِبُ</sup> <sup>كَانَ</sup> *the lying will be*, and similarly in <sup>عَدُوٌّ</sup> <sup>لِللَّهِ</sup> <sup>الْعَمَلُ</sup> (IY).

P. 155, l. 5. "They" are the kinsfolk of Jarīr (Jsh)—l. 7. Naj-rān is a district of AlYaman (MI)—l. 8. Hajar is a town in AlYaman (MI, Jsh)—l. 11. Describing a slave of the Banū 'Abs (Jsh)—l. 21. Read "لَمْشُومٌ" [658].

P. 157, l. 14. Put a comma after "arRukayyāt"—l. 1. The "*pursued*" is the *wild bull*, and the "*pursuers*" are the *dogs* (AAz).

P. 158, l. 15. Contemporary with AlFarazdaq (Tr. II. 160, [Ath. III. 411]).

P. 160, ll. 8—10. IH says that the lamented [55] is not a *voc.* : but, according to Z, the *voc.* is every *n.* that <sup>يَا</sup> and its sisters [554] are prefixed to ; and the lamented, according to him, is a *voc.*, as S also appears to say, as though, adds Jz, when you said <sup>يَا</sup> <sup>مُحَمَّدًا</sup> *O Muḥammad!*, you called him, and said to him "Come hither, for we are long-ing for thee"; and similarly the [*n.* denoting the person or thing] invoked to help or wondered at is a *voc.*, into which the sense of *calling to help* or *wondering* is introduced (R).

P. 161, l. 14. Coupled to it, provided that the coupled together with the *ant.* be a name for one thing, as <sup>يَا</sup> <sup>ثَلَاثَةً</sup> <sup>وَتَلَاثِينَ</sup> *O three-and-thirty*, or *thirty-three*, because the whole is a name for a specified number ; nor is there any difference in the like of this *num.* between its being a proper name and not (R)—l. 16. Or [not a *n.*, but] an epithetic *prop.* or *adv.*, as

أَعْبَدًا حَلَّ فِي شُعْبَى غَرِيبًا \* أَلَوْ مَا لَا أَبَا لَكَ وَأَعْتَرَايَا

[by Jarīr, *O slave that hast alighted in Shu'abè as a stranger, what! art thou base (thou hast no father!) and outlandish?* (FA, Sn),] and

أَلَا يَا نُخْلَةَ الْعَمِّ [26] (R). Shu'abà is a place (FA) in the regions of the Banu Fazāra (MI)—l. 19. After "and" insert "(IA, Sh, KN) like"—l. 21. Insert "M," before "IA"—*ibid.* 'Abd Yaghūth [Ibn Ṣalā'a, or, as is said (SM), Ibn AlḤārith (ID, IATH, SM),] Ibn Waqqāṣ alḤārithi, [of the Banu-Ḥārith Ibn Ka'b (SM), the chief of Madhḥij (ID, IATH),] a heathen poet of Kaḥṭān (FA, SM)—l. 22. Al'Arūd is [a well-known name for (Bk)] Makka and AlMadina (Bk, MI, FA), and the surrounding country (FA), and AlYaman (MI).

P. 162, l. 8. It is *uninfl.* because it occurs in the place of the **ي** [in such as **يَا دُعُوكَ** *I call thee* (Sn)], which in letter and sense resembles the *p.* [159], vid the **ي** of allocution [560] (R, Sn)—l. 10. The Damma is supplied in (1) [the defective and abbreviated, as (R)] **يَا قَاضِي** (R, A, Fk), with suppression of the Tanwīn, [by common consent (Sn),] because of the supervention of uninflectedness [608], and with retention of the **ي**, as Khl says, since [in the absence of Tanwīn] there is no motive for its elision [16] (YS, Sn); and as **يَا قَتِي** (R), and **يَا مُوسَى** (A, Fk): (2) what is *uninfl.* before being a *voc.* (R, Fk), as **يَا هَذَا** [49] and **يَا هُوَ لَا** (R), [and] as **يَا حَذَام** and **يَا سَبِيحِيَّة** (Fk). But, if the *pron.* occur as a *voc.*, **يَا أَنْتَ** is allowable, from regard to the explicit *n.*, as

يَا أَبَجَرَ بْنَ أَبَجَرَ يَا أَنْتَا \* أَنْتَ الَّذِي طَلَّقْتَ عَامَ جُعْتَا

[by AlAḥwaṣ, *O Abjar Ibn Abjar, O thou, thou art he that divorced (his wife) in a year when he was hungry* (FA, MAR), the *adv.* being *pre.* to the *v.* (MAR)]; or **يَا أَيَاكَ**, from regard to its being an *obj.* (R)—l.

23. Khl and S prefer Damm; but IAl, IIU, Y, Jr, and Mb prefer the *acc.*: while IM and Am agree with the former in the case of the proper name, and with the latter in the case of the generic *n.* (A), because, the generic *n.* being the *o. f.* with respect to the proper name, and

inflection being the *o. f.* with respect to uninflectedness, the *o. f.* is given to the *o. f.*, and the *deriv.* to the *deriv.* (Sn).

P. 163, l. 1. 'Abd Allāh Ibn Muḥammad (FA).

P. 164, ll. 6—7. This verse is said to be post-classical (FA).

P. 165, l. 16. And whether the *appos.* be *aprophetic* or not (R)—l. 18. Before "O" insert "[156]"—l. 21. At the end insert "[156, 538]".

P. 167, l. 2. Before "O" insert "[156]"—l. 3. Khl, S, and Mz prefer the *nom.*, because it involves conformity of the vowel; and because, as S relates, it is more frequent: but IIU, IAl, Y, and Jr prefer the *acc.*, because the synartlrous does not follow the *voc. p.* [52], and therefore should not be made conformable with what follows it; and because they rely upon the apparent construction of XXXIV. 10. [p. 168], since all the Readers, except AlA'raj, agree upon the *acc.*: while Mb says that, if  $\text{أَلْ$  be determinative, [as in the text (Sn),] the *acc.* [is preferable (Sn)], because the *det.* resembles the *pre.* [111]; and, if  $\text{أَلْ$  be (Sn) not [determinative, like that which is part of the formation of the word, as in  $\text{أَلْيَسْع}$  Elisha, and that which denotes allusion to the *ep.*, as in  $\text{أَلْحَارُث}$  (11, 599) (Sn)], the *nom.* (A) is preferable, because  $\text{أَلْ$  is then like the non-existent (Sn)—l. 9. Read  $\text{أَلْبَيْت}$ —*ibid.*  $\text{أَلْبَيْت}$ , like  $\text{كُنْتُ}$  (Jsh):  $\text{أَلْدَلْتُ}$  (ID. 106)—l. 10. AlḤakam Ibn 'Abd AlMalik Ibn Marwān (Jsh)—l. 14. Praising [the Khalifa] 'Umar Ibn 'Abd Al'Azīz (Mb, FA)—l. 16. Ka'b Ibn Māma alIyādī, [who was proverbial for munificence (AF)]; and Aus Ibn Ḥāritha Ibn Lām atṬā'i (Mb, FA), Su'dā being his mother (Mb), the chief of Tayyi (ID), who died in heathenism (Is)—l. 21. Naṣr Ibn Sayyār [alLaithī (IKhn)], the governor of Khurāsān (FA), d. 131 (IKhn).

P. 168, l. 11. A poet of the Banū Sadūs Ibn Shaibān (ID)—l. 20. An *ex.* of the *appos.* to an *uninfl.* [*voc.*] (MAd).

P. 169, l. 5. Read <sup>أ</sup>ابن<sup>ه</sup>—l. 17. By alliteration to the Fatha of <sup>أ</sup>ابن<sup>ه</sup>, which is the only explanation given by IM in the Tashīl; or by composition of the *ep.* with the qualified, the 2 being made one thing, like <sup>أ</sup>خمس<sup>ه</sup> عشر [210], which is the only explanation given by Rz, following Jj; or by interpolation of <sup>أ</sup>ابن<sup>ه</sup>, and prefixion of <sup>أ</sup>زيد<sup>ه</sup> to <sup>أ</sup>سعيد<sup>ه</sup> [in A's *ex.* <sup>أ</sup>يا زيد<sup>ه</sup> بن<sup>ه</sup> سعيد<sup>ه</sup>], which explanation is transmitted in the Basīṭ, together with the preceding ones (Sn)—l. 18. I. e. majority of the BB (MAd).

P. 170, l. 1. Talḥa Ibn 'Ubaid Allāh alKuraishī atTaimī alMakki alMadani aṣṢaḥābī, one of the 10 unto whom the Apostle of God testified that they should obtain Paradise, k. 36·(Nw)—l. 8. Read عيسى.

P. 171, l. 5. The Khalīfa AlMu'taḍid bi-l-lāh, b. 242, a. 279, d. 289, the son of Ṭalḥa AlMuwaffaq, d. 278, who was the brother of the Khalīfa AlMu'tamid 'ala -llāh, b. 229, a. 256, d. 279 (ITB)—l. 7. The Kaḍī AbulḤusain Muḥammad Ibn Aḥmad Ibn 'Abd AṣṢamad Ibn AlMuhtadī bi-l-lāh, the preacher at the cathedral of AlManṣūr, b. 384, d. 464 (IATH). But the D (p. 200) and the Anthologie Grammaticale (p. 66) both have الحسن—l. 8. The Khalīfa AlMuhtadī bi-l-lāh, b. 218, a. 255, k. 256 (MDh). Read "AlMuhtadī"—l. 9. <sup>أ</sup>بن<sup>ه</sup> بنت<sup>ه</sup> is not like <sup>أ</sup>ابن<sup>ه</sup> and <sup>أ</sup>ابنة<sup>ه</sup> in the *voc.*; and, as for the *non-voc.*, there are 2 opinions, the better being disallowance, because with <sup>أ</sup>ابن<sup>ه</sup> and <sup>أ</sup>ابنة<sup>ه</sup> the abbreviation in pronunciation and writing is only from frequency of usage, whereas the usage of <sup>أ</sup>بن<sup>ه</sup> بنت<sup>ه</sup> is not frequent (R).

P. 172, l. 1. Put a comma after "whereas"—l. 3. For "the *ep.*" read "qualification"—l. 4. See vol. II, p. 705—l. 8. Read "57, 147, 184"—l. 17. As <sup>أ</sup>يَا أَيُّهَا الَّذِي نَزَّلَ عَلَيْهِ الذِّكْرَ XV. 6. O thou that the Admonition hath been revealed unto (A).

P. 173, l. 5. Read "49"—l. 9. Some make a distinction in the *cp.* of [the *dem.* in] <sup>أَ</sup>يَا هَذَا, saying that, if it be explanatory of the *quiddity*, as in <sup>أَ</sup>يَا هَذَا الرَّجُلُ, it must be in the *nom.*, because it is indispensable; but that, if not, it may be in the *nom.* or *acc.*, as <sup>أَ</sup>يَا هَذَا الطَّوِيلُ (R)—l. 11. Before "or" insert "[155]"—l. 14. When the synarthrous *det.* is [meant to be (Jm)] made a *voc.*, you say [*e. g.* (Jm)] <sup>أَ</sup>يَا أَيُّهَا الرَّجُلُ [51], <sup>أَ</sup>يَا هَذَا الرَّجُلُ, or <sup>أَ</sup>يَا أَيُّ هَذَا الرَّجُلِ (IH).

P. 174, l. 1. With the *disj.* Hamza, because the [expression] beginning with a *conj.* Hamza, whether it be a *v.* or anything else, when used as a name, must be pronounced with the *disj.* Hamza (Sn). Read <sup>أَ</sup>الرَّجُلُ.

P. 175, l. 1. Read <sup>أَ</sup>الرَّجُلُ—l. 12. Put a comma after "(IA)"—l. 15. He means Taim Ibn 'Abd Manāt, the people of 'Umar [Ibn Al-Ash'ath (KF)] Ibn Laj'a [at Taimi alKhariji (AAz), an elegant Rājiẓ, who contended in satire with Jarīr (ID)]; and 'Adī [Ibn 'Abd Manāt (AAz)] are their brethren (IY, AAz)—l. 16. <sup>أَ</sup>لَا أَبَاكُمْ is an *imprecation* upon them, whereby *befalling* is not meant, but *incitement* to a matter: one says <sup>أَ</sup>لَا أَبَاكُمْ إِنْ لَمْ تَفْعَلُوا كَذَا وَكَذَا *May ye have no father if ye do not such and such!* (AAz)—l. 18. AlKhazraji (AGh) alHārithi [al-Madanī (Nw)], k. 8 (AGh, Nw). Zaid Ibn Arqam (IY, AAz) alAnṣārī alKhazraji (AGh, Nw, IHjr), of the Banu-lHārith Ibn AlKhazraj (AGh), alMadanī (Nw), a celebrated Companion (IHjr), d. [56 (Nw), 66 (IHjr), 67 (ITB), or (Nw, IHjr, ITB)] 68 (AGh, Nw, IHjr, ITB)—l. 20. I. e. *dismount, and drive them* (IY, AAz)—l. 21. Read "128".

P. 180, l. 20. Read "*Ah Zaid!*, [or".

P. 181, l. 3. The lamented has the same [predicaments (A)] as the *voc.* [48, 554] (IM): so that (1) it is pronounced with *Damm* in such as <sup>أَ</sup>وَا أَمِيرَ الْمُؤْمِنِينَ; (2) it is put into the *acc.* in such as <sup>أَ</sup>وَا زَيْدَ



(3) when its Tanwin is necessary, it may be pronounced with Damma or put into the *acc.*, as

وَأَفْقَعَسَا وَأَبْنُ مَنَى فُقَعَسَ \* أَيْ إِبْلِي يَأْخُذْهَا كُرُوسٌ

[by a man of the Banū Asad, *Ah Fak'as* (the father of a clan of Asad) —and where, in respect of me, is Fak'as? What! my camels, shall Karawwas seize them? (Jsh), where, says IM, وَأَفْقَعَسُ would be allowable (FA)]. The lamented, however, is [not every *voc.*, but (Sn)] only (1) the proper name, [as زَيْدٌ (Sn)]: (2) its like, such as (a) the [n.] *pre.* [to a *det.* (Sn)] with a prefixion that makes the lamented manifest, [as غُلَامٌ زَيْدٌ (Sn),] as the proper name makes its denominate manifest (A); (b) the anarthrous [conjunct n.] conjoined with what specifies it, as وَامِنْ حَفَرٍ أَلْحِ (Sn)—l. 8. Not synarthrous, since the *p.* of lamentation and أَلِ are not combined [52] (Sn)—l. 9. Because in the *indet.*, as رَجُلًا, the vague, like the *dem.* [or the *pron.* or أَيْ (Sn)], as هَذَا [or هَؤُلَاءِ or هَؤُلَاءِ] (Sn), and the conjunct not specified by its *conj.*, as وَمِنْ ذَهَبًا, the object of the lamentation, *vid.* to notify the greatness of the afflicted [person], is lost (A)—l. 14. To the *conj.*, as وَامِنْ حَفَرٍ أَلْحِ (A); and to the *lit. corrob.* [132], as وَأَعْمَرَا (Sn)—l. 16. Because the *ep.* and qualified are treated as one thing (BS); and Y's opinion is confirmed by the saying of an Arab, [when 2 Syrian bowls of his had been lost (Sn),] وَأَجْمَعَتْنِي الشَّامِيَتَيْنَا *Ah my two Syrian bowls!* (BS, A). There is no dispute, says IKhz, as to the allowability of its affixion to the final of the *ep.*, when the latter is أَيْنَ between 2 proper names, as زَيْدٌ بَيْنَ عَمْرَأَةٍ; but, by analogy to what S and Khl say, it is not affixed to the [*synd.*] *expl.* and [*id.*] *corrob.*; while it is affixed to the final of the *subst.*, because the latter stands in the place of the *ant.* [151, 152], as غُلَامَنَا

أَهِ زَيْدًا *Ah our young man, Zaid !* ; and to the *synd.* serial, as أَهِ زَيْدًا وَعَمْرًا *Ah Zaid and Amr !* (Su)—l. 1. 'Amr Ibn AzZubair was whipped to death by order of his brother 'Abd Allāh (MDh, IATH) in 60 (IATH).

P. 183. l. 2. When the ن of the *du.* is preceded by |, conversion of the | [of lamentation] into ي, as أَهِ زَيْدَانِيَّةً *Ah the two Zaid's !*, is more frequent than its preservation, as أَهِ زَيْدَانَا, in order that the *du.* may not be confounded with فَعْلَانِ ; but, when the ن is preceded by ي, the | is preserved, as أَهِ زَيْدَانِي الشَّامِيَّتَيْنَا (R)—l. 1. Lamenting 'Umar Ibn 'Abd Al'Aziz (Mb, FA).

P. 184, l. 5. Because the suppression would be incompatible with the prolongation of the sound, which is sought in the 2 first; and would allow the indication of *calling* to escape with the *pron.* (A), since it is seldom a *voc.* (Sn) : and because the *dem.* is *orig.* applied to denote what is *pointed out* to the person addressed, while there is an obvious inconsistency between the *n.*'s being *pointed out* and its being *called*, i. e. *addressed*; so that, when the *dem.* is excluded from that original sense, and is made to be *addressed*, an expressed sign indicative of its alteration is needed, which is the *voc. p.* (R)—l. 6. By "generic *n.*" is meant that which was *indet.* before the call, whether it become *det.* by the call, as in يَا رَجُلٌ ; or not, as in يَا رَجُلًا (R, Jm) : and whether it be *apothetic*, [as in these 2 *exs.*] ; or *pre.*, as in يَا غَلَامَ فَاضِلٍ and يَا حَسَنَ الرَّجُلِ ; or *quasi-pre.*, as in يَا ضَارِبًا زَيْدًا ; and whether by these 3 [last] *exs.* you mean *one particular individual*, or not. You do not suppress the *voc. p.* from the *indet.*, because the premonitory *p.* [551] is dispensed with only when the [person] called is approaching you, attending to what you say ; and this is only in the case of the *det.*, because it is specifically intended : nor from the *det.* that becomes *det.* by means of the *voc. p.*, since the latter is then a *p.* of determination, and the *p.* of determination is not suppressed from what becomes *det.* by means of

it, in order that this may not be supposed to remain in the original state of indeterminateness (R)—II. 19—20. All of these have passed into *provs.* (R). See Md. I. 354 and P. I. 727 on the 1st; Md. II. 21. and P. II. 213. on the 2nd; and Mb. 261, Md. I. 378, and P. II. 30 on the 3rd.

P. 185, II. 16—17. Not in the W—I. 21. The fair conclusion is that the suppression is regular in the case of the generic *n.*, because of its frequency in poetry and prose; but that it is restricted to hearsay in the case of the *dem.*, since it occurs [unequivocally (Sn)] only in poetry, [the text II. 79. being susceptible of another explanation (Sn)]. The following additional cases are enumerated:—(e) the word <sup>الله</sup> الله, [because the use of <sup>الله</sup> الله as a *voc.* is contrary to rule, on account of its containing <sup>أل</sup> أل (52), so that, if the *voc. p.* were suppressed, there would be nothing to indicate it (Sn)]; (f) the wondered at, [because it is like the invoked to help, in letter and predicament (48) (Sn)]; (g) the [really or figuratively (Su)] distant *voc.* [554], which is obvious (A), because prolongation of the sound is sought with it, in order that it may be heard, and suppression would be incompatible with this (Sn)—I. 22. Accordingly, out of the *dets.*, there remain the following, from which the *p.* may be suppressed:—(a) the proper name, [whether it be with a substitute for the *voc. p.*, as in <sup>اللهم</sup> اللهم; or without a substitute, as in XII. 29. (Jm)]: (b) the [generic *n.*] *pre.* to a *det.*, whatever the latter be: (c) the conjuncts (R, Jm): (d) the word <sup>أى</sup> أى, when it is qualified by the synarthrous, as in <sup>أى هذا الرجل</sup> أى هذا الرجل; or by the [*dem.*] qualified by the synarthrous, as in <sup>أى هذا الرجل</sup> أى هذا الرجل (Jm)—I. I. And <sup>ان ادروا الى عباد الله</sup> ان ادروا الى عباد الله XLIV. 17. *Saying, Render unto Me, (O) servants of God (A), what is due unto Me from you (K).*

P. 186, I. 1. <sup>أى الله</sup> أى الله LV. 31. [552] (A). The *voc. p.* ought not to be suppressed from <sup>أى</sup> أى also, because it also is a generic *n.* that

becomes *det.* by means of the *call*; but, since what is intended by the *call* is its *ep.* [51], which is *det.* by means of the  $\text{ج}$  before the *call*, the suppression is allowable. For you see that the suppression is not allowable from  $\text{يَا هَذَا}$ , unless  $\text{هَذَا}$  be qualified by the synarthrous, as the suppression is not allowable from  $\text{يَا هَذَا}$ : so that it is proved that what is regarded in the suppression of the *voc. p.* from  $\text{يَا أَيُّهَا}$  is its *ep.*, as in  $\text{يَا أَيُّهَا الرَّجُلُ}$ ; or the *ep.* of its *ep.*, as in  $\text{يَا هَذَا الرَّجُلُ}$  (R). But see *vol.* II, *p.* 675, *l.* 4—*l.* 6. Khuwailid Ibn Murra, *d.* in the time of 'Umar (T, AGh, Is)—*l.* 13. And for the *fem.*  $\text{يَا نُلَّةُ}$  *O woman* (A)—*l.* 15. And hence  $\text{يَا مَكْرُمَانُ}$  *O noble one*, i. e.  $\text{يَا كَرِيمُ}$ , and  $\text{يَا مُلْكَعَانُ}$  *O vile one*, i. e.  $\text{يَا لُكْعُ}$ ; *vid.* what is upon [the measure of]  $\text{مُتَعَلِّلٌ}$ , which is peculiar to the *voc.*, is mostly used in reviling, and is confined to hearsay (R), though some allow it to be regular (A)—*l.* 21. None of the *ns.* peculiar to the *voc.* have been heard qualified (R)—*l.* 1.  $\text{نُعْلُ}$  is regular (R, A), according to IU, who ascribes this opinion to S (A).

*P.* 187, *ll.* 3—4. And  $\text{أَطْرَفَ الْخ}$  [193, 497] (R, A)—*l.* 17. Particularization [lexicologically (Sn)] is restriction of the predicament to some of the individuals of the class [first (Su)] mentioned (A); and conventionally is making a predicament, that is attached to a *pron.*, to be peculiar to a *det.* explicit *n.* posterior to the *pron.*, and governed by  $\text{أَخْصَ}$  necessarily suppressed (Sn)—*l.* 21. Its resemblance to the *voc.* consists in its being sometimes *uninfl.* upon  $\text{Ḍamm}$ , and sometimes governed in the *acc.* (Su)—*l.* 23. And (4) [literally (Sn, MKh)] governed in the *acc.*, [not *uninfl.* upon  $\text{Ḍamm}$  (IY),] even when it is an aprothetic (IY, A, MKh) *det.* (Sn), as  $\text{بِنَا تَمِيمًا الْخ}$  [Note on *p.* 190, *l.* 8], not  $\text{بِنَا تَمِيمٍ الْخ}$  (IY), except  $\text{يَا أَيُّهَا}$  (MKh).

*P.* 188, *l.* 3. By one of the Anṣār (Sh)—*l.* 17. S says that the *ns.*



*speaker* and the *person addressed*, whereas the rest of *magnifying* and *reviling* belongs to the *present* and the *absent*; and [because] this sort, vid. *particularization*, is meant to *particularize* the [person] mentioned by the act, and to *distinguish* him from others by way of *glorying* and *magnifying*, whereas the rest of *magnifying* and *reviling* is not meant to *particularize* and *distinguish* [the person mentioned] from another qualified, but only to *praise* or *blame*, as in الْحَمْدُ لِلَّهِ الْحَمِيدِ [above], where you do not mean to distinguish the *Praiseworthy* from any other (IY). And, as that [n.] which is [denotative of the person] meant by what precedes it is governed as an *acc.* of *blame*, as in CXI. 4., so that [n. which is denotative of the thing] to which something of what precedes it is compared in *ugliness* is governed as an *acc.* of *blame*, as in

أَقَارِعُ عَوْفٍ لَا أَحَاوِلُ غَيْرَهَا \* وَجُرَّةٌ تَرُونِ تَبْتَغِي مَنِ تُجَادِعُ

(R), by AnNābigħa adhDhubyānī, *The Banū Kuray' of 'Auf*, I aim not at (satirizing) others than they: (I revile) the faces of apes, that seek whom they may abuse (ABk)—l. 12. Of Ṭayyī (Ahl)—l. 13. The saying

يَا عَلَمُ الْخَيْرِ قَدْ طَالَتْ إِقَامَتُنَا

[O 'Alkama of good, our stay has been long (FA)] is extraordinary (A)—l. 15. The saying

كَلَّمَا نَادَى مُنَادٍ مِنْهُمْ \* يَا لَتَيْمِ اللَّهِ قُلْنَا يَا مَالِكُ

[As often as a caller of them calls "O Taim Allāh", we say "O Mālik", orig. لَمَالِك (FA),] is a poetic license or anomalous; but IKh allows curtailment of the [voc.] invoked to help when the ل [of the call for help (FA)] is not in it, as

تَمَنَّائِي لِيَقْتُلَنِي لَقِيضًا \* أَعَامَ لَكَ ابْنُ مَعْصَةَ بْنِ سَعْدٍ

(A), by AlAḥwās Ibn Shuraiḥ alKilābī (FA), *Laḥiṣ* has wished for me,

that he may kill me. O 'Āmir, (my call is) for thee, the son of Sa'qa'a Ibn Sa'd, where the use of a *p.* other than *يَا* in calling the person invoked to help is anomalous [554] (Sn). Sa'qa'a was the nephew of Sa'd, not his son—*l. l.* S allows the *voc. made fem.* with the *ḡ* to be curtailed a 2nd time, [if it remain *tril.* afterwards, provided that it be first curtailed (Sn)] according to the *dial.* of him that does not observe the elided [letter, but treats the remainder as a complete *n.*, because the curtailment of *حَارِثَة* *e. g.* into *حَارِ* may then be regarded as a single curtailment of *حَارِث*, not as a double curtailment of *حَارِثَة*], whence

أَجَارَ بْنَ بَدْرٍ قَدْ وَلَّيْتَ وَلَايَةً • فَكُنْ جُرَدًا فِيهَا تَعْفُونَ وَتَسْرِقُ

[by Anas Ibn Zunaim {alKināni (Is) adDu'ali (AGh)}, addressing Ḥāritha Ibn Badr {atTamfimi (Is)} alGhudāni, O Ḥāritha Ibn Badr, thou hast been appointed to a government: then be a rat in it, defrauding and stealing (FA)], meaning *إِحَارِثَة* [50], and

يَا أَرْطَا أَنْكَ فَاعِلٌ مَا قُلْتَهُ • وَالْمَرْءُ يَسْتَعْدِي إِذَا لَمْ يَصْدَقْ

[by Zumail Ibn AlḤārith, addressing Arṭāt Ibn Suhayya {alGhatafauni (Is) alMurri (T, Is)}, O Arṭāt, verily thou dost what thou hast said. And man is ashamed when he not speaks not truth (FA)], meaning *يَا أَرْطَا* (A). Ḥāritha Ibn Badr was drowned in 64; and Arṭāt Ibn Suhayya was born about 40 years before the [Apostolic] Mission [of Muḥammad], and lived till the Khilāfa of 'Abd AlMalik Ibn Marwān (Is).

P. 192, l. 2. When *صَاحِب* is the curtailed form of *صَاحِبِي*, it contains 2 anomalies, its not being a proper name, and its being a prothetic *comp.* (J)—*l. 5.* In being added together (IY, R, Jm), not in being of one sense. These 2 *aug.* are of 7 sorts, (1—3) the 2 *aug.* of the *du.* [228], *perf. pl. masc.* [234], and *perf. pl. fem.* [234]; (4) the 2 *aug.* of such as *عُمَانِي* [385]; (5) the 2 *ي* of relation and what

resembles them, as كُوفِي, رُومِي, and كُرسِي [294]; (6) the 2 |s of feminization, as صَحْرَام [263, 385, 683]; (7) the Hamza of co-ordination and the | before it, as عَلِيَام [385, 683] (R)—l. 6. When we hold سَامَا to be سَمَام from سَمَامَة beauty [683], as is the opinion of S (R, Jm).

P. 193, l. 1. The KK allow curtailment of the *post.*, as

خُذُوا حَظَّكُمْ يَا آلَ عِكْرَمٍ وَأَذْكُرُوا • وَأَصْرَدْنَا وَالرَّحِمَ يَا لَغَيْبٍ قَدْ ذُكِرَ

[by Zuhair Ibn Abi Sulmā, when he heard that the Banū Sulaim intended to make a raid upon the Banū Ghatafān (FA, Ahl), among whom Zuhair had taken up his abode (Ahl), *Take your share, O race of 'Ikrima, and remember our ties of kindred—and relationship is remembered in absence, orig. عِكْرَمَة* (FA)]; but, according to the BB, this is extraordinary: and more extraordinary than it is suppression of the *post.* entirely, as

يَا عَبْدَ هُلٍّ تَذْكُرْنِي سَاعَةً • فِي مَوْكِبٍ أَوْ رَأْدًا لِلْقَنِيصِ

[by 'Adī Ibn Zaid, addressing 'Abd Hind alLakhmī, *O 'Abd (Hind), wilt thou remember me an hour, in a cavalcade, or when hunting for game?* (FA)], i. e. يَا عَبْدَ هُنْدٍ: and we have previously mentioned that curtailment of the *pre.* also is extraordinary [Note on p. 191, l. 13] (A).

P. 194, l. 3. Read سَمَامَة.

P. 195, l. 1. The mistress of Dhu-rRumma was Mayya, daughter of Muḳātil, or 'Asim, Ibn Ṭaliba alMinḳārī (IKhn)—l. 11. Sim'an (AAz, Jsh), or Sam'an, the former being the better known, is a clan [of Tamīm (IKhn, LL)] in the city of Marv (AAz), [or] is the name of a man (Jsh)—l. 16. For "and" read "or".

P. 196, l. 5. Suppression of the *v.* in cautioning is necessary because the time is too short to mention it (Jm)—l. 17. Since this ex-



pression is frequently used in cautioning, they make it a substitute for the expression of the v. (A)—l. 18. The o. f. is <sup>أَحْذَرُ</sup> تَلَاتِي نَفْسِكَ (Beware of the meeting of) <sup>أَحْذَرُ</sup> thyself and evil, which is preferred by IM in the CT; or <sup>أَحْذَرُ</sup> أَنْ تَقْدُو مِنْ الشَّرِّ وَالشَّرُّ أَنْ يَدْنُو مِنْكَ (Guard thou) <sup>أَحْذَرُ</sup> thyself (from approaching evil), and evil (from approaching thee), which is adopted by many of the GG, among them Sf, [and is preferred by IU (A); or <sup>أَحْذَرُ</sup> بَاعِدْ نَفْسَكَ مِنَ الشَّرِّ وَالشَّرُّ مِنْكَ (Keep) <sup>أَحْذَرُ</sup> thyself (aloof from evil), and evil (aloof from thee), which is less elaborated (MKh)]: or the sentence contains a coupling of *props.* (A, MKh), according to ITr and IKh, who hold that the 2nd [n.] is governed in the acc. by another v. understood (A), e. g. <sup>أَحْذَرُ</sup> دَعِ الشَّرَّ [(Guard) <sup>أَحْذَرُ</sup> thyself, or (Keep) <sup>أَحْذَرُ</sup> thyself (aloof) (MKh),] and (leave) evil (alone) (Sn, MKh), or <sup>أَحْذَرُ</sup> and (beware of) evil. IA's saying, then, <sup>أَحْذَرُ</sup> أَيَّاكَ إِحْذَرُ is to be read with the imp., [i. e. <sup>أَحْذَرُ</sup> أَيَّاكَ (Beware of the meeting) <sup>أَحْذَرُ</sup> of thyself,] and is an indication of the 1st saying; not with the aor., [i. e. <sup>أَحْذَرُ</sup> أَيَّاكَ إِحْذَرُ (I caution) <sup>أَحْذَرُ</sup> thee and evil,] because this necessarily implies that evil also is cautioned, unless the op. of <sup>أَحْذَرُ</sup> الشَّرِّ be supplied, i. e. (I caution) <sup>أَحْذَرُ</sup> thee, and (leave thou) <sup>أَحْذَرُ</sup> evil (alone), which involves a coupling of the originative to the enunciatory *prop.* [538] (MKh). Combination of the *prons.* of the *ag.* and *obj.* denoting *one person* [446] is allowable [in <sup>أَحْذَرُ</sup> أَيَّاكَ إِحْذَرُ] because one of them is detached, just as <sup>أَحْذَرُ</sup> مَا ضَرَبْتَ إِلَّا <sup>أَحْذَرُ</sup> I have not beaten any save myself and <sup>أَحْذَرُ</sup> مَا ضَرَبْتَ إِلَّا أَيَّاكَ I have not beaten any save myself are allowable (R). IA supplies the op. after <sup>أَحْذَرُ</sup> أَيَّاكَ in order that the *pron.* may be detached [163], and thus the necessity for supplying <sup>أَحْذَرُ</sup> نَفْسٍ may be avoided. Read <sup>أَحْذَرُ</sup> إِحْذَرُ—l. 19. Read “ (Beware of the meeting of) <sup>أَحْذَرُ</sup> thyself and evil”.

P. 198, ll. 16—17. This saying was addressed to a man named Kī-rām, of the Banū Māzin Ibn Al‘Ambar Ibn ‘Amr Ibn Tamīm (IY).

See R. II. 623 and Md. II. 194—l. 18. They make the coupling, or the repetition, a quasi-substitute for the expression of the *v.* (A).

P. 199, l. 10. About ẖais Ibn Makshūḥ alMurādī (Mb, Is), of Murād by birth; or alBajālī, the confederate of Murād (AGh)—l. 11. This verse was applied by 'Alī to his murderer 'Abd ArRaḥmān [Ibn 'Amr, known as (FA)] Ibn Muljam alMurādī (Mb, IATH, IBd), of Ḥimyar, but reckoned among Murād (AGh, Nw).

P. 201, l. 8. Barza was the mother of 'Umar [Ibn AlAsh'ath (KF)] Ibn Laja' atTaimī (KF, SM)—ll. 9—16. The suppression is necessary here for the same reason as in cautioning (R)—l. 1. يَكْفِيكَ (Sh), in the *ind.*, [i. e. وَهُوَ يَكْفِيكَ,] the [nominal] *prop.* being coupled to the *correl.* of the condition [425] (MAd).

P. 202, l. 6. For "*A coerced man*" read "*Coerced*". See P. II. 699, Md. II. 228, and MAd. II. 55 on this saying—l. 9. For "*when*" read "*upon condition of being*".

P. 205, l. 13. Read "*case, Thamūd (We guided aright)* [1, 593], *We*"—l. 15. Read "*Khāzim*"—l. 20. Addressing his she-camel (Jsh)—l. 22. This Bilāl, the ẖāḍī of AlBaṣra, was son of Abū Burda 'Āmir, [the Follower (Nw), the ẖāḍī of AlKūfa, d. 103 or 104 (Nw, IKhN) or 106 or 107 (IKhN),] and grandson of Abū Musā 'Abd Allāh Ibn ẖais alAsh'ari (IY), the Companion (Nw, IKhN), the ẖāḍī of al-Baṣra, and afterwards of AlKūfa (IKhN), d. 42 or 44 [or 49 (AGh)] or 50 (AGh, Nw) or 51 (Nw) or 52 or 53 (AGh)—l. 23. For "*and a slaughterer stands*" read "*may a slaughterer stand*".

P. 207, l. 10. A heathen, who lived 300 years, 60 of them in Al-Islām; and, as is said, did not become a Muslim (Is). ArRabī' Ibn Ḍubai' (IY. 781): Rubai' Ibn Ḍabu' (Dh. 216).

P. 208, l. 13. See vol. II, pp. 615 and 623—l. 16. For "(Jm)" read "(R, Jm)"—*ibid.* Not لَمْ, لَمَّا, and لَنْ, since they govern the *aor.*, and their *reg.* is not supplied because of their weakness in government (R, Jm); but see vol. II, p. 534, l. 11.



time (A); but this last *ex.* does not indicate a *quantified [time]*, and ought therefore to be included in the vague (Sn).

P. 219, l. 19. Read "[properly]".

P. 220, l. 21. For the *v.* does not require the adverbial *obj.* except after the completion of its sense; while there is no doubt that the sense of *entry* is not complete without the *house*: and, after the completion of its sense thereby, it requires the adverbial *obj.*, as when you say  
 دَخَلْتُ الدَّارَ فِي الْبَلَدِ الْقَدِيمِ *I entered the house in the town belonging to such a people*; so that what is after دَخَلْتُ appears to be a direct *obj.*, not an adverbial *obj.* (Jm).

P. 222, l. 3. For "but" read "while they"—l. 4. The Khalifa Abū Bakr 'Abd Allāh Ibn Abī Ḳuḥāfa 'Uthmān alḲurashī atTaimī, called AṣṢiddīk, a. 11, d. 13 (AGh)—l. 10. Umm Ma'bad 'Ātika Bint Khālīd alKhuzā'iya alKa'bīya (AGh).

P. 223, l. 22. Read "AlFarazdaq, satirizing Udaihim Ibn Mirdās, of the Banū Ka'b Ibn 'Amr Ibn Tamīm, *When*"—l. 2. Safāri [194] is a well belonging to the Banū Māzin (Jsh) Ibn Mālik Ibn 'Amr Ibn Tamīm (Bk).

P. 224, l. 11. See p. 376.

P. 225, l. 3. Other substitutes for the *adv.* are [the indicators of (Sn)] (1) its quality, as جَلَسْتُ طَوِيلًا مِنَ الدَّهْرِ شَرْقَ مَكَانٍ *I sat a long space of time on the eastern side of a place*; (2) its number, as سَرَّيْتُ عِشْرِينَ يَوْمًا ثَلَاثِينَ بَرِيدًا *I journeyed in 20 days 30 stages*; (3) its totality, as مَشَيْتُ جَمِيعَ الْيَوْمِ جَمِيعَ الْبَرِيدِ *I walked in the whole of the day the whole of the stage* or كَلَّ الْيَوْمَ كُلَّ الْبَرِيدِ *in all of the day all of the stage*; (4) its partiality, as مَشَيْتُ نِصْفَ الْيَوْمِ نِصْفَ الْبَرِيدِ *I walked in half of the day half of the stage* or بَعْضُ الْيَوْمِ بَعْضَ الْبَرِيدِ *in part of the day*

part of the stage (A)—l. 4. Read "the [plastic (IY, R)] *adv.* [of time or place (IY)]"—l. 12. Two tribes of Kais Ibn 'Ailān (IY).

P. 226, l. 13. For "when" read "upon condition of being".

P. 227, ll. 6—9. Read "is the [complementary (Sh)] *n.* [put into the acc. (M, IA)] after the , (M, IA, Sh) i. q. مَعَ (M, IA), [i. e.] indicative (MAd) of *accompaniment*, when [this , is] preceded"—l. 19. This 2nd case, which is allowed by Z, IH, and their commentators IY, R, and Jm [69], is disallowed by IM, ISh, and their commentators IA, A, and Fk, who explain away the apparent instances of it by supplying a *v.* [70].

P. 228, l. 3. By Miskīn addDārimī (Akh, IY, AAz)—l. 20. عَلَفْتَهَا with the double ل (Jsh)—l. l. Read "[I".

P. 229, l. 18. ضَيْعَةٌ is in the *nom.* (YS, MAd), as coupled to كَلَّ (MAd). Read "ضَيْعَتُهُ"—l. 20. S says that such [a phrase] as هَذَا لَكَ is bad ; and they say that by "bad" he means "forbidden" (Sh).

P. 231, l. 22. The *v.* includes the expressed, as exemplified ; and the supplied, as فَمَا لَكَ، التَّلَدُّدُ الْغُ، [in full مَا كُنْتَ لَكَ or مَا كَانَ لَكَ، the *op.* being suppressed, as IM mentions in the Tashīl (Sn),] i. e. مَا تَصْنَعُ (A), which is an explanation of the substance of the sense, not of the supplied *v.* (Sn).

P. 232, l. 2. The clause "and not like a part of it" is meant to exclude the | and ل (IA)—l. 11. By Yazīd Ibn AlḤakam Ibn Abi-l'Āṣ athThaḡafī (FA), who was contemporary with Yazīd Ibn AlMuḥallab (IAth. V. 61), alAzdī [al'Atakī (KAb)], b. 53, k. 102 (IKhn).

P. 234, l. 10. The poet says مَا أَنْتَ وَيَبُ الْغُ [180] (M)—l. 15. And مَا شَأْنُكَ، زَيْدًا [69] What (is) thy business with Zaid?, i. e. مَا يَكُونُ شَأْنُكَ (Sn).

P. 235, l. 2. For "make" read "made"—l. 3. The verse is meant to describe the *good order of affairs* before the murder of 'Uthmān (Sn),  
 مَالٌ سَرَجَكٌ *Thy saddle has inclined being a prov. for disorder of affairs*  
 and *imbecility of judgment* (T).

P. 236, l. 20. Read أَتَتَفَضُّ.

P. 238, l. 10. For the *d. s.* is renderable by فِي, as جَاءَ زَيْدٌ رَاكِبًا *Zaid came riding*, i. e. فِي حَالٍ الرُّكُوبِ *in the state of riding*, like the *adv.*, as جَاءَ زَيْدٌ الْيَوْمَ *Zaid came to-day*, i. e. فِي الْيَوْمِ *on this day*; and it particularly resembles the *adv. of time*, because the *state* does not remain, but passes into another *state*, as the *time* does not remain, and is succeeded by another [*time*] (IY)".

P. 239, l. 12. For "81" read "79, 81".

P. 241, l. 5. Ibn ArRaib atTamīmī (FA) alMāzinī (Tr), a robber (Bk), who was taken by Sa'īd Ibn 'Uthmān Ibn 'Aḥḥān to Khurāsān in 56 (Tr).

P. 244, l. 16. For "if God will, believing" read "since [592] God hath willed, safe".

P. 250, l. 9. And in the verse cited at p. 371, l. 18, مُسْرِعِينَ is a *d. s.* to the [*postpos.*] *obj.* (Jsh).

P. 251, l. 1. I think the author to be Ka'is Ibn Dhariḥ (Mb) al-Kinānī (FW) alLaithī (ITB, SM), *d.* 65 or 68 (ITB), or about 70 (FW), lover of Lubnā Bint alḤubāb alKa'bīya, and said [by the author of the KA (FW, SM)] to have been the foster-brother of AlḤusain Ibn 'Alī (FW, ITB, SM) alQurashī (AGh) alHāshimī, *b.* 4 or 6 [or 7 (Is)], *k.* 61 (AGh, Is)—l. 7. فَرُغَا with *Fath* of the ف (FA); and حَبَالٌ with *Kasr* of the ح (Is, FA)—l. 8. AlAsadī alFak'asī (AGh, Nw), *k.* 21 (ITB)—l. 10. Ḥibāl was the son of Ṭulaiḥa (SR, Is, FA).

P. 252, l. 15. طَلَعَ زَيْدٌ (IA).

P. 253, l. 2. Read ضَاحِكًا—l. 19. اَلزَّارِفَةُ with Fath of the ز (Sh)  
—l. 21. For “is” read “is”.

P. 254. By one of the companions of [‘Alī (MDh),] the Commander of the Believers, [under the banners of Rabi’a (MDh),] at Šiffin (R).

P. 257, l. 20. يَشْفُقُ with Fath of the ي and ف (J): يَشْفُقُ (IY, AAz, Dw).

P. 258, l. 3. These are cases (2, b, a) and (2, b, b) of the *red.* اَلْ according to IHsh (see vol. II., p. 678). Others, however, hold اَلْ here to be generic (see the Notes on p. 145, l. 7 and on p. 259, l. 17 and l. 19), explaining the determination, in the case of the *inf. n.*, by the theories given below (see ll. 11—17); and, in the case of the *non-inf. n.*, by the theory that the generic *det.* is like the *indet.* (see p. XXI and vol. II. p. 299)—l. 4. See P. I. 284 and Md. I. 142—l. 10. The جَهِد here is with Damm of the ج (R): جَهِدَكَ (M, IY, KF)—l. 12. Or rather مُعَارَكَةٌ, as is said by IKhz [and others (J)], because the *act. part.* from اَلْعِرَاكِ is مُعَارِكٌ, not مُعْتَرِكٌ (Sn, J)—l. 16. تَعَارَكَ اَلْعِرَاكُ or مُعَارَكَةُ اَلْعِرَاكِ; while some say that اَلْعِرَاكِ is an unrestricted *obj.* to the [v. (J)] mentioned, by suppression of a *pre.* [n.], i. e. اِرْسَالِ اَلْعِرَاكِ (Sn, J).

P. 259, l. 13. Read رَضِيعَتُهُ—l. 16. For “not an *inf.*” read “a *non-inf.*”—l. 17. The ج in the 2 *ns.* is *red.*, [i. e. merely generic,] as in وَلَقَدْ اَمَرَ اَلْعَمَّ [144] (R). Dele the brackets enclosing “multitude” (see the Note on p. 444, l. 11)—l. 19. The ج is *red.*, as in اَلْجَمَاعُ اَلْغَفِيرُ (R).

P. 261, l. 14. and l. 17. After “but” insert “when”.

P. 262, l. 2. Ibn Ja’wana alFujā’a [atTamimi (MDh, ITB)] alMāzini alKhārijī, [the last chief of the Azāriqa (IATH),] who revolted in

the time of Muṣ'ab Ibn AzZubair, when the latter was governor of Al'Irāk on behalf of his brother 'Abd Allāh in 66; was called Khalīfa for 20 years, as the historians say, [but really for 13 years (T)]; and was killed in [77 (IAth, ITB) or] 78 or 79 (IKhu). [Or] AlFuḡā'a was his mother, a woman of the Banū Shaibān (MDh)—l. 21. Read لَمِيَّةُ الْخِ—l. l. Read "indet."

P. 264, l. l. The *eps.* in أَقَاعِدًا وَقَدْ الْخِ [42, 82] and أَقَاعِدًا وَقَدْ الْخِ [82] are *act. parts.* governed in the *acc.* as [*corrob.*] *ds. s.*; and S supplies the *op.* in them by *vs.* of their letters, i. e. اتَّقَوْمَ نَأْمًا and اتَّقَعْدُ قَاعِدًا: but some of the GG disallow this, and say that the *v.* does not govern the *act. part.* when the latter is a *d. s.* of the same letter as the *v.*, for want of material sense, since it is known that one does not stand except when standing, nor sit except when sitting, because the *v.* already indicates it; so that, when any [apparent] instance of that occurs, it is to be interpreted by the *inf. n.*; and this is the opinion of Mb. What S supplies, however, is not impossible, because the *d. s.*, like the *inf. n.* [39], sometimes occurs *corrob.*, even though the *v.* already indicates what is indicated by the *act. part.*, as IV. 81. [74] (IY on § 42).

P. 265, l. 11. هُ (IY, R, IA, A): هُ (Is): هُ (T)—l. 12. Sālim Ibn Musāfi' Ibn Yarbū' Dāra, the celebrated poet, who is said by AFI to have reached heathenism and AlIslām, and was killed in the Khilāfa of 'Uthmān. But some say that Dāra was his mother (Is)—l. 20. The connected *d. s.* is the one that is applied to a word other than what it belongs to; and that governs in the *nom.* not the *pron.* of the *s. s.*, but an extraneous *n.* combined with the *pron.* of the *s. s.* (DM).

P. 266, l. 13. Read الْوَمَامَ—l. 14. Abū Muḥammad AlḤajjāj Ibn Yūsuf athThakāfi, [governor of Al'Irāk (IKhu), b. 39 or 40 or 41 (ITB) or 42 (Tr),] d. 95 (IKhu, ITB).



P. 267, l. 19. After "rather" insert "what IM holds it to be, vid."

P. 268, l. 13. See p. 485—l. 15. By a post-classical poet (FA)—

l. 19. The Fatha [in the former case is a Fatha of uninflectedness, on account of the *corrob.* ن suppressed; and in the latter case (DM)] is a Fatha of inflection, as in لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ [416] (ML)—

l. 23. For "inception" read "inchoation [539]".

P. 269, l. 9. Read "adDubai", the maternal uncle of AlA'shā, or"—l. 11. The poet is describing a pearl-diver (ML)—l. 15. Read رَبِّكَ—l. 16. After "5." insert "[518]"—ll. 18—19. The same misquotation appears in ML. II. 192.

P. 270, l. 4. After "better" insert "in order to secure the connection"—l. 15. So says Au, perhaps because such a *prop.* as this is exactly in the sense of the single term, since جَاءَنِي زَيْدٌ وَهُوَ رَاكِبٌ *Zaid came to me when he was riding* means رَاكِبًا, *when riding*; so that it is headed by the , in order to intimate from the very first that the *d. s.* is a *prop.*, although it conveys the sense of the single term (R).

P. 271, l. 20. Or by redundancy of the , [539]—ll. 23—24. Contemporary with Yazīd Ibn Mu'āwiya (MDh. V. 126 and T. 507).

P. 272, ll. 1—2. Because, although the حَال that we are discussing, [i. e. the *d. s.*,] and the حَال that the *aor.* indicates, [i. e. the *present*,] are different in reality, since أَضْرِبُ زَيْدًا غَدًا يَرْكَبُ in يَرْكَبُ *I will beat Zaid to-morrow, when he is riding* is a حَال in one of the 2 senses, but not in the other, because it is not in the *time of the speaker*, still the حَال and the *future* are contradictory in appearance, although the contradiction here is not real (R)—l. 4. The , is (1) disallowed in 7 cases, (a) the *prop.* headed by an *aff. aor.*: (b) the [nominal (Su)] *prop.* occurring after a *con.*, as VII. 3. [126, 539]: (c) the [nominal or verbal (Su)] *prop. corrob.* of the purport of the [preceding] *prop.*, as

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ II. 1. *That is the [perfect (Sn)] Scripture [599], there being no doubt about it, [and هُوَ الْحَقُّ لَا يَشْكُ فِيهِ It is the truth, it being undoubted ; because the corrob. is identical with the corroborated, so that, if it were conjoined with the , an apparent coupling of a thing to itself would ensue (Sn)] : (d) the pret. following لَا [95], as مَا يَتَّبِعُهُم مِّن رُّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ XV. 11. Nor doth, [i. e. did, a historic present (K, B),] any Apostle come unto them but when they were wont to scoff at him, [because what follows لَا is virtually a single term ; but some hold that it may be conjoined with the , relying upon مَا هُوَ إِلَّا نِعْمَ مَرْجُؤٌ but when he was a refuge (474), which the others hold to be anomalous (Sn)] ; (e) the pret. followed by أَوْ, as*

كُنْ لِلْخَلِيلِ نَصِيرًا جَارًا أَوْ عَدُوًّا • وَلَا تَشْخَعْ عَلَيْهِ جَانٌ أَوْ بَخِلًا

[Be thou for the friend a helper, when he deals unjustly or when he deals justly ; and be not stingy to him, when he is lavish, or when he is niggardly (FA), because it is constructively a v. of condition (543), and the v. of condition is not conjoined with the , (Sn)] : (f) the aor. made neg. by لَا, as مَا لَنَا لَا نُؤْمِنُ بِاللَّهِ V. 87. *And what aileth us when we believe not in God ?*, [because, says Dm, the aor. made neg. by لَا or مَا is renderable by the act. part. governed in the gen. by prefixion of غَيْرَ, to which the , is not prefixed ; whereas the aor. made neg. by كَمْ or كَمَا, being pret. in sense, is approximated to the pret. v., which may be conjoined with the , (Sn)] : (g) the aor. made neg. by مَا, as عَهْدُكَ مَا تَصْبُو إِلَيْهِ : (2) necessary, [in 2 cases,] (a) with the aff. aor. when it is conjoined with قَدْ, as قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ, as قَدْ لِمَ تَقْذِفُونَنِي قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ LXI. 5. *Wherefore vex ye me, when ye do know that I am the Apostle of God unto you ?*, [because, as is said, قَدْ weakens its resemblance to the act. part., since قَدْ is not prefixed to the latter (Su)] : so

IM mentions in the Tashīl (A); but Sd contests what is mentioned by [IM and] A, saying that the full phrase in the text is <sup>وَأَنْتُمْ قَدْ تَعْلَمُونَ</sup>:

(b) the *prop.* devoid of the *pron.*, as <sup>جَاءَ زَيْدٌ</sup> [and] <sup>يَقُولُ وَقَدْ تَرَ الْفَخَّ</sup> *Zaid came when the sun had not risen* (Sn)—l. 5.

*Dele* the comma after “*neg.*”—l. 6. IM declares that in the Tashīl (A)—l. 9. This is [reported to be (B)] the reading of Ibn ‘Āmir (IY, B)—ll. 17—18. So says An (R): [but others say that] the *aor.* made *neg.* by <sup>لَمْ</sup> may be connected by (a) the <sup>و</sup>, as

وَلَقَدْ خَشِيتُ بَانَ أَمَرْتُ وَلَمْ تَكُنْ \* لِلْحَرْبِ دَائِرَةٌ عَلَى ابْنِي ضَمَضَ

[by ‘Antara, *And assuredly I do fear that I should die, while the war has not had* (i. e. taken) *a turn against the 2 sons of Dāmḍām, vid. Ḥuṣayn and Harim* (EM)]; (b) a *pron.* relating to the *s. s.*, as

كَانَ قَتَاتُ الْعَبِيدِ فِي كُلِّ مَنَزِلٍ \* نَزَلْنَ بِهِ حَبَّ الْفَنَّا لَمْ يَحْطَمَ

[by Zuhair, *As though the flocks of scarlet wool, with which the camel-litters are ornamented, in every place that they have alighted in were berries of the plant called الْفَنَّا, when they have not been crushed* (EM), and <sup>لَمْ يَكُنْ الْفَخَّ</sup> LXXXVI. 1. *When he was not etc.* (548) (K, B), as though <sup>غَيْرُ مَذْكُورٍ</sup> were said (K)]; (c) both together, as <sup>أَوْ نَالَ أَوْجَى إِلَى وَلَمْ</sup> أو نَالَ أَوْجَى إِلَى وَلَمْ VI. 93. *Or hath said “It hath been revealed unto me”, when not aught hath been revealed unto him. And similarly the aor. made neg. by لَمْ, as III. 136. [410, 411] (A); and XLIX. 14. [548], a d. s. to the pron. قَوْلُوا in the preceding words وَلَكِنْ قَوْلُوا اسْلَمْنَا But say ye “We have become Muslims”* (K, B).

P. 273, l. 1. After “as” insert “XII. 65. [below] and”—l. 13. When the *pret.* follows <sup>لَمْ</sup>, it more often contents itself with the *pron.* without the <sup>و</sup>, and <sup>تَدَّ</sup> [95], as <sup>مَا لَقَيْتَهُ إِلَّا أَرْمَنِي</sup> I have not met him

but when he has honored me, because, <sup>لَا</sup> being mostly prefixed to *na.*, this is renderable by <sup>لَا</sup> <sup>مَكْرَمًا</sup> <sup>لِي</sup> but when honoring me: but it sometimes occurs with the , and <sup>قَدْ</sup>, as <sup>لَا</sup> <sup>وَقَدْ</sup> <sup>أَكْرَمَنِي</sup>; and with the , alone, as <sup>لَا</sup> <sup>قَدْ</sup> <sup>أَكْرَمَنِي</sup>; though <sup>قَدْ</sup> without the , as <sup>لَا</sup> <sup>قَدْ</sup> <sup>أَكْرَمَنِي</sup>, has not been heard with it (R)—*l. l.* By an Arab of the desert (FD).

P. 274, *l.* 14. For “shall” read “do”.

P. 275, *l.* 5. Before “(M)” insert “[79]”—*l.* 10. Read <sup>قَاتِلَةً</sup>.

P. 276, *ll.* 19—20. By Hind Bint ‘Utba (SR, FA) alKūrahīya al-‘Abshamiya, *d.* in the Khilāfa of ‘Umar or ‘Uthmān (Is).

P. 277, *l.* 10. There seems to be some doubt as to the opinion of S (see the Note on p. 264, *l. l.*, and note that Sf was one of his commentators)—*ll.* 13—14. Because the *prop.* is a quasi-compensation for the *op.* (Sn, MKh). For “(IA)” read “(IA, Jm)”.

P. 279, *l.* 1. Relation of an *op.* to its *reg.* (A)—*l.* 9. On <sup>وَيَلْمُهُ</sup> see p. 717—*l.* 11. These *exs.* are included in “what resembles the *prop.*” (R).

P. 280, *l.* 2. Read “[84, 86]”—*l.* 20. After “‘Adī” insert “Ibn Arlka‘lā (who was his mother)”.

P. 281, *l.* 5. See the KM (p. 4)—*l.* 8. According to the correct opinion, <sup>رَحْمَانًا</sup> is [governed in the *acc.*] by subaudition of <sup>أَخْصَّ</sup> or <sup>وَأَمْدَحَ</sup>; and <sup>رَحِيمًا</sup> is a *d. s.* to it, not an *ep.* of it, because the truth is what Am and IM say, vid. that <sup>أَلْرَحْمَنُ</sup> is a proper name, not used as an *ep.*, nor divested of <sup>أَلْ</sup>, which is suppressed in the verse only by poetic license (ML)—*l.* 12. Read <sup>لَعِبَادٍ</sup>—*l.* 13. D. 69. Most of the learned say “Yazīd Ibn Rabī‘a”, dropping “Ziyād” (IKhn). The poet is satirizing ‘Abbād Ibn Ziyād [Ibn ‘Ubaid, or Ibn Sumayya, or Ibn Abīhi, or Ibn Ummihi, or (IKhn)] Ibn Abī Sufyān (FA, Jsh), the

governor of Sijistān (IKb), *d.* 100. ‘Ubaid and Sumayya were 2 slaves, given by the Kisrā of Persia to Abu-IKhaire Yazīd Ibn Shurahbīl, one of the kings of AlYaman, and by him to the physician AlHārith Ibn Kalada athThakafī, who married ‘Ubaid to Sumayya. Now Abū Sufyān had been suspected of intriguing with Sumayya, and she bore Ziyād at that period, but gave birth to him on the bed of her husband ‘Ubaid (IKhu)—*l.* 14. Read “*Mule* (200), ‘*Abbād*”—*l.* 19. One of the poets of Muḍar in heathenism and AlIslām (Is, SM).

*P.* 282, *l.* 1. Read “*gave*”.

*P.* 283, *l.* 8. Read “*because*”.

*P.* 284, *l.* 6. Of the Banū Murra Ibn ‘Auf (SR, ID), who was killed by Abu-nNu‘mān alMundhir Ibn AlMundhir (ID).

*P.* 285, *ll.* 7—8. Read “<sup>أب</sup>بَدَ” (M). The *sp.*, however, in <sup>أ</sup>حَسَنٌ <sup>وَجْهًا</sup> is not of this kind, because it is from a relation, whereas our discourse is about the *sp.* from the single [*n.*]: and similarly the *sp.* in <sup>أ</sup>مَظْلَى <sup>أ</sup>مَاءٍ [142], <sup>أ</sup>مَلَأَ <sup>أ</sup>مَاءً Full of water, XVIII. 32. [85], and <sup>أ</sup>مَتَلَيَانَ <sup>أ</sup>مَاءً is not of the kind put into the *acc.* from [a single *n.* complete by means of] the Tanwīn, expressed or supplied, and the <sup>ن</sup> of dualization, as some think, but is from the relation, as in <sup>أ</sup>إِمْلَأَ <sup>أ</sup>إِلَاءَ <sup>أ</sup>مَاءً The vessel filled with water; so that it is [put into the *acc.*] from the resemblance [of the completeness of the *act. part.*, etc, each with its *nom.*] to the completeness of the sentence [83]. Sometimes the *n.*”—*l.* 15. Read “[48, 142]”—*l.* 22. R (*vol.* I, *p.* 192, *l.* 5) has “the *post.* [*n.*]”, which expression does not apply to the *ex.* given in this line.

*P.* 290, *l.* 5. After “from” insert “[83]”. On “belonging” see *p.* 802, *l.* 5—*l.* 6. In <sup>أ</sup>طَابَ <sup>أ</sup>زَيْدٌ <sup>أ</sup>أَبَاً Zaid was nice as a, or as to, father the father may be either Zaid or his father.

P. 291, l. 12. Put a comma after "exclusively" instead of a full stop.

P. 292, ll. 1—2. This verse comes after the verse at vol. II, p. 538, ll. 23—24, and before the verse at vol. II, p. 140, l. 13 (K. 399).

P. 294, l. 4. After "n." insert "[83]"—l. 5. AṣṢaḥābī (Nw)—l. 11. They assert that Hadil was a young bird, who lived in the time of Noah, and was caught by a bird of prey; and that all the pigeons will bewail him till the day of resurrection (BS)—ll. 15—16. ArRabī' Ibn Rabi'a atTamīmī, known as AlMukhabbal as Sa'dī, one of the champion converted poets, d. in the Khilāfa of 'Umar or 'Uthmān (Is).

P. 295, l. 21. *Dele* the comma after "Whoso".

P. 296, l. 20. For "Inclusion" read "*Exc.* is difficult with respect to its intelligibility, because, if we say that *Zaid* in جَاءَنِي الْقَوْمُ إِلَّا زَيْدًا (Zaid) *The people came to me, except Zaid* is not included in the people, this is contrary to the common consent [of the GG], because they are agreed that the *conj. exc.* is excluded [from the *g. l.*], and there is no exclusion except after inclusion; while, if we say that he is included in the people, and that يَلِي denotes exclusion of *Zaid* from them after the inclusion, the sense is *Zaid came [to me] with the people, but Zaid did not come*, and this is an obvious contradiction: but the cream of the discussion is that inclusion".

P. 297, l. 12. Because the meaning of *exception* is constituted by يَلِي, and the *op.* is what the requiring meaning is constituted by [Note on p. II, l. 6]; and because يَلِي acts as a substitute for اِسْتَثْنَى I *except*, as the *voc. p.* acts for اِنَابَى I *call* [48] (R)—ll. 13—14. IM says that it is the opinion of S, Mb, and Jj; and BD adopts it (A). The BB, however, say that the *op.* of the excepted is the preceding *v.*, or sense of the *v.*, by the intervention of يَلِي, because the excepted is a thing that logically depends upon the *v.*, since it is a part of what

the *v.* is attributed to ; and [because] it occurs after the completion of the sentence, so that it resembles the *obj.* : while IH says in the CM that its *op.* is the *g. t.* by the intervention of <sup>لَا</sup>, because, says he,

there is sometimes no *v.* or sense of a *v.* here, as in <sup>أَلْقَوْمِ إِلَّا زَيْدًا أَخَوْتُكَ</sup>

*The people, except Zaid, are thy brothers* ; but the BB may say that

<sup>أَخَوْتُكَ</sup> contains the sense of the *v.*, i. e. <sup>مُنْتَسِبُونَ إِلَيْكَ بِأَخَوَّةٍ</sup> re-

lated to thee by brotherhood ; and, even if the *prop.* did not contain the sense of the *v.*, it might still govern the excepted in the *acc.*, since the

*prop.* is not more deficient in resemblance to the *v.* that becomes complete as a sentence by means of its *ag.* than the single term that be-

comes complete by means of the <sup>ن</sup> and the Tanwin [84], and especially

when the *prop.* is strengthened by the instrument of *exc.* ; and the like of this is indicated by S in some passages of his Book, where he says

"the excepted is governed by what precedes it, as <sup>دِرْهَمًا</sup> is governed by <sup>عِشْرُونَ</sup>" [85]. All of this is in the *conj. exc.* : and, as for the

*disj.*, the opinion of S is that it also is governed in the *acc.* by what precedes <sup>لَا</sup> ; while what follows <sup>لَا</sup> is, according to him, a single term,

whether it be *conj.* or *disj.*, so that <sup>لَا</sup>, although it is not a *con.*, is like the copulative <sup>لَكِنْ</sup> [545] in the occurrence of a single term after it,

for which reason [the Hamza of] <sup>أَنْ</sup> after it must be pronounced with Fath [518], as <sup>زَيْدٌ غَنِيٌّ إِلَّا أَنَّهُ شَقِيٌّ</sup> *Zaid is rich, except that, or but, he is wretched* : but the moderns, seeing that it is i. q. <sup>لَكِنْ</sup> [528], say

that it governs the *acc.* by itself, as <sup>لَكِنْ</sup> governs *subs.* in the *acc.* ; and that its *pred.* is mostly suppressed, as <sup>جَاءَنِي الْقَوْمُ إِلَّا حِمَارًا</sup> *The people*

*came to me, but an ass (did not come)*, i. e. <sup>لَكِنْ حِمَارًا لَمْ يَجْعَ</sup>, but is

sometimes, say they, expressed, as <sup>لَا قَوْمَ يُؤْنَسُ لَمَّا آمَنُوا كُشِفْنَا عَنْهُمْ</sup>

X. 98. [574] (R), a *disj. exc.* (K), meaning *But the people of Jonah,*

when they believed, We withdrew from them (K, B). According to the soundest opinion, what follows <sup>ع</sup>إِلا, [even if it be not *conj.* (DM),] is governed by it (ML).

P. 298, l. 15. Read "Khāzim's".

P. 299, l. 5. A Namiri poet (KF), whose name was 'Āmir Ibn Al-Ḥārith (T, KF, FA)—ll. 9—18. The *var.* <sup>ع</sup>حَمَار in this *ex.*, being a partial *subst.*, ought to be included in the *ant.*; whereas the *disj.* excepted is not included in the *g. t.*: and therefore S explains the *subst.* as tropically an instance of case (2), where the excepted is *conj.*; or as *orig.* an instance of case (6), where an inclusive *g. t.* can be supplied.

P. 300, l. 4. By Ḍirār Ibn [Mālik (AGh)] AlAzwar (Tr, FA) al-Asadi, *d.* in the Khilāfa of 'Umar (AGh)—l. 19. <sup>ع</sup>الظفر and <sup>ع</sup>السن are excepted from the latent *ag.* of <sup>ع</sup>أَنْهَر (MAd).

P. 301, ll. 1—2. The exceptive *prop.* of these 4 is said to be (1) in the position of an *acc.*, as a *d. s.* [512]; (2) inceptive, [i. e. not syntactically dependent upon what precedes it, although logically dependent upon it (Su),] having no position [1], which IU declares to be correct (A)—l. 17. Nor is <sup>ع</sup>يَكُون used in exception with any *neg.* other than <sup>ع</sup>لَا (A).

P. 302, l. 10. And <sup>ع</sup>إِلَّا قَوْمٌ يُونُسُ X. 98. [574], the *exc.* being *conj.*, because what is meant by the *cities* is *their inhabitants* [126] (K, B)—ll. 13—14. It is said that AlFarazdaq declared that he had composed this verse in order to bother the GG (N). See *vol.* II., p. 456.

P. 303, l. 5. So ML. II. 257. Lane (*p.* 2145, *col.* 2) wrongly prints <sup>ع</sup>كُذِّبَتْ—l. 6. By 'Adī Ibn Zaid (R)—l. 12. See *vol.* II, *p.* 377, l. 1.—l. 13. Usāma Ibn Zaid alKalbī aṣṢaḥābī, the freedman of the Apostle of God, *d.* 40 or 54 or 58 or 59 (Nw)—l. 14. Daughter of the Apostle of God, *d.* 11 (AGh, Nw).

P. 306, l. 6. After the completion of the sentence by the *ag.* (IY).



And it has a special resemblance to the concomitate *obj.*, because its *op.* governs by intervention of a *p.* (M)—*l.* 15. Read “vagueness (R), which IBsh prefers; and from, [i. e. by (DM),] the completeness of the sentence, [because, when the sentence is complete, only a complement occurs after that (DM),] according to the Westerns, like the *n.* after <sup>ع</sup>ي [88], according to them, which IU prefers; but, according”.

P. 307, *l.* 12. Addressing Yazīd Ibn Ḥātim (FA, ITB) alAzdī al-Muhallabī, governor of Egypt and afterwards of Africa, *d.* 170 (ITB)—*l.* 16. Shahl Ibn Shaibān, who was sent by the Banū Ḥanīfa in the days of heathenism to help Bakr Ibn Wa'il in the war against the Banū Taghlib (ID).

P. 308, *l.* 11. Read “i. q. <sup>مِثْل</sup> [in measure and sense (ML)], is”—*l.* 12. For “(R)” read “(R, DM), *e. g.* <sup>سَاحِلٌ</sup> (DM)”.

P. 309, *l.* 1. Before <sup>سَاحِلٌ</sup> insert “The literally prothetic [115, 201] (ML)”.

P. 310, *l.* 15. The Prophet's foster-mother was Ḥalīma Bint Abī Dhu'aib 'Abd Allāh asSa'dīya (Nw, Is).

P. 311, *l.* 5. The *pron.* refers to the *she-camel* (Jsh)—*l.* 7. Read “(Jsh), the determination of <sup>أَلَا صَوَاتٌ</sup> being [merely] generic, and”—*l.* 11. I. e. “in this time” (DM)—*l.* 13. Read “<sup>يَاسَافِي</sup> being ideally applicable to *many*, like the *pl.* (DM), whence”—*l.* 15. According to some (AAz), by [Abū Ishāq 'Abd Allāh (Jsh)] Ibn 'Āmir [Ibn Mu-jamma' alAsadī (AAz)] alKhidrimī; or, [according to S (AAz),] by 'Amr Ibn Ma'dīkarīb (AAz, Jsh); or, according to Sf, by a heathen (AAz)—*l.* 17. “unrestricted” qualifies “*pl.*” (*p.* 310, *l.* 1.) and “its like” (*p.* 311, *l.* 3).

P. 313, *l.* 2. For “*hath holpen*” read “*did help*”—*l.* 17. From the same poem as the verse at *p.* 380 (N. 186)—*l.* 20. *Zaid is not anything save a thing that is not reckoned or esteemed* (Jm).

P. 314, l. 7. The Banù Lubainà are a clan of the Banù Asad ; and Lubainà is said to be the name of the Devil's daughter (AAz)—l. 8. The *subst.* according to the letter of the *gen.* governed by this ب is impossible, because this ب is applied to denote *corroboration* of the non-affirmation of the *gen.* governed by it, as مَا زَيْدٌ بَقَائِمٌ *Zaid is not standing, i. e. His standing is decidedly non-existent*, while the لا coming after it annuls the non-affirmation (R)—l. 11. And is preferred by Mb (IY)—l. 13. Which is Mz's opinion (IY)—l. 18. After "which" insert "case".

P. 315, l. 2. For شُنَجِكُ by poetic license (J).

P. 318, l. 18. The "scribe" [AlḤusain Ibn Abi-lḤurr al'Ambarī (IKhn)] had written to 'Umar Ibn AlKhaṭṭāb مِنْ أَبُو مُوسَى *From Abū Mūsā* (IY).

P. 319, l. 3. For "2" read "32"—ll. 5—10. From the ML II. 346 and I. 231.

P. 321, l. 15. AlLakhmī (AAz), King of AlḤīra (FA). Labīd Ibn Rabī'a, having entered his presence, while he was eating with ArRabī' Ibn Ziyād al'Abṣī, said

مَهْلًا أَيْبِتِ اللَّعْنَ لَا تَأْكُلْ مَعَهُ • إِنَّ أَسْتَهْ مِنْ بَرَصٍ مَلْمَعَةٍ

*Gently (mayst thou avoid being cursed!), eat not with him. Verily his rump is blotched from leprosy; whereupon AnNu'mān stopped eating, [and ordered ArRabī' to be expelled from the country (AAz)]. Then ArRabī' said to him "Verily Labīd is a liar"; but AnNu'mān replied قَدْ قِيلَ الْغَى (IY, AAz, J)—l. 19. Read "(it)" and "(be)"—l. 22. This is like a *prov.* among the Arabs (FA).*

P. 322, l. 10. Addressing Abū Khurāsha Khufāf Ibn [Nadba or (AGh)] Nudba (Is, Jsh), a celebrated [converted (Is)] poet, who lived till the time of 'Umar. Nudba was his mother, his father being 'Umair

Ibn AlḤārith (AGh, Is) asSulamī (AGh)—ll. 12—13. If, as R holds, the ُ here be *red.* [540], then *dele* from "Vaunt" to "for", and read "*Verily*—l. 20. By the Hudhalī (AAz)—l. 22. After "p." insert "[589] without dispute".

P. 323, l. 5. Shamardal Ibn Shuraik alLaithī, an Islāmī poet, contemporary with Jarīr and AlFarazdaq (DM).

P. 324, l. 14. Because [يَ with its *sub.* is compounded after the manner of *خَمْسَةُ عَشْرَ* (547), and (DM)] Fath is the vowel to which the *comp.* [208] is entitled (ML) on account of its heaviness (DM)—l. 16. Cited by IA in proof of Kasr, and by R in proof of Fath—l. 17. One of the Banū Sa'd Ibn Zaid Manāt Ibn Tamīm (SR).

P. 326, ll. 1—2. While, according to S [and those who agree with him, the *يَ* that denotes *wish* is peculiar in 3 matters :—(1) it has no *pred.*, expressed or supplied (37) (ML);] (2) concord [of the *appos.* (R)] with the place [of *يَ*] and its *sub.* (ML)] is not allowable [102] (R, IA, ML); (3) it may not be made *inop.* [100] (IA, ML), even if it be repeated : the 1st because it is i. q. *أَتَمَنَّى* *I wish for*, which has no *pred.*; and the 2 last because it is i. q. *لَيْتَ* *Would that* (ML), with which the 2 matters are disallowed (DM)—l. 3. By an Arab of the desert, says Az (FA)—ll. 20—21. Satirizing Abū Khubaib 'Abd Allāh Ibn Az-Zubair, and praising the Banū Umayya (IY).

P. 327, l. 2. AlHaitham Ibn AlAshtar was a skilful driver of camels, and Ibn Khaibarī was a man celebrated for bravery (AAz)—l. 4. Abū Sufyān Ṣakhr Ibn Ḥarb alKuraishī alUmaywī [alMakkī aṣṢaḥābī (Nw), one of the nobles of Kuraish (AGh)], d. 31 [or 32 or 33 (AGh)] or 34 (AGh, Nw)—*ibid.* After "saying" insert "on the day of the conquest of Makka"—l. 14. AtTaimī (Iāth), one of the Banū Taim Allāh (SR, Iāth) Ibn Tha'laba of Bakr Ibn Wā'il (SR). He was the poet of AlMuhallab Ibn Abī Ṣufra Ḍalīm alAzdī al'Atakī alBaṣrī, d. 82 or 83, and of his sons (IKhn).

P. 328, l. 9. Read "110"—l. 10. As the 2nd <sup>أ</sup>تَمَّ is *corrob.* of the 1st, so the expressed ج is *corrob.* of the supplied.

P. 329, l. 7. Read "(existing)!"—l. 16. Their saying <sup>أ</sup>لَا <sup>أ</sup>بَا <sup>أ</sup>لَهُ He has no father is a sentence used as a *met.* for (1) *praise*, what is meant being *negation of the counterpart of the praised by negation of his father*; (2) *blame*, what is meant being that *he is unknown in lineage*: and both meanings are possible here, [i. e. in the verse cited at p. 328, l. 3,] the 2nd as is obvious, because, since they avail him nought, he orders them to leave his path, blaming them; and the 1st by way of sarcasm (BS).

P. 331, l. 2. Before "(M, R)" insert "[142]"—l. 17. The 3 denied [words] are read with Fath and with the *nom.* (K). See p. 803.

P. 332, l. 9. By Ḍamra Ibn Ḍamra, says AFI (FA); [or] by 'Amr Ibn ALGhauth (AAz, Jsh) Ibn Tayyi (AAz) atṬā'i (Jsh)—l. 13. As-Sulārāi (Jsh); or, as is said (FA), by Abū 'Āmir grandfather of Al'Ab-bās (AAz, FA) Ibn Mirdās (AAz)—l. 18. athThakāfi, the celebrated poet, d. 8 or 9 (Is).

P. 333, l. 17. I. e. majority of GG.

P. 338, l. 3. This is the true version of <sup>أ</sup>لَمْ <sup>أ</sup>لَا <sup>أ</sup>أَنَّ <sup>أ</sup>اللَّهُ <sup>أ</sup>إِنَّمَا [564] (Jsh). Read <sup>أ</sup>الْخَلِيقِ—l. 16. After مَا insert "or" <sup>أ</sup>لَيْسَ—l. 17. After "*gen.*" insert "by agreement with the letter"—l. 22. After "*nom.*" insert "as a coupling of *prop.* to *prop.*, the *inch.* being suppressed".

P. 339, l. 9. Fr says that it occurs with all *ns.* of *time* (R)—l. 20. Read "Isā".

P. 340, l. 2. The language of IHsh implies that indeterminateness of both its *regs.* is not prescribed as a condition of its government (Fk); because he notices only 2 conditions, that both its *regs.* should be *ns.* of *time*, and that one of them should be suppressed: so that he appears to prescribe as a condition of its government indeterminateness of that

one of its 2 terms which is mentioned ; and this is what A means by his saying " it governs [expressly (Sn)] only an *inlet*.", which is therefore not inconsistent with the saying of IM on the reading with the *acc*. " the suppressed must be supplied *det.*, because what is meant is *negation of the particular time's being a time wherein they might escape*, not " *negation of the genus of time of escape*" (YS)—l. 3. An anomalous reading of Ibn 'Umar (MA<sub>d</sub>)—l. 7. Read " *denote time* [175], as"—l. 9. Nawār Bint 'Amr Ibn Kulthūm was the mother of the poet, who had been taken prisoner (FA, SM)—l. 10. هَـذَا is the *pred.* of لَـتَ، the *sub.* of which is suppressed (FA), i. e. لَيْسَ اَلْحَدِيثُ حِينَ حَـنِيْنَهَا (AAz, FA).

P. 343, l. 9. For "n," read "[n. or *prop.*]"—l. 21. 'Āmir, or 'Uwaimir, Ibn Ḥulais, one of the Banū Sa'd Ibn Hudhail, describing Ta'abbata Sharra, whose mother he had married (T).

P. 344, l. 6. Sd says "continuity comprises the [3] times, the past, present, and future : and sometimes the side of the past is regarded, so that the prothesis is made real, as in l. 3. [1] ; and sometimes the side of the 2 last, so that the prothesis is made unreal, as in فَالِقُ الْاَصْبَاحِ VI. 96. *The sunderer of the bright gleam of the dawn, and the maker of the night to be a source of rest*" (Sn), where [سَكَنًا is governed by جَاعِلٌ, because (B)] what is meant is a *making continuing through the different times* (K, B), as you say اَللّٰهُ قَدِيْرٌ عَالِمٌ *God is mighty, knowing, not intending one time more than another* (K).

P. 346, l. 18. Praising Yazīd Ibn AlMuhallab (IY, AAz, FA).

P. 348, l. 15. See p. 539—l. 19. And تَرَبُّبٌ [201], حَسْبٌ, and the like (Sn)—l. 1. By Ghailān Ibn Salima athThakāfi [aṣṢaḥābī (Nw)] ; and attributed to Abū Mihjan [Mālik, or 'Amr, or 'Abd Allāh, Ibn Ḥabīb (AGh, Is)] athThakāfi (AAz) aṣṢaḥābī (FA). Ghailān when he became a Muslim, had 10 wives ; and was commanded by the Apostle of God to choose 4 of them, and separate from the rest. He was a good poet ; and died [in 23 (I<sub>ath</sub>)] at the end of the Khilāfa of 'Umar (Nw). The 2nd hemistich is

بَيْضَاءُ قَدْ مَتَّعَهَا بِطَلْقٍ

*Fair, have I dowered because of divorce!* (IY, AAz).

P. 349, l. 22. Some *ns.* may not be *pre.*, like the *prons.* [112], the *dems.*, and the conjunct, *cond.*, and *interrog. ns.* other than اِى, [because they resemble the *p.*, which is not *pre.* (Sn)]; while some are always *pre.* (A).

P. 352, l. 20. Ḥazn is a clan of the Banū Minḡar (ID).

P. 353, l. 2. About his friend Yahyà alJumahl (Jsh). By Muṡī' Ibn Iyās alLaithī [alKinānī, the poet, d. 169 (IATH),] about his friend Yahyà Ibn Ziyād alḤarithī (Mb)—l. 13. Tumāḡir Bint 'Amr asSulamīya aṡṢaḡābiya, mother of Al'Abbās Ibn Mirdās asSulamī, lamenting her 2 brothers and her husband (SM).

P. 354, l. 12. By an Arab of the desert, one of the Banū Asad (FA).

P. 355, l. 22. By ArRā'ī 'Ubaid Ibn Ḥusain [anNumairī (AAz)], a champion Islāmī poet (FA)—l. l. Ḥabtar is the name of a man (FA).

P. 356, l. 5. Read <sup>اَسْمَعُ</sup>وَاِىْمٌ —ll. 20—21. I. e. *let him become blind* (MAR).

P. 357, l. 10. Making it *the whole of this genus* (BS)—l. 13. Ibn [Rumaila or (IY)] Zumaila (IY, FA), an Islāmī poet (FA)—l. 14. Falj is a place in the regions of the Banū Māzin, on the road from Al-Baḡra to Makka (Bk)—l. 21. AlUmwā'ī al'Arjī (IKhn), d. in the days of Hishām Ibn 'Abd AlMalik (IATH).

P. 358, l. 8. And to the expressed *pron.*, as XIX. 95.—l. 11. After "*pron.*," insert "[it is mostly *corrob.*, as XV. 30. (88); but, if it be excluded from corroboration (DM),]".

P. 359, l. 3. For "*was*" read "*is*"—ll. 18—19. <sup>اِى</sup>عَيْن [alone] means *cloud [coming] from the direction of the Kibla of Al'Irāk* (KF); and <sup>اِى</sup>رَاء means *plenteous, ample* (Mb).

P. 360, l. 21. After "as" insert "II. 110. [498] and".

P. 361, l. 1. For "it" read "them", because the *pron.* in <sup>منها</sup> relates to <sup>جنت</sup> (vol. II, p. 381, l. 7)—l. 3. After <sup>ما</sup> insert "[181, 204, 571]"—l. 7. Because <sup>ذ</sup> is *du.* in sense, as in II. 63. [171] (A)—l. 8. Describing the day of Uhud (SR). After "(Jah)". insert "as Sahmī"—ll. 17—18. Dualization of their *enunc.* is a syllepsis or poetic license (D).

P. 362, l. 3. AlHāshimī, k. 130 (ITB).

P. 364, l. 7. <sup>في القرائب</sup> (IY, AAz, FA). The author is not named (Jsh)—l. 8. Kharkā, the mistress of Dhu-rRumma, belonged to the Banu-Ibakkā Ibn 'Āmir [Ibn Rabi'a Ibn 'Āmir (IKb, T)] Ibn Ša'ṣa'a (IKhn)—l. 14. This poet lived in the time of 'Umar, and afterwards till the time of Mu'awiya (T).

P. 365, l. 3. <sup>يوم الخميس</sup> Thursday is to be paraphrased like <sup>سعيد</sup> كُرَى [below] (IA).

P. 366, l. 18. See p. 463 and p. 489.

P. 367, l. 9. All of these [*adv.*], except <sup>ذات الشمال</sup> and <sup>ذات اليمين</sup>, which are often plastic, are inseparable from adverbiality, except in the *dial.* of Khath'am, who make them plastic, as in the saying of their poet <sup>عزمت ألح</sup> [below] (R on the adverbial obj.)—l. 10. Al-Khath'amī alAklubī, k. with 'Alī (Is)—l. 11. See P. II. 450, Md. II. 123, and p. 618 below—l. 12. What is meant is *upon the stay of the possessor of this name [morning]*; and its possessor is a morning, so that it is as though he said *upon a stay of a morning* (IY).

P. 369, l. 4. By Dhu-rRumma (IY, AAz).

• P. 370, ll. 8—9. The <sup>يوم</sup> in these 2 *exs.*, being used in the sense of time, is vague [64]—l. 22. This explanation is not practicable in <sup>بأية ما كروا ألح</sup> (ML).

P. 372, l. 16. Read "Āmir's".

P. 373, l. 10. Abū Ḥayya AlḤaitham Ibn ArRabī' anNumairī reached the days of Ḥishām Ibn 'Abd AlMalik, [r. 105—125 (IKb),] and remained till the days of AlMaḥdī (Is), r. 158—169 (IKb)—l. 12. <sup>أ</sup>ا is i. q. the , (J)—l. 16. The Khalifa Mu'āwiya Ibn Abi Sufyān Ṣakhr alKuraṣhī alUmawī asṢahābī, a. 40 or 41, d. 59 or 60 (Nw)—l. 17. The Khalifa 'Alī Ibn Abi Tālib 'Abd Manāf alKuraṣhī alḤashīmī alMakki alMadani alKūfi, a. 35, k. 40 (Nw).

P. 374, l. 2. سَقَى (FA, A, J) : سَقَى (IA)—l. 3. Bujair Ibn Zuhair [alMuzani (AGh)], brother of Ka'b the author of the Bānat Su'ād. Both the brothers were Companions (FA) ; and their father Zuhair died a year before the Mission (AGh). Ka'b died in the days of Mu'āwiya (IAth. II. 211 and BS. 6)—l. 11. Read سَاتِدَمًا—l. 12—13. Read "Sātidamā"—l. 17. Lamenting her 2 sons (T, FA) ; but, as Z says (FA), by Durnā (M, FA) Bint 'Ab'aba (IY, AAz, FA), of the Banū Kaīs Ibn Tha'laba, lamenting her 2 brothers (IY).

P. 375, l. 3. By Aus Ibn Ḥajar (Md, AAz)—l. 7. See P. II. 51 and Md. I. 387.

P. 376, ll. 6—8. So also R (vol. I, p. 165)—l. 9. If, then, the *post.* be a *prop.*, the suppression [of the *pre. n.*] is not allowable, because the *prop.* is not suitable for an *ag.* or *obj.*, for example ; and similarly if the *post.* be synarthrous, and the *pre. n.* voc. [52] (Sn)—l. 15. Praising the children of Jafna (Jsh)—l. 16. AlBarīṣ is a *stream*, or, as is said, a *place* in [the land of (Bk)] Damascus ; [and is not genuine Arabic, but, as I think. *orig.* Greek (Jk)] : AlBarīḍ is a *valley* : and Baradā is a *stream* at Damascus (AAz)—l. 18. Read "(R)" —l. 19. Read هَا نَبَا—l. 21. For "has" read "hath".

P. 377, l. 17. I. e. كَيْلٌ نَارٍ (IY, IA)—l. 24. Read "*post.* [*n.* or *prop.*]" .



P. 378, l. 4. Read "when"—l. 8. I. e. <sup>أَدَلَّ كَلَّ شَيْءٍ</sup> (M).

P. 379, ll. 18—20. The same explanation is given in the FA.

P. 380, l. 16. Read "*post.* [*n.* or *prop.*]"—l. 20. By Kalḥaba Ibn 'Abd Allāh alYarbū'ī (FA)—l. 31. Al'Arāda was the name of Kalḥaba's mare (FA).

P. 382, l. 2. Lamenting his 5 sons, who had perished together in a pestilence (FA)—ll. 8—9. By a Rājiz of Ḥimyar (FA).

P. 384, l. 19. *Dele* the comma after "*ep.*", and put a comma after "[149]".

P. 387, l. 10. *Dele* the comma between <sup>أَلْعَالَمُ</sup> and <sup>زَيْدٌ</sup>—l. 17. From. <sup>عَجَزَ عَنْهُ</sup> i. q. <sup>قَعَدَ عَنِ الشَّيْءِ</sup> (B).

P. 388, l. 15. Read "*op.*"—l. 16. Including IHsh [110]—l. 19. After "mention" insert "[151]"—l. 23. *Dele* "to"—l. l. IY understands Z to hold the 1st opinion (see § 152).

P. 389, l. 2. The [better] opinion is the 1st (IY)—l. l. The *pl.* is necessary with the *pl.*, and preferable with the *du.* [233] (Fk, Sa).

P. 390, l. 1. Pluralized upon <sup>أَنْعَلُ</sup> (IM, KN), <sup>نُفُوسٌ</sup> and <sup>عُيُونٌ</sup> not being used as *corrobs.* (A, Fk), nor <sup>أَعْيَانٌ</sup> [135] (A, YS).

P. 392, l. 9. By Khiṭām alMujāshi'ī (FA).

P. 394, l. l. If you corroborate them by the *pron.*, saying <sup>فَرَبْتَكُ</sup> <sup>مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ</sup> and <sup>أَنْتَ نَفْسِكَ</sup>, it is more emphatic (IY).

P. 396, l. 18. Dm says "This is an obvious inadvertence, because the Ḳur has <sup>وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ</sup> XXVI. 95. And the hosts of Iblīs, all of them and XXXVIII 83. [137], where <sup>كُلُّ</sup> is not put first"; but Shm replies that IHsh's saying, "they corroborate only after <sup>كُلُّ</sup>" means "not before it, when they are combined with it", so that this is not incompatible with their being used to corroborate when alone (DM).

P. 397, l. 10. Read "but which, some say, is".

P. 398, l. 1. 'Ā'isha Bint Abī Bakr aṣṢiddīq, wife of the Apostle of God, d. 58 (IKb, IKhn)—l. 4. Read <sup>و</sup>كَلَّه—l. 5. Read "Rajab".

P. 399, l. 6. The "followers" are elsewhere stated in the ML to be F, IJ, and IM.

P. 400, l. 1. After "mentioning" read <sup>ف</sup>بَتَعَ—l. 21. *Dele* the comma after "n."—l. 1. Put a comma after "substance".

P. 401, l. 10. Jm's theory (p. 416, ll. 3—4, below) dispenses with this addition of R's.

P. 402, l. 14. <sup>أَلَا لَمَعَى</sup> is in the *acc.* as an *ep.* [of the *sub.* of <sup>إِنَّ</sup> in the preceding verse]; and the *pred.*, vid. <sup>أَوْدَى</sup> أَلْح has *perished etc.*, comes after 6 verses (N). See P. I. 50, Md. I. 29, and Mb. 730 (where <sup>أَوْدَى</sup> أَلْح is misplaced)—l. 15. Lamenting Faḍāla Ibn Kalada (Mb, N), one of the Banū Asad Ibn Khuzaima (Mb).

P. 409, l. 15. See the Note on p. 285, ll. 7—8.

P. 411, l. 18. The occurrence of the *inf. n.* as an *ep.*, though frequent, is not universal, [but confined to what has been heard (Sn)]; and is restricted to the *inf. n.* that has not an *aug.* م at its beginning (A).

P. 412, l. 1. Because the *inf. n.* is a [*n.* of] genus that indicates *few* and *many* by its form. Being frequently, however, used as an *ep.*, it becomes annexed to the *eps.*, and may then be dualized or pluralized, as

شُهَدَايَ عَلَى لَيْلَى عُدُولٌ مَقَامِعُ

*My witnesses against Lailā are just, sufficient* (IY)—l. 1. Read <sup>وَجَرَّ</sup>جَرَّ.

P. 413, l. 3. By a man of the Banū Salūk (FA)—l. 13. By AlḤarith Ibn Kalada (S) athThakāfi, the physician of the Arabs (AGh, Is), d. 13 (IAth. II. 321, AGh. III. 223).

P. 414, ll. 9—10. But ISh says "It is Ks who holds that the suppressed must be the *ṣ*, i. e. that the *prep.* is first suppressed, and after-

wards the *pron.* [177]; and another [man (Dm)] who holds that the suppressed must be *فيه*; while most of the GG, and among them S and Akh, hold that both matters are allowable" (ML)—l. 18. *B.* in heathenism, *d.* in the days of AlWalid Ibn Abd AlMalik (SM), r. 86—96 (IKb).

P. 415, l. 20. "its connected" means "what has some connection with it" (IY)—l. l. "its belonging" includes what has some relation to it, like the *أَب* and *غَلَام*; and what is connected with what has that relation, as in *قَامَ رَجُلٌ فَارْبَ أَبَاهُ أَبُو زَيْدٍ* *A man whose father Zaid's father is beating has stood* (MAJm).

P. 416, ll. 16—18. Because, when *لَنُغْلِمَ* is the *obj.*, the *ag.* is a *pron.* relating to *رَجُلٍ* latent in *فَارْبٍ*, which is therefore a state of *رَجُلٍ*.

P. 417, l. 15. *وَنَظَرُوا* *And they gazed* (Akh), which is required by the context.

P. 418, l. 4. This requires consideration, because, according to Y's opinion, only the *acc.* is allowable in it, since it denotes the *present* (MAR).

P. 424, l. l. S and Mb (Su, MAd).

P. 426, l. 6. The Egyptian edition (vol. II, p. 264) has *وَكُلٌّ* *And every*, making a half-verse—ll. 10—11. The *enunc.* being [the preceding words] *مِنَ الَّذِينَ قَرَّوْا دِيْنَهُمْ وَكَانُوا شِيْعًا* (B), i. e. *Of them that have separated their religion, and become parties, are every sect rejoicing in what is with them* (K).

P. 427, l. 13. For "*cp.*" read "*op.*".

P. 431, l. 22. Read *وَكَلَّمْتُ*.

P. 436, l. 8. *وَزَرَّ* with 2 Dammās (Su). See Mb. 453.

P. 438, l. 15. This supplied  $\text{لِ}$  is divested of the sense of *calling*; otherwise the particularized would be really a *voc.*, not transferred from the *voc.* (Sn).

P. 439, l. 9. Put a comma after "*they*"—l. 10. Put a comma after "*wretches*".

P. 440, l. 18. After "*particularization*" insert "[140]".

P. 441, l. 8. 'Amr, or, as is said (SM), 'Umar, Ibn Shuyaim (T, FA, SM) at Taghlabi (Iath, SM), a champion poet, who praised AlWalid Ibn 'Abd AlMalik (SM).

P. 442, l. 15.  $\text{أَيُّ}$  is qualified by the *dem.* also [51, 599].

P. 443, l. 25. Read "Ibn Abi 'Abla".

P. 444, l. 11.  $\text{أَلْجَمَّاءُ}$  is a substantive [273], meaning *the numerous multitude*; and  $\text{أَلْغَيْرُ}$  is an *ep.* of it, meaning *covering (the earth from their number)* (IY on the d. a.)

P. 445, ll. 1—2. I think, says Dm, that this verse comes after  $\text{وَنَبِئْتُ لَيْلَى الْقَم}$  [573] (DM). See T. 540 and IKhn. 14—l. 3. By Ibrahim Ibn Al'Abbās asṢulī, the celebrated poet, d. 243 (IKhn).

P. 447, l. 14. The Hamza of  $\text{أَلْيَاسُ}$  is converted into |, because the rhymes are all with | and  $\text{س}$  (Jsh). See Mb. 341.

P. 451, l. 16. Tubba' was the name of the Kings of AlYaman (AAz, KF), but only when Himyar and Hadramaut belonged to them (KF)—l. 19. Mālik Ibn 'Uwaimir (IY).

P. 453, l. 9. By Abu-lAswad alHimmānī (IY, FA).

P. 454, l. 16.  $\text{وَلَا مُخَالِطَ أَلْيَبَانِ}$  (Mb, IY, FA)—l. 19.  $\text{بِرَجُلٍ نَمَ}$

(IY):  $\text{بَدِيلٍ مَقُولٍ فِيهِ نَمَ}$  (FA)—l. l. A [converted (Is)] poet, who, [says ID (Is).], lived 40 years in heathenism, and 60 years in AlIslām (ID, Is)—*ibid.* Ibn Wuthail (Is, SM).

P. 456, l. 8. Read "ep."

P. 461, l. 7. This Khālid was the cousin of Abū Dhu'aib (Is, Jsh).

P. 464, l. 3. The majority, however, hold that <sup>أ</sup>أَمْسَمٌ is curtailed, being constructively <sup>أ</sup>أَمْسِمٌ: and that afterwards the <sup>أ</sup> is interpolated, without being reckoned [as the <sup>أ</sup> of femininisation (Sn)]; and is pronounced with Fath, because it occurs in the place of what requires Fath, vid. what precedes the <sup>أ</sup> of femininisation elided, but understood (A)—l. 1. By AlḤuṭai'a (IY).

P. 465, l. 20. It is named *subst.* in the conventional language of the BB: and, as for the KK, Akh says that they name it *interpretation* [of what is meant by the *ant.* (Sn)]; and *explanation* [of it (Sn)]; while IK says that they name it *repetition* (A) of what is meant by the *ant.*; but the propriety of these 3 names is not evident in the case of the *subst.* distinct [from the *ant.*] (Sn).

P. 468, l. 17. Because the enunciative *prop.* would remain without a *rel.* (IY).

P. 469, ll. 6—7. By AlAkḥṭal (Akh).

P. 470, l. 11. Cited by Mz (MAd).

P. 471, l. 18. After "Zaid" insert "[160]".

P. 472, l. 7. <sup>أ</sup>أَيْسَ relates to <sup>أ</sup>أَخْرَجَ, being the *cop.* [27], according to R's theory as to the *op.* of the *subst.* [131].

P. 473, l. 5. He satirized AlḤajjāj (T)—l. 10. A heathen poet (FA).

P. 474, l. 1. Read "Kuraish".

P. 476, l. 11. Read "Sa'id".

P. 478, l. 17. <sup>أ</sup>الْعَوْدُ in lexicology is *Reversion to the thing after departure from it* (Sn)—l. 18. This *appos.* is named <sup>أ</sup>عُظْفُ الْبَيَانِ because the speaker *reverts to*, and *manifests*, the *ant.* by means of it (Sn).

P. 479, l. 2. The Khalifa Abū Ḥafṣ 'Umar Ibn AlKhaṭṭāb alKuraishī al'Adawī al Madanī, a. 13, k. 23 (Nw).

P. 480, l. 1. But here the *synd. etpl.* is not a *prim.*

P. 481, l. 13. Bishr Ibn 'Amr, of the Banū Bakr Ibn Wā'il (AAr).

P. 486, l. 1. <sup>أ</sup>بعض is governed in the acc. by an understood v. indicated by <sup>أ</sup>أيد, as though he said <sup>أ</sup>كفر بعض (T).

P. 489, l. 2. For "his" read "His"—l. 3. Read "because (MAIH)"]".

P. 492, l. 14. Maalsma Ibn Dhuhl, Zayyāba being his mother (Jsh), one of the Banū Taim Allāh Ibn Tha'āba (Iāth), a heathen poet—l. 15. AlḤārith Ibn Hammām ashShaibānī (T, Jsh).

P. 494, l. 17. Read "Umar".

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